









**THE**  
**ORIENTAL BAPTIST,**

**PUBLISHED**

**UNDER THE AUSPICES OF THE ASSOCIATION OF BAPTIST  
CHURCHES IN BENGAL.**

**"TO THE LAW AND TO THE TESTIMONY: IF THEY SPEAK NOT ACCORDING TO THIS WORD, IT  
IS BECAUSE THERE IS NO LIGHT IN THEM."—ISAIAH VIII. 20.**

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# THE ORIENTAL BAPTIST

JANUARY, 1852.

## EDITORIAL OBSERVATIONS.

IN commencing a new volume of our magazine we may be permitted again to address a few words on its behalf to its friends and contributors. We thank them for the favor which has been shewn to it during the past five years—favor encouraging in its degree, and still more so in its steady continuance from the commencement to the present time. The conductors of the *Oriental Baptist* have endeavored to render it at once interesting and instructive, and serviceable to the cause of Truth, and we have had reason to believe that our efforts have generally met with favorable acceptance. Numerous assurances of approval have reached us, and we venture to hope that higher approval than that of men has rested on our pages, and made them the channel by which spiritual blessings have been conveyed to many minds.

While, however, we are thus much encouraged by the success which has attended our periodical, we must again express our conviction that by a little exertion on the part of our widely scattered supporters our subscription list might be greatly increased,—perhaps, doubled,—and the sphere of our influence proportionably enlarged. We ask those who desire the prosperity of our undertaking, to do what they can to promote it.

To those who have written for us we give hearty thanks, and beg them not to withdraw the assistance we have hitherto enjoyed, but, if possible, to aid us more largely. Without enumerating topics on which we should gladly receive articles, we may remind our friends of the protest against Pædobaptism which it is the province of our magazine to maintain. We think that it would be difficult to estimate too highly the value of the truths we are privileged to defend in the present day, and that much has yet to be done in the way of setting them before men in the right aspect. There are departments of the Baptismal Controversy which have not yet been fully and popularly discussed. The beautiful accordance of believer's baptism not only with the letter, but with the spirit of the covenant of grace, and the numerous and destructive evils which infant baptism has originated and perpetuated in the church and the world, are important subjects which might exercise with great advantage, not only the zeal and knowledge, but also the Christian affection and faithfulness of our most gifted contributors.

We are also very desirous that our missionary brethren should more generally and frequently make us acquainted with all events peculiarly illustrative of the position and prospects of Christianity which may take place under their notice. It is evident that both Hindus and Musulmans are now in various ways affected by the promulgation of divine truth and western science, and we should rejoice to present to our readers accurate information upon the varying aspects of the heathendom around us. If our brethren in different parts of Bengal, Orissa, Assam, Northern and Southern India, Ceylon, Malabar, and even China would send us accounts of events likely to influence the advancement of

our Master's kingdom as they occur, much sympathy would thereby be awakened and many prayers offered on behalf of those whose salvation they are seeking. We need not remind our brethren that if, as we hope, the cross is about speedily to triumph over all the power of Satan in these realms, the highest interest will hereafter pertain to such early notices of its conflicts and success.

We have from the beginning, with rare exceptions, reported monthly the additions made to our churches by baptism; and we are not aware that the practice is open to any substantial objection. Baptisms on credible profession of faith in Christ Jesus are—unlike other baptisms—the most satisfactory evidence of the spread of the Gospel, and tidings of such events, communicated, not in a spirit of boasting, but of humble gratitude to the God of all grace, cannot but be cheering and profitable to the whole household of faith. The value of a record like ours, however, depends in a great measure upon its completeness; and we have to regret that in past years all our brethren have not helped us to make it complete, by forwarding in every case timely information of additions to the Church which they have been permitted to make by baptism. Let them but enable us for the future to perfect our monthly list and it will, we are confident, be most welcome to all who are laboring in the field and will afford invaluable data from which the progress of the Baptist Missions in India may be estimated.

We can desire nothing better for our Christian readers during the year they have now entered upon, than that it may witness their steady devotion to the service of Christ, and that they may, day by day, become more holy as His followers, and more zealous and useful as His representatives in this heathen land. The responsibility which rests with all those who “hold the truth” in this country is incalculably great. We earnestly pray that none of our readers may be found in the day of final account to have held it “in unrighteousness.”

## Theology.

### SCRIPTURE QUESTIONS.

“And the Lord God said unto the woman, What is this that thou hast done?” Gen. iii. 13.

‘SOLENN question! And how did she reply? Her answer was a confession of guilt. The action was the eating of a fruit, a fruit *forbidden*, forbidden by him who was her *Creator*, and the breaking of whose *command*, however trivial, was rebellion. ‘What is this thou hast done? Hast thou rebelled against him that made thee? hast thou denied his authority? hast thou questioned his wisdom and goodness? hast thou cast off thy lovely robe of innocence, thy glorious vest of excellence? hast thou fallen? Alas! how low thou hast fallen! Thou hast sided with rebellious spirits; thou hast brought their doom upon thyself; hast lost the favor of thy best Friend; hast sunk into misery and woe.’ This is dreadful! But is this all the question imports? It was addressed to the mother of the human race, from whom

a progeny has sprung, more numerous than the stars of heaven, a countless multitude. The consequences of that action, as it respected them, were far beyond the power of angels to describe; they extend through eternity. Where shall we look for an answer? What mind, short of divine, could reach the affecting truths it involved? What is this that thou hast done?

Oh, Eve! couldst thou, like Him who spake, have looked through the long vista of time, and seen creation robbed of its beauty, and sin and sorrow stalk abroad;—couldst thou have realized the want, the pains, the sufferings, the miseries, the distress thou didst entail upon the long line of thy descendants;—couldst thou have seen a thousand hearts rent with anguish; and grief, in liquid streams, roll down the cheeks of thy distracted sons and

daughters; sorrow deep sealed in the heart, anxiety depicted in the care-worn countenance:—couldst thou have realized the crime, the guilt, the sins, the horrors which should fill the subsequent pages of history with tales of mourning and lamentation and woe;—couldst thou have seen man—thy offspring—lift up the weapon of destruction on his fellow-man, his sword besmeared with his brother's blood; the sordid crown of dominion bedecking the temples of him who boasts his thousands and ten thousands slain, and the gory field bestrewn with the dying and the dead;—couldst thou have heard the groaning of the prisoner in his gloomy dungeon, and the dismal clank of his fetters;—couldst thou have realized the deep anguish of the oppressed and the infernal triumph of his dark and ruthless foe;—couldst thou have entered the room of the diseased, and sat thee beside the bed of him whose frame decays under the withering hand of sickness; couldst thou have looked upon the pallid cheeks, the sunken eyes, and heard the deep drawn sigh, the dying groan;—couldst thou have seen the heart-riven widow in her wretched loneliness, and the weeping orphan cast upon the world friendless and alone: couldst thou have divined still lower, and unbarred the gates of the dark regions below, and heard the groans, the sighs, and the terrible blasphemies of the wretched sons and daughters of woe, shut up in the blackness of darkness for ever, and writhing beneath the curse of a Holy God:—or couldst thou have seen Him who now speaks to thee, humbled, brought down from heaven to earth, born of a woman, born under the law, to redeem them that were under the law, and ransom thy ruined sons:—couldst thou have, in thought, visited the mournful garden of Gethsemane, and witnessed the agonies and bloody sweat of the incarnate Son of God, when, as the substitute of thy race, he took the cup of Divine wrath and drank it to the dregs; or couldst thou have travelled to Calvary, and viewed him on the cross, bleeding, languishing, lingering; couldst thou have witnessed the darkness which enshrouded nature, the earth quaking, the rocks rending, and midst the gloom, and the terrible throes of nature, couldst thou have heard that *dying groan*:—Oh, Eve, rather than answer the question as

thou didst, or live to be the mother of a race doomed to misery and woe, wouldst thou not have willingly embraced instant death?

What is this that thou hast done? Reader, the question will bear extensive application to each of us: whether we be parents, or teachers, or masters, or servants, or ministers, or in whatever situation we may be placed: we exercise a greater or less degree of influence upon all around us, and our actions tell upon them, for good or evil. And yet alas! how often do we act and speak, regardless of consequences.

Parent, teacher, where is thy child? Is he in want or distress? Has he gone astray from paths of virtue; has he lost all respect for himself? Is he a stranger to peace and love at home? Is he a stranger to God? Do hard thoughts harbor in his breast, once so pure and innocent? and is it thy false affection; thy unkind indulgence; thy imprudence; thy harsh treatment; thy ungodly example; thy prayerless life; thy unguarded words, that have had this effect on him? How justly may he say to thee, in the stern language of reprimand, "What is this that thou hast done?" But thou standest before a higher bar;—the bar of an all-seeing, heart-searching God; he looks upon the consequences of thy conduct upon the child he gave thee, and says, "Man, Woman, what is this, thou hast done?"

Dear reader, bring up your children in the nurture and admonition of the Lord; watch over your temper, your thoughts, your words; be prayerful, be holy; and if you have no inheritance to leave your children, leave them the sweet odour of a godly life; the fond remembrance of a praying parent.

Perhaps, you are a minister, the overseer of a flock which God hath purchased with his blood. What is the state of your flock? are any of them cold or spiritually negligent, dull and lifeless? are any in darkness and sorrow? or have any strayed from the fold, wandering among the dark mountains in a cloudy and dark day? and is it owing to any thing in your example; is it because of your ignorance, your neglect of closet duties; your want of vigilance and faithfulness? Dear Brother, what is this thou hast done? The priest's lips should keep knowledge; thou shouldst



be an example to the flock:—Read the following remarks, and may God bless them to thee.

“A prayerless minister is chargeable with all the crimes which the prayers of a faithful pastor might prevent, and with all the evils which they might remove. Has any of thy flock strayed, or fallen, or perished? How dost thou know, but if thy earnest prayers had been spread before the mercy-seat in his behalf, he had been recovered, supported, saved? Is any fair blossom, in thy portion of the vineyard blasted? Has any hopeful youth turned his back on the kingdom of heaven? or any unwary disciple denied the faith which he once professed, or fallen from the grace to which he once seemed to have attained? How dost thou know, but he might have stood and persevered, if thou hadst prayed that his faith might not fail him; after the example of thy blessed Master, and according to the practice of his holy Apostle Paul? When the High Priest, Aaron, saw part of his people smitten by the hand of God, and expiring before him, he ran between the dead and the living; he lifted his hands to heaven; he wept for the misery of such as fell before his eyes; he prayed, he cried, he wrestled;—and his prayer was heard, the plague was stopped, and the sword of God’s anger was sheathed.”

J. R.

### THE ADVANTAGES, TO THE CHRISTIAN, OF EARTH OVER HEAVEN.

HEAVEN and Earth are so constantly set forth in contrast, to the disadvantage, at all points, of the latter, that the opposite view may seem strange. It will not, however, I hope, appear fanciful to those who peruse the following lines, to suppose that the Christian enjoys upon earth certain advantages, which will not be realized in Heaven.

1. There will be no room in Heaven for the exercise of forbearance and forgiveness. It is only on earth that conduct is met with, which calls for forbearance on our part; and it is only here that “offences must needs come,” and that Christians are permitted to forgive. It might be well to observe, in this place, that angels must be unable to form an adequate conception of what it is to forgive; for since they

are perfectly holy, offences can never be exchanged among them. When, therefore, we are in a position to forgive, we enjoy a peculiar privilege—one which is denied to angels.

How interesting was the attitude, how amiable the temper of mind of him who “when he was reviled, reviled not again; when he suffered he threatened not; but committed himself to Him that judgeth righteously,” and how important is it for us to know that in these particulars, it is only on earth that he can be imitated! How ready then should ye be, Christians, in “forbearing one another and forgiving one another, if any man have a quarrel against any, even as Christ forgave you.” With what jealousy should you guard this privilege and how careful ought you to be to exercise it, seeing that opportunity for its use will be entirely lacking in Heaven.

2. In Heaven the circumstances will be altogether wanting which give scope for the exhibition of such conduct as is enjoined in the following commands: “Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you.” Matt. v. 44. “Recompense to no man evil for evil. . . . . If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine, I will repay, saith the Lord. Therefore if thine enemy hunger feed him; if he thirst give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil; but overcome evil with good.” Rom. xii. 17—21.

The noblest, the loftiest display of benevolence consists in its extension to persons who not only are worthless in a moral point of view; but who also sustain the character of enemies. In the very nature of things the principle can be stretched no further. Benevolence of this kind, however, is constantly exercised by the infinitely glorious Jehovah. The relations which must be involved in order to render similar conduct possible to the Christian, are found only upon earth; in the heavenly Canaan there will be no sinners, and the servant of God will have no enemies. Hence it is only here, that he can adopt a line of conduct which distinguishes him peculiarly as

one of the "children of his Father who is in Heaven;" who "maketh his sun to rise on the evil and on the good;" and sendeth rain on the just and on the unjust." Matt. v. 45. Is it not then of importance for believers to remember that, in some respects, it is only in the earthly house of this tabernacle, that they can imitate the God of Nature and of Providence—nay, further that their conduct can resemble that of the God of Redemption, who manifested his love "in that, while we were yet *sinners*, Christ died for us," and "when we were *enemies*," reconciled us to himself by the death of his Son?

3. There will be no affliction in Heaven, and therefore *no room to indulge sympathy*. The gratification connected with the relief of distress will be no longer felt. Those diversified phases of moral excellence, which are called forth into exhibition by the sight of misery and which, in a moral point of view, are so lovely and attractive, will cease to appear in a land, whence sorrow and sighing shall have fled away for ever. Along with the abolition of misery, the sympathetic tear will cease to flow, the soothing word will no more be uttered, and the helping hand will no longer be stretched out to relieve. The tender susceptibilities of the compassionate heart will not be awakened in heaven, and the sympathy which can enter into the feelings of the distressed and encompass itself with their circumstances, will have no scope for exercise. Let us therefore while in this vale of tears, "weep with them that weep," and see to it that we shut not up our bowels of compassion against an afflicted fellow-creature.

4. The trials which assail faith and which serve to exhibit its strength and display its excellence, thus redounding to the glory of God, will find no place in Heaven. "The trial of your faith," Christian brethren, "being much more precious than of gold that perisheth, though it be tried with fire," *shall* "be found unto praise and honor, and glory at the appearing of Jesus Christ;" but *from that time it must cease*. Mourn then that you have ever during life distrusted the promises of your God; *such* opportunities as you have had of glorifying him will not occur in the life to come. *Here* it is, ye children of the most High, and *here alone*, that ye are

placed in circumstances which call for the vigorous exercise of confidence in the Lord of Hosts—he strong then in faith, giving glory to God. The more perplexing the mazes in which you may be entangled; the more frightful the combination of difficulties which you may encounter; the more illustrious will faith appear, and the greater glory will redound to him who has promised to "make darkness light" before you, and "crooked things into straightness." Is. xlii. 16.

5. Patience and its cognate excellencies which are called into powerful action by adversity, will lack this stimulus in heaven, and cannot therefore appear there to such advantage. How interesting is it to trace the footsteps of our Redeemer, as calmly and steadily he wended his course along life's dreary path-way, enduring "such contradiction of sinners against himself," and bearing up against suffering in every form—neither fainting nor being discouraged until his work was "finished:" and how well adapted to encourage us to patience and resignation under crosses, trials and adversities, is the consideration that it is on earth alone we can be partakers of the sufferings of Christ, and manifest the patient spirit that distinguished him.

6. On earth only can we *confess Christ before men*. The real excellence of such conduct lies in its being adopted in a place where, and among a people by whom Jesus is despised, his wisdom reckoned "foolishness," his peculiar doctrines hated, and his real people set at nought, branded as hypocrites or persecuted, sometimes even to death. These circumstances constitute the difficulty attending the duty, and manifest the strength of principle required for its faithful discharge. They will, however, not occur in Heaven.

7. On earth only does it lie (in a certain sense) in the Christian's power to raise high the standard of his happiness in a future world. Though eternal happiness is the *gift* of God through Jesus Christ; yet the precise measure of it must be determined by our conduct in this life. If we sow sparingly, we shall reap also sparingly, if bountifully, bountifully. Though the deliverance from sin and misery will be equally complete in all the redeemed, yet there will certainly be considerable diversity in the degrees attained of

positive excellence and its attendant enjoyment. In proportion as those holy principles, which form the basis of Christian character, have scope for exercise in this life, will be the degree of development which they shall have reached at the time of our entrance into the heavenly world. It cannot then but be obvious that the utmost importance attaches, in this view, to our conduct on earth. Our position in the heavenly Canaan once fixed can never be altered.

8. On earth alone is the opportunity afforded of *converting a sinner from the error of his way*. This is manifestly an advantage of the most glorious kind, and one which will never occur in the Heavenly world. If any thing is Christ's especial glory, it is to "save a soul from death;" and if any characteristic marks the brethren of the Lord as related to himself, it is their efforts to carry out the great purposes of his death in laboring for the salvation of a lost world. In the salvation of sinners through the death of his Son, Jehovah is *peculiarly* glorified, and his character is exhibited in the most striking and engaging light. How infinitely important then must be to us the time of our sojourn here below! What tongue can describe the greatness of the privilege we enjoy, in being able to bring souls to Christ? Oh then, let us take advantage of our position on earth, to snatch as many as we can, as brands from the burning. They will be our hope, and our joy, and our crown of glorying in the presence of our Lord Jesus Christ at his coming. Oh for a trumpet tongue to sound this through the length and breadth of the earth, to awaken Christians to their great privilege in this respect! Brethren the time wears apace—the night of death will soon close over you—the ripe shocks of corn in the plenteous harvest thickening around you will soon be left in the distance, as you speed your slight heavenward. Work then, oh work, while it is called to-day, that on the last day you may be found bearing your sheaves with you.

X. Y. Z.

## HUMILITY AND SOUL-PROSPERITY.

THE prosperous in soul are distinguished for the meek and lowly graces. Under this head, we must group a numerous

retinue of heavenly virtues. Here we must assign a place to *gentleness*, which stands opposed to severity, harshness, arrogance, and a disposition to be overbearing and oppressive; and *meekness*, that calm serene temper of mind which is not easily moved to fiery resentment; and *patience* which enables us to bear with mild and settled endurance the various sorrows of life; and *long-suffering*, which preserves the soul in sweet and established quietude beneath the provocations and insults of our fellow-men; and *humility*, which guards us against all the foolish and boastful aspirations of our natures, and laying us down in the dust, teaches us there a modest and lowly estimate of our powers, our character and attainments, and makes us prompt and cheerful in appreciating the excellencies of all others. These precious virtues, so much at variance with the proud, vain, boisterous, impatient and fretful spirit of the carnal mind, we might naturally suppose, would find abundant commendation in the word of God. And so it is. They are urged with the most earnest and persuasive inculcation; to them are made the most precious promises, and on them are bestowed the most signal and abundant honors. Do you inquire for the honors of *gentleness*? Surely it is enough to say in the language of heaven, that the wisdom which is from above, "is *gentle* and easy to be entreated." *Meekness* is made to wear a radiant crown. "The *meek* will he teach his way;—the *meek* shall inherit the earth;—he shall beautify the *meek* with salvation." And would you learn, my brother, how near that man approaches completeness, who is matured in *patience*? The word of God has a ready answer "Let *patience* have her perfect work, that ye may be perfect and entire, wanting nothing." *Long-suffering* is a distinct and prominent part of our spiritual dress; and should not this suffice to enforce its importance, unless it can be made evident that it is no shame for our nakedness to appear? "Put on therefore as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, *long-suffering*." And *humility*, where shall we begin and where shall we end in rehearsing its scriptural praises. "He that *humbleth* himself shall be exalted;—God giveth grace to the *lowly*;—thus saith the high and lofty one that inhabiteth eternity; whose name is Holy. I dwell in the high and holy place, with him also that is of a contrite and *humble* spirit, to revive the spirit of the *humble*, and to revive the heart of the 'contrite ones.'" And how wonderfully are all these gentle and unostentatious virtues unfolded in the Saviour's character. In his *gentleness* was fulfilled the prophetic declaration, "He shall not strive nor cry, neither shall any hear his voice in the

streets." And in his *meekness*, another still more wonderful: "He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth." "When he was reviled, he reviled not again; when he suffered he threatened not." And as to his *humility*, be astonished O ye heavens, stand in amazement O earth; "He *HUMBLED himself, and became obedient unto death, even THE DEATH OF THE CROSS.*" Is it an indication of Soul-prosperity, that we are conformed in our spirit and temper to the ever-blessed Redeemer? Then to abound in the meek and lowly graces bespeaks a prosperous frame; then a marked deficiency in these things gives no very flattering intimation as to our spiritual condition. There are many who gain a great reputation for piety amongst the superficial and unthinking, simply because they make a noise and a bluster. Nay, there are many we fear, who blind their own eyes and deafen their own ears with reference to their own true condition, by the dust they raise, and the clatter they stir up. We should all do well to consider that it is often easier to be somewhat fervent than to be meek; to be energetic than to be long-suffering; to be laborious than to be gentle; to abound in really liberal and generous donations, than in the fruits of lowliness and humility. Peter in the earlier stages of his career often manifested a forward, bold and daring spirit, yet how much better had it been for Peter if he had sooner learned to distrust his own strength, and to lie more meekly and lowly at the feet of his Master. Jehu no doubt considered himself running a bright career of prosperous zeal, when he dashed forward with such vehemence and fury to slay the enemies of the Lord, and purge away the abominations of Israel. Alas! how was all his glory marred for the want of a meek and dependent spirit. The soul of his fiery zeal seemed to have been little else than carnal rage, and selfish ambition.—And even if some little higher praise might be conceded to his bold and irresistible fervor, yet still in moral sweetness and glory, to what a vast depth would it sink below the meekness and humility of the Psalmist, when he could thus honestly record the movements of his subdued nature. "Surely I have behaved and quieted myself as a child that is weaned of his mother; my soul is even as a weaned child;"—of the lowly Centurion when he said to the Son of God, "I am not worthy that thou shouldst come under my roof;"—of the woman that was a sinner, when she washed with her tears and wiped with her hair the Saviour's feet;—of the heart-broken publican when he cried out, "God be merciful to me a sinner." That part of our religious feeling and service, which acts most in

concert with our native temperament, or is most open to the promptings of earthly and carnal commendations, is less decisive as to our Soul-prosperity, than those quiet and unostentatious graces, which stand so directly opposed to the pride and clamor and fretfulness of our natures, retire with a noiseless step from human praise, and in which a bright pre-eminence is generally the fruit of many a desperate and hard-fought battle. We cannot too much admire the indomitable and burning zeal of the great Apostle to the Gentiles, because it was evidently prompted and controlled by a burning love to Christ and the souls of men; but how is our admiration heightened, when we behold this naturally ardent and impetuous man, this learned disciple of Gamaliel, this intellectual prodigy, habitually manifesting amidst his greatest successes and most tempting triumphs; amidst his severest labors and most cruel persecutions, amongst his weakest brethren, and his most malignant enemies, the lowliness and the patience, the forbearance and gentleness of a lamb-like child. At one time we hear him saying, "Not that we are sufficient of ourselves, to think any thing as of ourselves; but our sufficiency is of God;" at another, "Being reviled, we bless; being persecuted, we suffer it; being defamed we entreat." Now we witness him interceding with all the solicitude and earnestness of a tender brother, of a devoted father, for an obscure runaway slave; now amongst his brethren gently nourishing them, "even as a nurse cherisheth" her tender charge—exhorting, comforting, and charging every one of them, "as a father doth his children." Again we see him shrinking back, as though mortified and ashamed, from that self commendation which was essential to the vindication of his apostolic authority, and into which his jealous enemies had forced him, choosing rather to glory, so far as he was personally concerned, in his own distressing and incurable infirmities, than in the bright and unalterable visions of the third heavens. O wonderful man! or rather wonderful, wonderful grace, that taught him all this humility and gentleness, and caused his soul thus to prosper.

The world has seen the light and felt the power of few men more remarkable than President Edwards. He was not less distinguished for piety than for gigantic intellect; and it was the meekness and gentleness of his piety that went far to make him, as a Christian, so prosperous and so great. It was indeed a most prosperous frame that drew into form and ordained as a settled rule of his life his 47th Resolution, "Resolved, to endeavor to my utmost to deny whatever is not most agreeable to a good, and universally sweet and benevolent, quiet, peaceable,

contented, easy, compassionate, generous, humble, meek, modest, submissive, obliging, diligent and industrious, charitable, even, patient, moderate, forgiving, sincere temper; and to do at all times, what such a temper would lead me to. Examine strictly every week, whether I have done so."

And now, O my soul, lie low in the dust, and in the light of heavenly truth, investigate thy true condition. Art thou clothed with humility as with a lovely garment? Hast thou learned to abase thyself that thou mayest be exalted; to condescend to men of low estate, in honor to prefer thy brethren, to become in imitation of thy lowly Saviour, the servant of all? Art thou decked with the ornament of a meek and quiet spirit, which, in the sight of God, is of great price? Hast thou learned to quell all the wrathful and boisterous feelings of thy nature, so that thou canst confront rage with gentleness, insult with forbearance,

and with a soft tongue break the bones of thy maligners? When providence smites, art thou as a weaned child; or art thou too much like fretful Jonah, who said "I do well to be angry even unto death?" And when the hand of God may lift thee up to some degree of prosperity and honor, art thou still prostrate in the dust; or like the heart of Hezekiah on a certain occasion, art thou sinfully exalted?—Hast thou learned the heavenly art of blending humility with zeal, patience with energy, gentleness with decision, and sweet dove-like meekness with invincible courage?

Oh for the quiet heavenly frame  
Of gentleness and love,  
That blends the meekness of the lamb  
With sweetness of the dove.  
This temper o'er our spirits' brow  
Enrapturing beauty brings;  
And from the High and Holy One,  
Celestial honour brings.

—*Christian Index.*]

## Original Poetry.

### THE STORY OF CLEOBIS AND BITO.

"CLEOBIS and Bito were Argives by birth, fortunate in their circumstances, and so remarkable for their bodily prowess, that they had both of them been crowned as conquerors in the public games. It is further related of them, that, on a certain festival of Juno, their mother was to have been carried to the temple in a chariot drawn by oxen. The beasts were not ready for the purpose; but the young men instantly took the yokes on themselves and drew their mother in the carriage to the temple, through a space of forty-five furlongs. Having performed this in the presence of innumerable spectators, they terminated their lives in a manner which was singularly fortunate. In this event the deity made it appear that death is a greater blessing to mankind than life. The surrounding multitude proclaimed their praise: the men commended their prowess: the women envied their mother; who was delighted with the deed itself, and the glory which attended it. Standing before the shrine, she implored the divinity, in whose honor her sons' exertions had been made, to grant them the greatest blessing man could receive. After her prayers, and when the succeeding sacrifice and festival were ended, the young men retired to rest within the temple; but they rose no more."

*Herodotus.*

I HAD once a vision shewn me,—from the elder world it came,  
Forms that long had passed and vanished—glimmered through my spirit's fane:  
As an ancient tome I pondered,—came that vision to my soul,  
And it made sweet thoughts and pleasant,—through the haunted chambers roll.

For methought I saw a temple,—and within its still recess,  
Strewn were flowers of richest beauty—and consummate loveliness;  
And amid the blushing roses—which were thickly heaped around,  
Two fair youths were calmly lying,—e'en as with a slumber bound.

Cool the morning air came breathing—through the grove of sycamore,  
Which, with its dark massy richness,—waved before the temple door;  
And it strayed amid the tresses—shading each fair sleeper's brow,  
But it could not break the slumber—which had settled on them now.

They were sleeping in their beauty,—bound with death's enduring bands,  
E'en like forms of Parian marble,—fresh from out the sculptor's hands;  
And the light which caught a radiance,—passing through each colored flower,  
Shed upon their lovely features—a strange spirit-trancing power.

Then methought there came a priestess—to the temple's pillared shrine,  
Robéd in her snowy garments,—to perform the rites divine;  
And she bent her o'er the brothers,—lying in their breathless sleep,  
And I heard a voice of weeping—through the still recesses sweep.

But the voice of lamentation—softer grew, and then was done,  
And nought echoed through the temple—but a quick suppressed moan;  
Then upon the robéd priestess,—fell a spirit-lighting gleam,  
And she spoke, as one awakened—from a strangely troublous dream.

“ With a heart of love and gladness,—at the altar bending low,  
“ I implored the richest blessing,—which the gods can e'er bestow,  
“ Falling from their starry mansions,—on your youthful heads to rest,  
“ And in kindest condescension,—they have granted my request.

“ Ye have left my homestead lonely,—and a gloom upon my hearth,  
“ And deep silence in the portals—where but lately ye made mirth;  
“ But within the blest Elysium,—radiant with rich purple light,  
“ With the brave of ages vanished,—ye have now your dwelling bright.

“ From the world of change and sorrow,—of dishonor and dismay,  
“ In your youth's bright early spring-time,—they have taken you away;  
“ And I may not mourn your parting,—for the gods who know the best,  
“ With their richest choicest blessings,—have your spirits richly blest.”

Then I thought, if in that dreary—and heart-chilling form of faith,  
They beheld with such glad feelings,—the dark gloomy pass of death;  
With the light that streams upon us,—and the beams around us shed,  
We should bid our mourning spirits,—thus to think upon *our* dead.

Think that God our heavenly Father—knows for mortals what is best;  
“ That the dwellers in his mansions,—are supremely, richly blest;  
Calm we then each rising passion,—bid each murmuring thought be still,  
And with lowly acquiescence,—bow we to his holy will.

M. E. L.

## Narratives and Anecdotes.

### JUANA MENDIA, THE CREOLE GIRL.

BY THE REV. F. CROWE.

JUANA Mendia was a girl of only twelve years of age, but of full stature and womanly development. She was of almost unmixed Indian descent, and her countenance—withstanding her dark copper-colored complexion—was singularly pleasing. Her profuse black curly locks were usually intertressed with bright ribbons, after the manner of her class, whose whole costume is generally becoming and graceful, and in her case appeared to peculiar advantage. There was a wild decision mingled with a cheerful animation in the glance of her eye, which indicated superiority of natural parts, in addition to more than ordinary personal attractions. But Juana had been trained up in ignorance and vice. Her mother and sisters were loose characters. Her step-

father was a drunkard and a murderer; and, even at that early age, report indicated that Juana was soon likely to outstrip them all in wickedness.

One night, after reading to my wife rather longer than ordinary, I had closed the book, and noticed that the hour was unusually late. Our door had long been carefully shut, for we had more than once seen the footprints of the prowling panther and its cubs very near the threshold. Our house, being the last in the colony, was upon the very borders of the clearance. About retiring to rest, we were startled by a loud rapping at the door. It was the well-known voice of the *Senor Alcalde*, who answered to my enquiry; and the bolts being speedily drawn, he entered, leading in, or almost dragging by her arm, Juana Mendia. They were followed by a crowd of well-known pale and sable faces, all made equally lustrous in the glare of the pitch-pine torch-light. One of the minis-

tros (assistants) of the magistrate held in his arms a heavy log of wood, with a chain and shackle appended, which I recognised as a clog such as I had seen criminals, who were suffered to be at large, dragging at their ankles. The reason of this untimely visit was soon explained. A brawl had taken place, and on account of Juana, knives had been unsheathed, and foul work was likely to result. The *Senor Alcalde* had interfered, and as the girl was under age, in virtue of his official prerogative, he felt it his duty to place her depositada (in deposit) with any citizen householder who would be answerable for her good conduct. If no one willing should be found, the other alternative was, that the clog should be chained to her leg, and she employed to sweep the streets—if, indeed, the rugged road between the thatched cottages inhabited by the colonists might be dignified by that name. In a short conference with my wife, carried on in a language which the bystanders could not understand, I found that she was unwilling to receive her. I briefly urged, that by consenting for the time, mischief might be prevented, an opportunity would be afforded for angry passions to subside; and might not the hand of the Lord be in it for the good of this poor young creature? To this reasoning, which she afterwards recalled, she yielded. Juana, in a paroxysm of violence, and stamping with her foot, exclaimed, "Ponganme la cadena. No me quedo aqui." (Put the chain on me. I will not remain here.) The *Alcalde* and his attendants, however, withdrew. Her passion was shortly succeeded by tears; and, being somewhat calmed, a mosquito-net was hung up in the hall for her use, and each agitated bosom was soon soothed in sleep.

The following morning, on reflecting, we felt that we had undertaken a delicate charge, and a task of some difficulty, and I sought the Lord's direction in prayer respecting it. By the law of the land we would be entitled to Juana's services without remuneration; but, as we were in want of a servant, she was kindly and firmly told, that if she would alter her conduct and cheerfully perform the duties assigned her, she should have full wages; but that the very first return to her former life would be followed by her instant dismissal, let the consequences be what they might.

At the hour when I rang the school bell, her younger brother and sister, together with three or four German, Ladino, and Indian children, came as usual to be taught. At the reading lesson, Juana was called, and stood up with the rest in the little class. She could read fluently, having been taught at home when much younger; but she had never read in the Scriptures before, nor had she ever had her lessons explained to her.

A New Testament was given to her, and a certain number of verses, to be repeated by-heart on the next day, were required,—a little reward book being offered to her, as to the rest, should she learn more than the assigned task. That day Juana performed her household work so as to please her mistress, and a word of advice and encouragement to continue to do well was becomingly received. For days her steady industry was sustained and even increased; and though Juana frequently wept over her work, at other times she was cheerful; her New Testament was often open by her side in the kitchen, or when sewing at the feet of her mistress, and her memory being good, she could soon repeat several chapters.

Some weeks rolled on, and Juana was still assiduous at her task, whether in the house or in the little school. When she went daily for water to the purest neighboring stream, she filled her tinaja (a large earthen jar), poised it upon her head, and came directly home, or if she turned aside, it was to salute her relatives, and quickly return. The neighbors began to wonder, and spoke to each other on her altered mien and behavior, and her mother came to thank us, and to express her delight and astonishment at the marvellous improvement which she observed.

In the class, her attention and replies were no less pleasing to her teacher. She longed, she said, to be one of the lambs borne on the shoulders of the great Shepherd into the heavenly fold, and expressed her willingness to be led to him. One day that my own bodily sufferings had brought the subject of death vividly before my mind, I made it the theme of the lesson. "Which of us who are here," enquired I, "is likely to be the first victim?" Juana at once pointed out her brother, who was a spare and delicate boy. Though impressed with the idea that it was likely to be myself, I reminded her that her robust health was no pledge of life, and that it was as likely to be her. The event proved that this warning was prophetic.

Antonio de la Cruz, a youth of scarce nineteen, was the eldest son of a respectable Ladino widow. He was employed in the care of cattle, and was already a good hand at flinging the lazo. Willing to improve himself, with a few others, he attended an adult evening class, to learn to write, and to read in the bible. Since Juana had been with us, Antonio had seldom missed his evening lesson. One afternoon her mistress directed Juana to proceed into the borders of the forest, to gather wild pot herbs. She soon returned in a state of excitement. Antonio had followed, and would have detained her, but she had fled from him. Disappointed and enraged, the wicked youth spread a foul

report in the village, which soon reached Juana's ears, and caused her the most poignant grief. Assured of the young man's guilt, a complaint was immediately laid with the Alcalde, and to avoid the penalty of his malicious slander, Antonio absented himself from his home. Notwithstanding every effort to soothe her, that night Juana wept herself to sleep, and was agitated in her slumbers. The next morning she awoke with a burning fever, the second day she was delirious, the third she was a corpse.

A few hours previous to her departure the delirium left her, and a precious opportunity was afforded for conversation. "Juana," said I, "you will soon die, are you ready to meet God?" "I am a very wicked sinner," she replied with evident emotion. "Do you think God can pardon you?" "I fear I am too wicked," was her reply. I then spoke of the Saviour, of whom I had often spoken to her before, and drew from her some expressions of hope and resignation. She could forgive Antonio more easily than she could believe her own offences blotted out; but she did assent to the declaration of the Saviour's love and substitution for her, and when her shortening breath precluded a reply, a smile of placid joy played upon her countenance, and was arrested there by death's cold seal. Her teacher, when he perceived that he could do no more, retired from the side of her couch, giving place to her relatives and some superstitious friends, who muttered their *Christian* incantations in her closed ears, and then removed her stiffened corpse to be waked with frantic noises and gestures.

On reflecting upon this affecting event, I concluded that Juana had been removed from the evil to come. The change in her behavior had been complete. The cause of her death proved the susceptibility of her mind to a charge, to which but a little before she would have been quite callous. The expressions of her lips, and of her last looks, though feeble in themselves, appeared enough to warrant the conclusion, that Juana Mendia was the first fruits unto God of my feeble labors, on behalf of the natives of Central America.

During that night, the deluded people assembled in a wretched hovel, and consumed a large quantity of native rum. Under its influence they shouted, wept, laughed, and prayed alternately. One of the old women who had been most active in repeating the death charms, now severely burnt her naked feet by leaping upon a pile of blazing fuel, which others were content to leap over, for which purpose it had apparently been kindled on the clay floor of the house: and thus they continued till the dawn of the unconscious morning.

There being no priest at hand, I was re-

quested by the parents of the deceased to officiate at the funeral, and I consented to address them at the grave. With unassuming decorum, a numerous train accompanied the rude coffin into the forest shade. The Campo Santo (holy field), to which the natives were pleased to apply the name usually given to their cemeteries, though it had no claim to the distinction of consecrated ground, had been cleared two years before, when the colony was first formed; but it was now grown over with bushy underwood, and even shaded with young trees, that excluded the sun's rays far above our heads. Here, where the foot of man had but lately trodden—a soil from which the jaguar and cougar were not excluded, a few of England's exiles—convicts of penury and vice—lay mouldering beneath the soil. Here, around the open grave of Juana, the attendants scattered and half-concealed from each other by the teeming vegetation, was I permitted to preach the gospel of the Son of God to a larger Spanish congregation than I had yet addressed; some of whom had never heard the gospel before, and may possibly never hear it again, though they should be spared to old age. Not a stone marks the spot in the now forsaken district where the remains of Juana Mendia were deposited. The cross of wood which her parents erected is decayed ere this. The vestiges of a former clearance will soon be undiscernible. Already the ground is trodden by the fierce tapir, and traversed by the large droves of waree. The coarse shrill shriek of the gaudy macaw, or the deep melancholy tones of the ring-dove's note, are uninterrupted by the sound of the woodman's axe, or the thunder of the falling tree. But the circumstances of Juana's death are as indestructible as memory, and it is fondly hoped that the last day will reveal that her conversion was as real as the truth of the gospel itself, which, to all appearance, was the instrument employed to produce it.\*

## SINCERITY.

"EUNICE, see who that is coming up the walk," said Mrs. Brown to her daughter, one pleasant summer morning.

"It is Miss Stanton," replied Eunice from her post of observation.

"I do wish she would stay away," said Mrs. B., in a tone of vexation. "I have so much to do that I do not wish to see any one to-day,—much less that——creature." While she was speaking, reflection came to her aid; she suppressed the epithet which was waiting for deliverance,

\* From "The Gospel in Central America," &c.



but could not refrain from calling the annoying visitor "a creature." It led little Eunice into some speculations, respecting the meaning of the word "creature" which we shall not relate.

Miss Stanton knocked at the door and was shown into the parlor. Eunice was astonished to see the cordiality with which she was greeted. "How do you do?" said Mrs. B. "You have not been here for a long time."

"I have been very busy, and I have so many places to go to, that I cannot get round very frequently. I mean to come here as often as I go any where; if not often-er."

"I hope you will. Won't you stay and spend the day with me?"

"I thank you, I cannot very well. If I had thought of it before I left home, I could have made my arrangements to do so. I will come and spend a day with you before long."

"I shall be happy to have you do so." Some further conversation passed, and Miss Stanton took her leave.

"Mother," said Eunice, after Miss S. had gone, "you seemed glad to see her after all."

"We must always be polite to our visitors you know: you may go and feed your little chickens. They may be hungry by this time."

As Eunice had fed them some three or four times since breakfast, the probability of their being hungry, was not very great. Eunice however, gladly acted on her mother's suggestion.

Mrs. Brown retired to her chamber and reflected on what had just taken place. Making all due allowance for what politeness required, she could not conceal from herself the fact that she had set an example of insincerity before her daughter. She had manifested towards Miss Stanton, a cordiality which she did not feel. She was accustomed to teach her daughter to be careful to have her statements and professions accordant with truth. Her own conduct was inconsistent with those teachings. She was satisfied that the fact could not have escaped Eunice's quick observation.

Why had she adopted that cordial manner towards a person who was really the object of disapprobation, if not of dislike? Because she stood in fear of her tongue—because she wished to conciliate her, that she might not suffer from her peculiar habits of conversation. This fear of woman had led her to act a lie, if not to speak a lie. "I shall be happy to have you do so." Was not that the exact oppo-

site of the truth? She endeavored to quiet her conscience, by saying that it was one of those forms of expression which politeness required, and which deceived no one, and therefore was not to be regarded as a deviation from the truth. But she could not think of any passage of Scripture which commands us to speak the truth except when the rules of politeness forbid it, or require the opposite. She could not find any good authority for regarding the code of politeness as superior to the law of God.

What was to be done? The first thing was to confess her sin to God, and seek his forgiveness. She did so with shame and sorrow. How could she be so thoughtless and so wicked, as to let the fear of a poor worm of the dust, cause her to forget to fear Him who ruleth over all?

What was to be done to counteract the effect of the sad example she had set before her child? Should she make confession to her also? Would it not weaken parental influence if such flagrant inconsistency were to be noticed? But had it not been already noticed? While she was debating in her mind which would be the lesser evil, Eunice came to her chamber to communicate some (to her) very important information concerning the conduct of certain chickens. Finding her mother in tears, she refrained from making any communication, and anxiously asked, "What is the matter, mother?" Mrs. B. made no reply.

"Are you ill, mother?"

"No my child."

"Have you heard any bad news?"

"No."

"Have I done anything to grieve you?"

"No. Your mother is grieved that she has displeased her heavenly Father, and set a bad example before her dear little daughter."

Eunice mingled her tears with her mother's. For some moments they wept in silence. A full and free conversation then took place between them, respecting the matter. Mrs. B. pointed out fully the sinfulness of her conduct, and the causes that had led to it, and exhorted her daughter to avoid imitating her example. The result was, a firm purpose on the part of both to avoid the sin of insincerity. There was no less of parental influence in consequence of this confession of her fault. In fact, a deeper impression in favor of the true course to be pursued in our social intercourse was made upon Eunice's mind, than, perhaps, would have been made by a strict adherence to the right. No one can, however, from this fact, logically draw the inference that we may do evil that good may come.—*New York Observer*.

## Ecclesiastical History.

### *Religious Wars in France and Germany, down to 1648.*

NOTWITHSTANDING the severity with which the Waldenses and Albigenses, once so numerous in the south of France, had been persecuted by the Popes and their adherents in the three centuries preceding the Reformation, a remnant of them was preserved from extermination. The wild valleys of the Alps in Dauphiné were the inhospitable asylum of a small band of Waldenses, who were in more or less frequent communication with their brethren, living in similar seclusion on the Italian side of their mountains. Of the remnant of the Albigenses (a name which included, besides followers of the truth, many sects of questionable character) little is known; but there can be no doubt that some survived in the valleys of the Cevennes and the Pyrenees, and especially within the borders of the kingdom of Navarra, which then was not yet divided, as it has been since, between France and Spain, but was a distinct state, though not altogether independent of France. Through the preaching of Farel, a native of Dauphiné, and others, the principles of the Reformation were extensively diffused in the south of France, and almost from the first met with encouragement from one member or another of the royal family of Navarra. In other parts of France, Calvin and others preached the gospel, and not without success. Francis I. and his successor Henry II. persecuted their Protestant subjects in the most merciless manner,\* but were unable to eradicate the truth, or even to prevent the spread of it. Henry died in 1559, by the judgment of God, in consequence of a wound received in his eye in a tournament. His eldest son, Francis II., the first husband of Mary Stuart, succeeded him, but died at the end of the next year, at the early age of eighteen. Both during his reign

and the two following, France was distracted by the rival intrigues of conflicting political parties. The Duke of Guise and his brother, the Cardinal of Lorraine, uncles of Mary Stuart, were not only rich and unscrupulous, but also possessed of talent and energy. The Bourbon family was closely related to the reigning house of Valois, and one of its members had, by marriage, become king of Navarra. Whilst the Guises were ultra papal and professedly attached to the principle of the absolute right of kings; the Bourbons were favorable to Protestantism and professedly attached to constitutional principles. Each party was supported by a number of noble families, the Bourbon party especially by the Châtillon family, of which Admiral Coligny was a leading member. The Guise party—in some measure, because it was connected with Mary Stuart—had become predominant; the Bourbon party wished to put it down; Francis II., and after him Charles IX. and Henry III., his two brothers, were all either too young or too weak-minded to act for themselves; and their wicked mother, Catherine of Medici, a most unprincipled and most cunning woman, made it her object to secure for herself the exercise of the royal power, and for this purpose endeavored to avail herself, as occasion might require, of either the Guise or the Bourbon party; but being a bigoted Papist, she always sympathized with the first, except when it crossed her own ambitious plans. Among the Protestant princes and noblemen, who were attached to the Bourbon party, there were some really pious men, (such as Coligny,) whose purity of morals and strictness of principles rendered them peculiarly odious in the sight of the dissolute Catherine and the equally dissolute party of the Guises. The Bourbon party endeavored to secure to the Protestants\* their civil rights; its troops consisted mainly of Protestants, and whenever it sustained a defeat, whether in the field or in the royal councils, all Protestants without distinction suffered from the vindictiveness of the opposite party, which regarded their extermination as a religious duty.

\* In 1549, the Court, after attending a gorgeous ceremony in the Cathedral, proceeded to witness one of the most horrible spectacles ever performed. From a high crane some Protestants, suspended in chains, were let down upon a blazing fire, and several times raised and lowered (the chains playing on pulleys) to prolong the cruel sport. Unfeeling as Henry II. was, he suffered long from the effects of this horrible sight.

\* Called *Huguenots* in France.

It was under such state of things that in January, 1562, an edict was published, by which, for the first time, the right of celebrating public worship, not, however, within the walls of any town, was conceded to Protestants. In that year the number of Protestant congregations in France was 2150, much larger than it has ever been since, although many local congregations may be supposed to have been smaller then, than they were fifty years later. The permission to worship God, limited as it was, which had been granted to them, was on more accounts than one distasteful to the party of the Guises, and not destined to be of long duration. On Lord's-day the 1st of March of the same year, the Duke of Guise, proceeding to Paris with a numerous escort, arrived at Vassy, a small town in Champagne, just at a time when the Protestant congregation was assembled for worship in a barn. Some of his people went in, but soon commencing a disturbance, were naturally turned out again. The rest taking their part, forced open the doors of the meeting-house, and with their arms assailed the worshippers. Some of these began to throw stones at them, one of which happened to hit the Duke himself in the face. Upon this a fearful scuffle ensued, in which some sixty of the worshippers were killed, and a much larger number, including the minister, severely wounded; all the furniture was destroyed, and the Bible torn in pieces. The Duke then sent for the Justice of the peace, and read him a severe lecture for tolerating such conventicles. When that functionary appealed to the edict promulgated six weeks before, the Duke in a passion put his hand upon his sword, and said, This shall rescind the accursed edict.

This wanton outrage gave the signal for a civil and religious war, in the course of which it cannot be denied that the Protestants also were guilty of many unjustifiable excesses;\* but these are altogether insignificant, when compared with the barbarities, perpetrated by the Popish party, many details of which are utterly unfit to be published. About fifteen hundred Protestants were killed by being hung up by their hands or their feet, tied

to the tails of furious horses, thrown into burning limekilns, or buried alive. One man burned his own sister, after having for a while amused himself by dropping melted lard upon her body. At Troyes, a respectable man caused his own son to be hanged. At Castres, an executioner slayed five men alive, and after they were killed, devoured their livers. The victims of the popular fury were counted by thousands. The parliament of Paris encouraged and sanctioned these outrages, by declaring all Protestants outlawed, and authorizing the Roman Catholics to take up arms and slay them.

In the course of this war the Duke of Guise was killed in an unjustifiable manner, being shot through the back with three poisoned balls by a Protestant nobleman, who had to pay dearly for this deed; for when caught, he was first lacerated with red hot pincers, and then put to death by being torn in pieces by horses. The death of the Duke led to the peace or rather truce of Amboise (March 1563). His sons were too young then to take his place, though some years later one of them trod in his father's footsteps. For a time Catherine seemed to relent, and refused to act upon the advice of the Duke of Alva, who warned her against sparing the leaders of the Protestant party by saying, that "ten thousand frogs were not equal to one salmon's head."\* War broke out afresh in 1567. The peace (or truce) of Longjumeau, in March, 1568, was of short duration, and it was only in August, 1570, that a peace was concluded, at St. Germain en Laye, which afforded a prospect of stability. By virtue of that peace, the Protestants obtained the right of garrisoning the four strong cities of La Rochelle, Montauban, La Charité and Cognac, for two years,—Coligny deeming this an indispensable condition of peace, having learnt from sad experience that mere promises were not to be relied upon. He was the soul of the Protestant party, though for about a year past Henry, the youthful crown prince of Navarra, and heir of the claims of the house of Bourbon (afterwards Henry IV of France) had been its recognized head.†

\* The salmon's head was the armorial sign of Coligny.

\* Some years later, one of the Protestant captains had a necklace, which consisted of the ears of mutilated monks.

† His former head, the prince of Condé, was treacherously murdered, whilst detained as a prisoner of war, after the battle at Jar-

After the conclusion of peace, Catherine professed to be very friendly to the leaders of the Protestant party, and by holding out the prospect of a war with Spain, which was to be carried on in the Netherlands and to prove very serviceable to the Protestants of that country, then struggling for liberty, she prevailed even upon Coligny to repair to the court. Charles IX. the young king, received him with great apparent affection, saying, "My father, we have you now, and you shall not escape,"—words which soon received an accomplishment very different from what the tone in which they were uttered, led the noble veteran to expect. At the same time Catherine offered the hand of her daughter to young Henry of Navarre, and the offer was ultimately accepted, although his prudent mother for some time looked upon it with suspicion. All the heads of the Bourbon or Protestant party were invited to the festivities with which the marriage was to be celebrated. During his stay, Coligny once or twice had a private interview with the young king, and endeavored to press upon him the duty of taking the government into his own hands. On hearing of this advice, Catherine, who was anxious to retain her power, and who always hated Coligny, resolved upon his ruin. On the 21st of August, 1572, a hired assassin, seeing the Admiral passing through the street, fired upon him, and wounded him severely. But as he failed to kill him, Catherine, fearing revenge, determined to rid herself of him and all his influential friends at once, by speedily carrying out a design, which had undoubtedly been planned long before, though the young king himself appears not to have been made fully acquainted with it until then. This was the St. Bartholomew massacre, which was mentioned on a former occasion. The scene of horror is thus related in a popular work :—\*

nac, in March, 1569. His murderer, a Popish nobleman, was not punished in the least.

\* Crowe's History of France, (Larlier's Cyclopædia) vol. I. p. 323.—Crowe throws the blame chiefly upon the young king himself; but this popular view of the transaction is not borne out by trust-worthy evidence. It is certain enough, however, that when he was made acquainted with the plot, a few days before its execution, he entered fully into it, and made it much more sweeping than was previously intended. He made the stipula-

"The Queen mother was for slaying merely the seven or eight leading chiefs; but Charles, who had hitherto hesitated, at once became furious with the foretaste of blood, and ordered an indiscriminate slaughter. This was but too congenial with the sanguinary spirit of the Guises, who undertook the execution. Tavannes was charged to muster the city guards on the appointed night, and instruct them in the task and the order of slaughter.

"The eve of St. Bartholomew, the 24th of August, was the night appointed. The prince of Navarre and the prince of Condé were the only Protestants to be spared; yet Charles, on observing the young count de la Rochefort, whom he liked, about to leave the Louvre, laid his hands upon him, and besought him to stay that night at the palace. The count refused; the king entreated, but fearing to awaken suspicion, he abandoned his friend to his fate. All was wakeful that night in the Louvre. The orders were issued, and Charles, restless and agitated, watched the hours in horrible suspense. The Queen mother and the Duke of Angou, (his brother) were with him. The latter has left a record of the moment, and describes the stunning effect of the first pistol shot that broke the stillness of the night. Guise and his band of cut-throats rushed out at the sound towards their appointed prey, whilst the tocsin of St. Germain l'Auxerrois called the Catholic citizens to the massacre of their brethren.

"Guise soon reached the admiral's abode, and forced his way in, crying, 'To death! to death!' but feared himself to face Coligny. It was Beme, a German follower of the Duke's, who rushed upstairs, and entering an apartment, beheld a venerable man engaged in prayer. 'Is't thou who art Coligny?' asked the assassin. 'It is I,' replied the admiral; 'young man, respect my gray hairs.' Beme, for answer, plunged his sword into the admiral's body, and exclaimed through the window, 'He is done for.' 'Let us see, though,' cried the sanguinary Guise; and the bleeding corpse of Coligny was flung down to him: he wiped the face with his handkerchief, in order to recognize the features, and then was satisfied. The same scene was repeated in every street, almost in every house. What is surprising, the victims made no resistance. The most valiant captains bared their throats to the knife; they would not derogate, at such a moment, from their character of martyrs."

A desperate war was the result of this frightful carnage. The Protestants, though deprived of their leaders (for Henry of Navarre was kept a prisoner), defended their towns with unsurpassed bravery, suffering more from famine—in some places—than had ever before been recorded in the annals of history. At length, in July, 1573, peace was concluded at La Rochelle, in which toleration was granted to

tion, that not a single individual should be allowed to survive, who might afterwards reproach him.

them, and public worship allowed to be celebrated in three towns, La Rochelle, Montauban and Nismes.

King Charles IX. was ever after haunted by frightful visions of the bloody scenes which he had enacted, and died on the 30th of May, 1574. He was succeeded by his brother Henry III. who was his mother's favorite, and had for some time past been an abettor of the Guise party. When a prince, he had shown considerable energy and talent, but seemed to be bereft of both (with momentary exceptions) after his accession to the throne. He soon recommenced the persecution of the Protestants. Henry of Bourbon succeeded in regaining his liberty, and thenceforth became the able leader of his party, as to war and politics; but his private life was stained by licentiousness. The king being, after a while, compelled by circumstances to relent, made peace with the Protestants, in 1576, under conditions which were very favorable to them. But now the Guise party, displeased with his concessions, formed what was called "the holy League,"—a most unholy and in fact revolutionary association, greatly resembling, in the character of its members and its mode of proceeding, the notorious club of the Jacobins of the French revolution. Its members pledged themselves "to live and die for the honor and maintenance of the Roman Catholic religion." At first the main object of the league was neutralized by the king's cunning determination to join it, and become the head of it. But when, in 1584, his only surviving brother died childless, and it became certain that in the event of his own death, the crown would devolve upon Henry of Navarra, the leaders of the League, strongly supported by Philip II. of Spain, cast off the mask, and made no great secret of their long cherished intention to transfer the crown to the house of Guise. They were at that time masters of the kingdom, the king's power being neutralized by his own apathy. War with Henry of Navarra was going on, but it is not our business to enter into its details. At length, the king became weary of the domineering character of the Guises, and at his orders two of them were assassinated in the last week of 1588. A few days after his mother also expired, and he himself was murdered by a

dominican friar, named Jacob Clement, early in August, 1589, to the great joy of all the bigoted Papists in the kingdom. Thus nearly all who had planned and conducted the massacre of the Protestants, came to a miserable end.

Henry Bourbon, king of Navarra, now became the rightful owner of the crown, but the League, headed by the Duke of Mayenne, a surviving brother of the Guises, and zealously supported by the city of Paris, opposed his accession, and he was compelled to conquer his own kingdom. He abjured Protestantism, and at length succeeded in establishing himself on the throne. In April, 1598, he published the edict of Nantes, by which the free exercise of their religion and the enjoyment of their civil rights were secured to the Protestants. They were also allowed to retain military possession of a number of fortified places; but by that time the number of their congregations (which in 1762 was 2150) fell short of eight hundred. Henry IV. reigned long enough to be adored by the nation, but on the 14th of May, 1610, he was assassinated by a man named Ravaillac, who was deeply imbued with the principles of the Jesuits, and supposed—possibly without foundation—to have acted as their tool.

During the reign of his successor, Lewis XIII., the leading provisions of the edict of Nantes were, upon the whole, observed as well as could be expected; but France was more than once involved in brief civil wars, and Cardinal Richelieu, the prime minister, thought it necessary for the safety of the state to disarm the Protestants,\* and deprive them of their military possession of fortresses. They defended Rochelle with the greatest bravery, but being disappointed in their expectations of efficient help from Charles I. of England, were compelled by hunger and pestilence to surrender this their last stronghold, on the 30th October, 1628. The edict of Nismes, promulgated in the following year, allowed them the free exercise of their religion, but forbade their again assuming the character of a military party. In this

\* His object was to make France sufficiently powerful to engage in foreign wars; and almost as soon as the French Protestants were disarmed, he assisted the king of Sweden in his struggle with Austria, and thereby rendered great service to the Protestant cause in Germany.

position they remained during the remaining years of the reign of Lewis XIII. and also during the minority of his successor, Lewis XIV., whose minister Mazarin had too much difficulty in curbing the spirit of the nobility, and too great a dread of Cromwell, to venture upon fresh plans of open persecution. The half century, ending

with 1660, was the most flourishing period of Protestantism in France, De Moulín, Daillé, Bochart, and many others adorned it by their eloquence and learning; whilst its laity comprehended nearly the whole of the industrious and intelligent portion of the middle and lower classes. J. W.

(To be continued.)

## Essays and Extracts.

### THOUGHTS ON SATAN AND SATANIC AGENCY.

Our state on earth being one of trial, we accordingly find that the Scriptures,—given by inspiration of God as profitable for doctrine, for reproof, for correction, for instruction in righteousness,—abound also in warnings and injunctions to be vigilant, lest at any time we be enticed into transgression against God. The Old Testament Scriptures contain frequent allusions to Satanic agency, as the principal means of ensnaring our minds and inciting us to the commission of evil. But it is in the Scriptures of the New Testament, we find the most copious and explicit information on the subject; as if Christ, in compassion to our fears, had reserved the full exposure of our danger, till he could furnish the antidote to those fears by revealing to us a counteracting agency in the operations of his Holy Spirit. As the champion of the world, and in full confidence of ultimate triumph, He did not hesitate to expose to view, the number, and power, and malice of our spiritual foes. He shows us the enemy in full possession of our world. This is the place where, at present, Satan's seat is, with his thrones, principalities and powers. Mention is made of him as Satan; Beelzebub; a liar; a murderer from the beginning; the wicked and evil one; one who, by trampling on law, had acquired the authority of a legislator on guilt; one who, by signaling himself as the most daring of rebels, had reached the bad pre-eminence of the "prince of devils."

Whether sin had ever entered the universe of God, at any period prior to the angelic apostacy, we have no means of knowing. Certain it is that we can trace its history only up to that mysterious event. Speaking of Satan, our

Lord says, that "he abode not in the truth." Once, he possessed a throne where all was radiant with holiness and joy, but he swerved from his allegiance to "the Blessed and Only Potentate," and thus lost "his first estate;" and, driven from the presence of God, cut off from the loyal part of the creation, he was compelled to leave "his own habitation," doomed to be the prey of his mighty depravity.

The opinion generally entertained that *heaven* was intended by the phraseology "*his own habitation*," appears to be erroneously founded, and in all probability was derived from Milton, who speaking of Satan's revolt says:—

— "He it was, whose guile,  
Stirr'd up with envy and revenge, deceived  
The mother of mankind, what time his pride  
Had cast him out from heaven with all his host  
Of rebel angels, by whose aid aspiring  
To set himself in glory above his peers,  
He trusted to have equalled the Most High,  
If he opposed; and, with ambitious aim  
Against the throne and monarchy of God,  
Rais'd impious war in heaven, and battle proud,  
With vain attempt." —

Certain, however, it is that the opinion of Satan's having sinned in *heaven* has no Scripture foundation to stand upon. The only passage likely to have originated the supposition in Milton's mind is that in Revelation xii. 7—9. "And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him." This passage surely can have no reference to the expulsion of

Satan from heaven, on his original apostacy. It is rather, as the name of the book itself implies, a Revelation, or prophecy of things to come, and if I mistake not, refers to the strenuous and combined efforts of Pagans against the establishment of Christianity. The conflict we may infer will be long and sharp, but it will end in the total defeat of Satan's army. And this is represented by Satan's being cast out of heaven; his authority will be subverted, idolatry demolished, and he cast down from his dignity as "god and prince of this world," and his angels will be cast down with him. Upon this great victory, the saints in the verse following are represented as singing a song of praise: "Now is come salvation and strength, and the kingdom of our God, and the power of his Christ; for the accuser of our brethren is cast down, which accused them before our God day and night."

There is another passage (Luke x. 18 :) which is also sometimes quoted in support of the opinion above alluded to: "I beheld Satan as lightning fall from heaven." This was language uttered by Christ in reply to the seventy disciples, whom he had sent by two and two into every city and place whither he himself would come. On their return they had told him with mixed joy and amazement, "Lord, even the devils are subject unto us through thy name." But this announcement He received as a matter of course; he had beheld in their success the earnest of his triumph, and surveying futurity as already past, his language had a prophetic signification. "It is," as Bishop Warburton expresses it, "a lively picture of the sudden precipitation of the *Prince of the air*, where he had so long held his empire; and hung like a pestilential meteor over the sons of men." And as in a figurative mode of expression, being *exalted to heaven* imports widely spread dominion, so *falling from heaven* denotes a fall from eminence and power. A kindred expression occurs in Isaiah xiv. 12.

The expression then, "*their own habitation*" (Jude 6th verse :) would seem rather to denote some residence or station assigned them, probably in some other world. They left this residence, and the principality or government, that is the office or station which they there held, refusing to per-

form the duty assigned them by their Creator. Thence, together with an unknown multitude of associate rebels, Satan was driven from the presence of God. And from that moment, he became the avowed antagonist of God; established an infernal empire, and planted the standard of rebellion, around which all the principles and powers of evil might rally and combine.

"The angels that sinned," the Apostle Peter informs us, were "cast down to Tartarus, *σεπαις ζόφου ταπρώσας* [rendered Hell in our translation] and delivered into chains of darkness, to be reserved unto judgment." 2 Peter ii. 4. So Jude also (verse 6): "The angels which kept not their first estate but left their own habitation, He hath reserved in everlasting chains under darkness unto the judgment of the great day." Here it is worthy of remark that they are not represented as being in actual torments, but only *adjudged* to them, and in the mean time committed to the security of chains of darkness; that is, to places where utter darkness holds them as it were enchained. The place of everlasting torments to which they are to be consigned, our Lord informs us, has been prepared, the chain which is to bind them eternally has been forged, and the fires which shall encircle them are already kindled, "the breath of the Lord like a stream of brimstone hath kindled them." But not till the judgment of the Great Day will they be consigned to their final abode of woe; and then the impenitent sinner must also accompany them. Those who have tempted, and they who have embraced temptation, are the two classes which comprise all the pollution in the universe; as such, the besom of destruction shall sweep them together into one place; as the refuse of sin, the nuisance and leavings of the creation. GEHENNA, the receptacle of all the elements of pollution, shall enlarge its capacious bosom to receive them; where as the appropriate fuel of almighty wrath, they shall "burn together, and none shall quench them."

Perhaps there is not a more affecting, — a more overwhelming consideration, to a serious mind than this. The very thought of it is chilling to the heart. To be imprisoned in *this* world, with a collection of abandoned villains; to be

hated and despised, deceived and betrayed, oppressed and insulted, wounded to the soul with unceasing treachery, and broken down by scorn, even for our present momentary life, is a lot sufficiently dreadful to lacerate the soul with agony. What then must be the nature and misery of a confinement with these hateful beings, powerful, active, and sagacious; whose minds are all malice, fraud, and cruelty; and whose endless being is only a succession of rage, revenge, and despair!—But, those who embark in one cause with Satan, who with him sustain one character, *must*, with him also, share in one allotment of woe.

Though Satan and his angels have yet to wait the day of their final doom, and in the mean while are held fast in “chains of darkness” from which there can be no possible escape, yet for the present,—and who can doubt that it is for wise reasons?—their chains are lengthened, the bounds of their prison enlarged, and the extremity of their punishment deferred. But this respite is employed by them in opposing to the uttermost God’s purposes of love to mankind. Actuated by that universal law, by which each being and principle seeks to conform all things to its own nature, and stimulated by implacable hatred against God, Satan no sooner found our world created, than he came to efface from it the image of God, and to stamp his own on its breast. In the execution of his dreadful project he succeeded; meriting by the means which he adopted, and the dreadful results of his success, the titles of liar, the father of lies, and a murderer from the beginning. And though we know that some of his angels hold their place in the unseen world of wicked spirits, we know also from Scripture that, Satan himself, the prince of devils, has his seat in our world, and that an innumerable multitude of his angels, stalk the earth to do his bidding. He is explicitly called the “prince of this world,”—“the god of this world,”—“the prince of the power of the air;”—and his myrmidons, “principality,” “powers,” “the rulers of the darkness of this world.”

Of the *number* of his angels, we can form only a conjecture: but the facts that his “field is the world,” that he is represented as multiplying himself though their agency over the whole field, and concurring in, if not actually

instigating, all the evil which it contains, warrant the conjecture that they out-number the human race. Let no man then hope to escape temptation, through any lack of satanic agents. He, whose resources enabled him to devote a legion to torment a human body, cannot be wanting in instruments to tempt and destroy the immortal soul.

Concerning the *nature* of the beings, of whom we are speaking, we only know that they are *spirits*; by which probably all that is meant is,—not that they are absolutely unembodied, for to be only spirit is most likely peculiar to God alone; but that they are exempt from the gross materiality of bodies like our own. The circumstance that we are ignorant of the way in which they reach our mind, is no objection whatever to the doctrine that they do reach it; our incapability of tracing many of our sensible impressions beyond the mere sensation itself, leaves the fact of such impressions unquestioned. Besides, *a priori*, we should have thought it more unlikely that *matter* should act upon mind,—that material objects should act on that which seems to have no property in common with them, than that mind should act upon mind, two homogeneous substances on each other. Yet experience tells us that the former action is always going on in the process of our mental perceptions; and the latter we presume, is all that is meant physically by Satanic agency. Of this indeed, a counterpart and illustration is to be found in the action of one human mind upon another; we show our thoughts to each other by words, tones, gestures, silence, hieroglyphics, pictures, letters, and many other things; and all these antecedent to our experience of them, were hidden in absolute darkness from our conception. The conveyance of thought by *looks* also, if never experienced by us, would have been necessarily deemed mysterious and impossible; yet very many thoughts are thus conveyed by every person living, and with very great force, and frequently with entire precision. Nay, the countenance often discloses the whole character at once. That angels communicate their thoughts to each other, we know, for the Scriptures have declared the fact; that they may communicate them to us, we have no solid reason to doubt. Of the *modes* of com-



munication in either case, we know nothing. But that they may convey thoughts into our minds, as well as understand those which arise in them, contravenes no analogy and no evidence. Nor is the doctrine invalidated by the objection that we are unconscious of such extraneous influence as that exercised by Satan; this only shows the facility with which the tempter acts, and is the triumph of his art. He so times and modulates his whispers, that we mistake them for the voice of our own thoughts; so conceals his agency, that while we fancy we are sailing before the impulse, and floating down the stream of our own free volitions, his hand is on the helm; thus flattering our pride, scoffing at our weakness, and steering our destiny at the same time. It is generally believed that there is an established order in which our thoughts succeed each other; that detached and promiscuous as they appear to be, they are linked together with all the strength and sequence of a chain, and the principle which thus unites them, we call the "law of association," the "principle of suggestion." Admitting then the existence of such a law, a law common to all minds, like gravity to all matter; operating by mental affinity and attraction,—it is only to suppose that Satan has mastered this principle; that the result of his experience in studying the structure, watching the movements, and experimenting on the properties of minds is, that he knows the universal bearing and operation of this principle,—and what a fearful amount of power, what an immense command over the human mind may he possess in the knowledge of this principle alone! But whatever the grand secret of this dreadful art may be, the strongest language is but barely equal to express the reality of the power which he wields over the mind. He is represented as actually "entering into the heart," becoming the gloomy and fearful inmate of the soul, mingling his very essence with the being of a sinner.

But let it be borne in mind, that in no instance in which Satan acquires dominion over the sinner, does he obtain it by force, the means which he employs are perfectly compatible with human freedom; so that the surrender of the sinner is voluntary, he sells himself to work iniquity. If the enemy

sow tares, it is done while men sleep; if he comes and catches away the good seed sown in the heart, it is when the subject of it understandeth it not, does not lay his mind to it; or if he re-enters the soul after a transient absence, with sevenfold strength, it is only when he finds his house empty, swept and garnished, to welcome his return. The sole secret of his power over us, is to be found in our own depravity; the soul may be "set on fire of hell," the live coal may be brought from the infernal fires, but the combustible materials were already collected and laid in the depraved soul.

Are we disposed to entertain hard thoughts of that arrangement of the divine government which permits our exposure to Satanic wills? Let it be borne in mind that the Divine Being; in not preventing Satanic temptation by the arbitrary exercise of power, i. only acting consistently with the requirements of a moral government,—a government which opposes principle by principle, and not by physical force or coercion. But He also greatly magnifies his grace to us, in that to our own activity he superadds the omnipotent aid of his Holy Spirit.

Had Eve sought the protection of God when she was assailed by the adversary, she had never fallen. Had she admitted no jealousy, no suspicion of the divine wisdom and goodness, she had in all probability kept her happy state. But from her no prayer ascended for aid, hence no aid was given. From this example then let us learn wisdom. For protection from tempters and temptations, both within us and without us, let our prayers unceasingly rise with fervent repetition. Especially when the serpent approaches, when the charm is about to begin, and when his mouth is ready to open and swallow us up, let our cries for help ascend to heaven, that He who is swift to hear and always prepared to pity and relieve, may mercifully extend his arm and snatch us from the jaws of destruction. The only time of successful resistance to temptation is the moment when it is presented. The very act of deliberating results from want of sufficient faith in God, and sufficient firmness in our duty. The more we reason the more we plunge ourselves into difficulties; and the less hope do we find of an escape. Resist then the devil, at the

moment of solicitation, and he *will* flee from you.

"Watch and pray, lest ye enter into temptation." And how frequently is this exhortation repeated by Christ himself, and afterwards by his apostles, as if we could not be too often reminded of our danger, and exhorted to watchfulness and prayer as the only means of escape. But to pray not to be led into temptation, and then to rise from our knees, and live negligently and without a holy vigilance, is a mockery of God. We solemnly bind ourselves in the very act of prayer to do all in our power to attain the blessings we solicit. Can we hope that God will keep us from temptation, if we rush into it of ourselves? Are we not too weak, far too weak to tamper with error, to trust ourselves to listen to its siren voice, or to covet spontaneously and with alacrity suspicious gratifications?

O Christian! Watch and pray. Be not dismayed at the trial of your faith, your temptations may serve to humble you, they will serve to promote watchfulness, to teach you dependance on grace, to exalt the Saviour in your esteem, to prepare you for the peace and holiness of heaven, for be assured that all things work together for your good. Hold on your course,

"From strength to strength go on,  
Wrestle and fight and pray,  
Tread all the powers of darkness down,  
And win the well fought day."

"Blessed is the man that endureth temptation, for when he is tried he shall receive a crown of life." Look upwards to the heavenly host, and ask with the apostle John, "Who are these which are arrayed in white robes, and whence come they?" The answer shall be, and let it animate you in all your trials; "These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb. *Therefore* are they before the throne of God." The most important place in the kingdom of heaven is assigned to them. "And he that sitteth on the throne shall dwell among them." Let this then encourage you. Your trials and afflictions here will soon be rewarded with a far more exceeding and eternal weight of glory; and the greater your trials, the brighter will be the gems that deck your crown.

Φ

## ON THE INCOME OF OUR FOREIGN MISSIONARY SOCIETIES.\*

BY THE REV. J. ANGUS, M. A.

THE benevolent income of the six Bible Societies—Naval and Military Bible Society, the British and Foreign Bible Society, the Edinburgh Bible Society, the Trinitarian Bible Society, and the Bible Translation Society—for the last year, amounted to about £63,000. Of the three Tract Societies—the Christian Knowledge Society, the Religious Tract Society, and the Prayer Book and Homily Society—to about £37,300, or of the nine societies, to £100,300. Of this sum there was devoted to the colonies, £16,000; to the continent of Europe, £27,340; to the heathen world £13,550; in all, £56,890.

Taking into account the income of the Colonial Societies, and so much of the income of the Missionary Societies, as was last year devoted to colonial objects, there was spent by the different missionary societies on the religious instruction of our countrymen in the colonies, about £100,000, of which about £70,000 was appropriated to this field by the Propagation Society; and about £12,000 by our Wesleyan brethren. The number of European agents employed is about 630. In addition to this amount, the Christian Knowledge Society devoted £15,000 to the erection of churches; and the Religious Tract Society to its objects about £1,000; total, £116,000.

On the continent of Europe the amount spent by the different missionary societies is about £12,000. Of this sum about £5,000 is appropriated in aid of the various evangelical societies on the continent. The Religious Tract Society also devotes about £2,000 to this field, and the gratuitous grants of the British and Foreign Bible Society amounted last year to about £25,000 (the total expenditure of the Bible Society on the continent being about £40,000). The Prayer Book and Homily Society, and the Edinburgh Bible Society have also made grants to the amount of £300; total, £39,000.

For the Conversion of the Jews, the sums contributed in Great Britain amounted last year to upwards of £40,300.

The income of all the missionary societies appropriated to evangelical labor among the heathen amounts to £345,000. The number of European agents whose time and labor are devoted to the heathen is about 1,650, and of native teachers and preachers about 3,000, scattered over Asia, Africa, America, and the islands of the sea. Adding to the income of these societies the amount

\* From a Paper on Foreign Missions read at the Conference of the Evangelical Alliance.

contributed by the Bible and Tract societies, the votes of the various educational societies, and the expenditure of the Female Education Society, we have for the conversion and education of the heathen a total expenditure of £359,000 a year.

Or, adding to this amount the expenditure of the various societies for our colonies, for Europe, and for the Jews, we have a grand total of £554,300; the number of ministers supported being about 1,860, and of teachers and native helpers about 3,400.

Adding again to this sum of £554,300 the benevolent income of the Bible and Tract societies devoted to home objects, we have a total of £597,710, or say, of £600,000 a year.

Gratifying in some respects as these results are, it is still a solemn question how far they are equal to the emergency, or proportioned to the ability of the churches of Christ in this country. Nor does either of these questions receive a very satisfactory reply.

The income of all our missionary societies does not equal a hundredth part of the sum raised in Great Britain in taxation, nor does it amount to a tenth of the sum annually spent on tobacco, or to a hundredth part of the cost to the country of intoxicating drinks.

The income of individuals in England and Scotland who have upwards of £150 a year, amounts to more than £250,000,000. Were they each to give one-fifth per cent., 4s. for every £100 of income, one-twelfth of the present Income Tax, the amount of their contributions would exceed all that is now raised for the support of our missions.

Estimating the number of professing Christians at only 3,000,000, a penny a week from each, for the conversion of the world, would raise nearly a half more than is now raised. And on examining the statistics of particular societies, this estimate is confirmed—the income of the Baptist Missionary Society, for example, falling short by £6,000 of what would be obtained if each of the members of the baptist churches in this country gave a penny a week to this cause; and, estimated on the same principle, the income of the United Presbyterian Missions, in several respects among the most prosperous, would be augmented from £16,000 to upwards of £30,000 a year. Will any one affirm, with these facts in view, that British Christians are doing all they can?

Or look at the wants of the world. In fifty years the British and Foreign Bible Society has issued 25,000,000 copies of the scriptures in various languages. Of these, 15,000,000 were in English, and have been circulated chiefly at home; in all Europe, the issues of the Bible Society, and of fifty-four European Bible societies, have not

exceeded this number. All Europe, therefore, has not had more in fifty years than we deem necessary for ourselves.

In British India there is a population of about 150,000,000. The issues of the British and Foreign Bible Society, and of six East Indian societies, including, in fact all that has been done in fifty years, amount to barely 3,000,000 copies of scripture or of parts of scripture. The vast empire of China has not received in all 130,000 copies of any part of the Bible. Africa, with its 150,000,000, has not had more than 50,000 copies.

Or to look at our missions. There is in Bengal a population of upwards of 20,000,000, and, including its dependencies, of 70,000,000. That province contains some of the principal seats of British influence, and several central missionary stations—as Calcutta, Benares, Orissa, Krishnaghur, and Mirzapore. The number of missionaries connected with all evangelical societies (both European and American) is about 100 (99), of native preachers and teachers 120 (118). This proportion gives to each missionary a population of 200,000: a similar proportion would give to London ten evangelists, and to Great Britain 125. In fact, whole Zillahs, containing, each a population of 1,000,000 and upwards, have no missionary, and others, as Jessore, Midnapore, Birbhum, Berhampore, and Dinajpore, have but one. Here we have an open field, a comparatively healthy climate (for the average deaths out of the 100 missionaries have not of late exceeded two a year,) every facility for prosecuting our work, and some of the most important missionary districts in the world, and yet the number of agents is so small as to risk the success which, with greater faith and earnestness, we might certainly gain.

Grouping our facts more largely, it may be noticed that the number of missionaries supported by all English missionary societies, does not reach 1,100—a number not larger than the number of Christian ministers laboring in London alone. In all Europe the amount expended by English missionary societies is under £12,000, though it is certain that openings for usefulness in that field may be found on every hand, and there the Man of Sin is to be overcome. India, with its millions, has fewer laborers than the country of Lancaster; while in China, in South America, in Hayti, and in Africa, our work has only begun. In truth, the great lesson of the past is as much humility as thankfulness—humility that we should ever have faltered in our toils, and that those toils should have been at best so inadequate and unworthy; and thankfulness that God has been pleased so signally to own and bless them.

One question more remains, What prospect is there of enlarged effort and greater success in coming years? It is confessed that while much has been done, incomparably more remains to be done. During the time the churches of Christ have been bringing into work the machinery which is now employed in instructing less than 1,000,000 persons, nearly two generations have twice passed to their account. It is confessed, too, that for some time the resources of some of our missionary societies have not been increasing. In particular instances there is even a diminution of income, and a consequent diminution of agency. Is this diminution to continue? Or, is Christian effort to be enlarged? Without affirming that the efforts of the churches of Christ will all be continued in their present form, it may be safely affirmed that there will be a large increase both of effort and success, on two conditions—first, that we place greater reliance for contributions on principle and habit; and secondly, for success on the promised blessing of the Spirit.

The first of these conditions is intended to deny that we are doing all we can, and that novelty or excitement is essential to our vigor; and the second, to affirm that the great want of the church is a profounder, more healthy habitual conviction of our dependence.

At the outset much was done in connexion with missions from excitement; nor can we condemn this spring of action. It means, in relation to our work, strong earnest feeling either of pity for the heathen, or of discontent with the world and ourselves as they are, combined with an ill-defined desire to do something to improve them. It is impulsive rather than thoughtful—natural, perhaps, rather than gracious; it is common to the commencement of every great enterprise, it is common to the young of every age. Its defect is that it grows feeblér by repetition, and is certainly not the noblest motive of action. Let its place, then, be supplied in the Christian church by principle; let the conviction grow and spread that we are the salt of the earth, preserving or recovering it from

decay; that the stewardship of the gospel has been committed unto us; that our great example is the self-denying life of our Lord, and that we are to be conformed ever, to his death. Let all classes, moreover, young and old, be trained to act in accordance with these convictions, and we have no fear; excitement will prove feeblér than rooted self-sacrificing love, and impulse than habit; present contributions will be but as drops before the shower, agents will be multiplied, we shall count them by thousands, and the income of our missions by millions; while the spirit of consecration which those gifts will betoken, will secure a band of self-supporting agents who, in the discharge of their daily callings, will go "everywhere," as of old, "preaching the word." Let any one think over the donations of those who give under the influence of those motives, and who give habitually, and the moral force of these springs of action will at once appear. Let such examples become the rule, instead of being, as now, the exception, and the church will have enough to meet the wants of the world.

But we need to combine with these habits a more devout spirit of dependence. The theoretic truth of our dependence—for gifts, for grace, for success of both we all allow; it is part of our creed; but we need (if one may speak for the rest) to have it wrought into the very substance of our minds. The activity of the times, the appeals of all sections of the church for increased effort, make this dependence the more difficult. To be active and humble, to labor and pray, to identify ourselves with the noblest cause and yet feel our nothingness, is one of the hardest lessons of the divine life. Let it be learnt and practised, showing its power in the increase of the church's humility, and love, and prayer, and this truly Pentecostal spirit will be accompanied with Pentecostal success; God will give the increase, multitudes will be added to the church; not by might nor by power, but by the Spirit of the Lord, a temple will be reared above the tops of the mountains, and all nations shall flow unto it.

## Religious Intelligence.

### Home Record.

#### RECENT BAPTISMS.

*Cutlack.*—Mr. Lacey writes: "On Lord's-day November 2nd, two native women and two European ladies of the station came forward and put on

Christ in the scriptural way. The former were from the Boarding School, and so far as we have been able to judge, have experienced that change of mind which is the best qualification for becoming a member of the kingdom of heaven. The latter have been mem-

bers of the Scotch Kirk and Free Church, but the truth on the subjects and mode of baptism having occurred to their minds, the more they sought for satisfaction from a perusal and study of Pædobaptist works, the less they obtained any; when they wisely resolved to study and follow the 'New Testament;' which resolve they followed out, and were not long ere they determined to take up the cross and follow their Exemplar and their Lord."

*Jessore.*—Mr. Parry informs us that he has recently been privileged to baptize fourteen believers; two of whom belong to his Girls' school.

*Comilla.*—At this place three more converts were baptized in December by Mr. Johannes of Chittagong.

*Calcutta.*—Two believers were immersed by Mr. Thomas at the *Lal Bazar* Chapel on Sabbath day, Dec. 28th.

May all who have thus put on Christ by baptism have grace to remain steadfast in the faith to the end.

## CUTTACK.

(From the Rev. C. Lacey.)

Nov. 27th, 1851.—A little good appears to be doing at the favored spot, Udayápur Chogá. Two young people have proposed their names as candidates for baptism. Three nominal Christians who some months since went away have returned. They had remained long enough to find that kindness and sympathy, that interest in both their present and eternal well-being which they on their again returning to idolatry perceived they did not obtain; though they met with loud reproaches for yielding up their caste and renouncing the customs of their fathers. Their departure has been useful to them, and they now declare with emphasis, "We will not leave the Lord's people again." Two persons have recently joined the community; who go on well; working hard for their subsistence; while we hear rumours of others being thoughtful on the subject of their eternal salvation.

Last Lord's-day was on the whole a season of much sacred pleasure, amidst the mountains and jungles of Athgur. In the early morning the people came together and heard our brother Bailey

preach from "For he hath prepared for them a city." The attendance was very good. At 2 o'clock the chapel was filled, and more than filled, when brother Miller explained the unspeakable gift of God, and the gratitude we should manifest for it. It really is the case that among the heathen a word for gratitude does not exist. I have searched and compounded, but as the sentiment has not existed, it is in vain to expect the word; but the Gospel has originated the sentiment. I saw it clearly depicted in the countenances of the Chogá people, as with fixed eyes they looked at brother M. while he related to them the unspeakable gift of God.

In the afternoon all the members collected around the Lord's table and remembered his love, and his sufferings for them. Much holy joy pervaded the little house on the hill.

## GOVERNMENT AND THE SHRINE AT PURI.

At the Annual Conference of Orissa Missionaries held at Cuttack, Nov. 12th, 1851, and following days, the following resolution was unanimously adopted on the connection of Government with the shrine at Puri.

"Whereas the Christian public have for many years past been led to hope that all connection between the government of India and this profane idol should cease; and whereas the Government have during the current year put forth the Draft of an Act giving rise to the confident expectation that they would bring the matter to a satisfactory adjustment; and furthermore, whereas the said Act has not been passed; we, as a Conference, situated amidst the accursed influence of this most abominable system of idolatry, feel ourselves called upon to renew our annual protest against this unhallowed connection—to express our conviction that the proposed Act dealt fairly with the parties interested with the shrine, so that no further concession or grant is called for in equity; and to declare, that, as Christian Missionaries, we cannot forbear to entreat the Honorable, the Government of India, to meet the just expectations of the Christian public by passing the above named Act in its integrity and without delay."

# THE CALCUTTA MISSIONARY HERALD.

CAWNPORE.

FROM THE REV. R. WILLIAMS.

Nov. 14th 1851.—On Friday and Saturday, the 7th and 8th instant, I went to the *Bitoor* fair accompanied by brother Greenway. I was surprised at the vast multitudes assembled there: never did I before witness so large a concourse of people. We got upon an eminence—the high walls of an idol-temple, whence we could see nearly all over the fair, and we calculated that more than a *lac*, or one hundred thousand persons were present. To preach to all these was utterly impossible, but we did what we could to make known the truth among some of them assisted by three of the native brethren connected with the church here. We took our stand at several places, and preached to large crowds, who, for the most part, listened attentively to the glad tidings of salvation through a crucified Saviour, and among whom we distributed many portions of the precious words of God and religious tracts in Urdu, Hindi and Sanscrit. The few who opposed us were interested parties—the Bráhmans and Pandits who make a gain of idolatry. But even some of them after having had their say, and hearing what we had to say in return, became more friendly and followed us to our tent, where the several points at issue were quietly discussed. Trust that through the Divine blessing some spiritual good will result from our visit and labors at this place. In this celebrated city resides a very holy man (as the Hindus would say) called Kanniá Lál. Brother Greenway remembers his being here for more than twenty years past. We visited him on our first arrival, and entered into conversation with him; a crowd of people soon assembled to whom we preached for a considerable time. Some three or four of the learned Bráhmans present began to oppose us, but were soon silenced.

Even the “saint” himself acknowledged that we had spoken the truth. One of our opponents contended that God is in every object in nature, and that if he prostrated himself before a log of wood, or a stone and worshipped it, firmly believing that it was God, it would become so—upon which this Kanniá Lál snatched from him a piece of cloth and dashing it on the ground, exclaimed “There now, change or convert that into silk, if you can, by your imagining it to be silk, will it really become so?” This put an end to the controversy on that subject, for that time. We then asked him to pay us a visit in return. He said he would, providing we could produce the order for it, or if God would put it into his heart. We told him that we had the authority of God for preaching to him the Gospel, and that it was his duty to come and hear it; placing at the same time several books on the *chabútrá* before him, chiefly with a view to distribution. He then descended his “throne” and after some odd gesticulations, for which he is so famous, he took from his mouth a *sáligrá*m which he held in his hand for a little while, allowing us to examine it minutely, and then returned it to the place whence it came, but where, was to us a mystery. It is difficult to conceive how he can keep so large a substance within him quite unperceived and produce it at pleasure. On our leaving, the poor deluded people notwithstanding all they had heard from us, cried out as with one voice “*Kanniá Lál ki jē*,” thus proving but too plainly the influence he had over them and the little good impression which had been made by all our preaching. This is but one specimen among the many discouragements with which missionaries have to contend.

On Monday last two learned Muham-

madans called on me to enquire after the truth. We conversed together for nearly two hours; the principal subject was the evidence derived from prophecy in confirmation of the Messiahship of Jesus. They appeared to admit much of what was advanced. On their taking leave I gave them a book which

they promised to read attentively, and asked permission to be allowed to visit me again. I am not without hope of these persons being ultimately not only convinced but converted and brought over to the truth as it is in Jesus. May God in his mercy grant that it may be so.

## VISIT TO THE BHUTESHWAR MELÁ.

BY THE REV. J. SMITH.

*Chitaura, Dec. 16th, 1851.*—Through divine mercy I have been again permitted to make known the glad tidings of the Gospel to the crowds assembled together at the great Bhuteshwar melá. The Missionaries present this year were only myself, Mr. Krup of the Secundra Mission, and Mr. Harris (who is supported by the Baptist Church under the care of brother Lish), assisted by six native Catechists. The melá was as large as I ever remember seeing it. Several estimated it at 500,000 souls; of course a large number of these had gone for mercantile purposes; yet the bathers were numerous, but not so enthusiastic as I have seen them in previous years; not a few seemed ashamed of their position, and the excuse for their conduct was uniform: "It is our custom;" or "The world comes to bathe and worship, so we come also." I saw a degree of impatience manifested by not a few to get through their task, which proved that their hearts took no part in the ceremonies and that their confidence in them was gone. The number of Kháki fakirs was much smaller than usual, still there were a number present of various kinds and countries, who all took up their abode on heaps of ashes near the principal entrance to the temple. There was the usual saucer (*katorá*) and spoon with the washings of the Mahants' feet for sale called *charan dmrít*. One of them possessing more than an ordinary degree of pride, who last year threatened to reduce me to ashes, was dressed out so fantastically in turkeys' feathers that I had forgotten him until reminded by his voice and insolence. I preached in their midst and soon collected a large crowd of hearers; when finding I was not to be put down, two of them attempted to drive the people

away, seizing some by the arms, and using gentle force to accomplish their purpose; it, however, would not do, the crowd thickened until the thoroughfare was entirely blocked up, and I was necessitated to desist that the road might be opened for passengers. We daily continued to preach almost from morning to night, to large and attentive congregations, some stood for hours hearing with the greatest interest and nearly all acknowledged the Gospel to be true, I never attained so much preaching with so little opposition. Seldom was a word uttered, except one of enquiry. Our congregations were almost as still and attentive as we have them in chapels. The idols were exposed, the people were told that they were no gods, that they shall be destroyed,—Rám and Krishna and Mahádev. They were told that the priests and pujáris only sought their money and offerings—that the whole was a grand system of fraud, invented by Satan for the destruction of their souls; and yet not one voice was in their behalf, none came to the rescue, but on the contrary the people joined in pronouncing the malediction. Yet strange, the people see their chain and hear its clank, but continue willingly to wear it and consider it a badge of honor; such an instance of infatuation can scarcely have a parallel. We supplied a good many readers with Scriptures and tracts, and conversed with some who had been supplied in former years, but not to the extent I hoped, the masses attending such places are sunk in ignorance and as a natural consequence in superstition also. The readers are all interested parties, and too busy making money, to attend much to the missionaries' message; they are the deceivers and are themselves grossly deceived in turn; "think-

ing themselves wise they become fools." The principal temple produced about 800 Rs. in money, besides a quantity of rice, coconuts, &c. &c. Crime was as

usual exhibited in every form; but the arrangements of the police were most perfect and consequently good order was preserved.

## COMILLA.

FROM THE REV. J. JOHANNES.

*Dec. 12th, 1851.*—I have been here nearly a week and have seen and conversed with the people much to my joy and satisfaction. Our few converts are sincere and faithful and show much inclination to learn the things of God. They are very anxious to see Christ's kingdom spread in this dark region of the earth. Whenever they see any of their friends or neighbors, they begin to speak of Christ to them and the danger of keeping away from him. They have repeatedly told me that God has granted them the desires of their heart, and now that they have embraced Christ Jesus the Lord, they have obtained peace and happiness of mind. They have endured much and are still enduring persecutions for the name of Christ. Their friends and neighbors as well as their relatives have all become their bitter enemies and seize every opportunity to distress them. Three of our brethren are deprived of their wives and children. I have tried to conciliate their friends and relatives, and if possible to show kindness and pity to them; but I have tried in vain. The heathen know no pity: and they have not been taught to exercise charity and good-will towards others.

Bishwanáth tells me that his wife, who is now living in the house of his brothers, who are also high caste bráhmans, and his children are willing to follow and live with him, but his brothers are greatly opposed to this, and have persuaded his wife to remain with them, and see her children settled in marriage. They have even gone so far as to give his daughter, a girl of three or four years old in marriage to a Bráhma, without even consulting him, and this with a view (should the law render him justice) to keep the child from ever embracing Christianity. Rám Dhan has waited upon his relations, and begged them to surrender his wife, but no entreaties will melt their hearts. The five sisters also laid their deplorable cases before me. The man who gave them a shelter under his roof

has steeled his heart against them, and they are now without the comforts of a home. Four other brethren have also been expelled from their homes and are enduring hardship as good soldiers of the Lord Jesus Christ. I cannot describe what I feel on their account. I have given them leave to occupy the meeting house; after which up to this day, I have laid out twenty rupees, more I would not venture upon, as the man whom I allowed a rupee monthly commanded us most insolently to leave his ground as he had lost much by giving the Christians a place.

I sent my native preachers to one of the principal zemindars to allow us a small piece of ground for our people. The messenger brought this answer, "I can do nothing without the sanction of the Mahá Rájá." I have had conversation with a number of Hindus, and I find they regard the Gospel as the true word of God, and Jesus Christ as the true Saviour. These men gave me the invitation here, and if they have not openly joined us, it is the fear of like trials and persecutions befalling them. Last night half a dozen weavers called here, and after hearing me speak of Christ said, "Sir, rent a piece of ground, stop the fury of the people, and to-morrow we shall face all the other obstacles to our becoming Christians." Another said, "Sir, I see by your prayers, by your discourses, by the instruction from your book, that this is the true way to God." Another woman, on my giving her a few annas said, "Sir, I like your words better than pice." I told her, "If I give you a rupee—would you say so?" "Yes, Sir," I would say, "Your words are better than rupees." To-morrow I shall administer the Lord's Supper to the brethren and sisters, and then proceed to Comilla (the seat of justice) and lay these cases before the Magistrate. To be deprived of wife and children, expelled land and habitation, menaced by the people, and that under British rule, is indeed hard.



## DACCA.

FROM THE REV. R. BION.

*Dacca, Nov. 19th, 1851.*—On the 6th instant I left for the Baroni held at Munshi bazar, a day's journey from Dacca. I was accompanied by three native preachers, Chánd, Rám Jiban and Lál Chánd, two inquirers and a young Christian lad, who assisted us in distributing books. At sunset I arrived at the noisy place of the Baroni, and prepared myself for preaching God's blessed word during the coming days.

*7th.*—We went out at 7 A. M. and posted ourselves among the crowded huts of the merchants, who had come from all directions; we conversed and preached by turns till 9 o'clock, and had a most encouraging attendance. No one disturbed us, though we had Bráhmans from the Khasia hills, as well as other people from the south and the surrounding country. After preaching we distributed some books, and then went to take our breakfast. After an hour's refreshment, I went again and at first spoke alone under a tree to about thirty people; the native preachers soon arrived, and Chánd continued my conversation about the obstacles in the way of Hindus embracing our religion.

I then went with Rám Jiban to a second place, leaving Chánd and an inquirer on that spot. We had not so many hearers as at first, but some well looking Hindus listened very attentively all the while. People continued going and coming, so that at last we again had a large assembly, none of whom made the least disturbance. Rám Jiban, Lál Chánd, and myself spoke by turns, and after some time we returned and joined Chánd, distributing books to such as could read. On going to the boat, three Bráhmans from Munipur, to the east of Silhet, conversed with me and begged for a New Testament. They said that they had received a Gospel at Chattack two years ago, when I visited that place, and that they were very much pleased with the good words contained in it; and wished to know more about the Saviour. I gave them two copies of the New Testament, conversed with them a little longer, and then dismissed them.

In the evening we preached again from 4 to 6 o'clock at two different places, and at each of them had fully

one hundred hearers, who were very attentive and behaved themselves astonishingly well. My chief subjects were: the sinfulness of men, and the reward of sin,—the helplessness of men with regard to their salvation,—the sinlessness of our Lord Jesus Christ and his all-sufficient atonement for sinners,—the necessity of faith and repentance on him,—and the eternal misery of those who reject him.

*8th.*—The whole of the past night was very noisy on account of the drumming, boats coming in, &c. &c., so that we had but little rest in the midst of these thousands of people. In the morning we were out from 7 to 9 o'clock and preached in two places, Chánd was at one, and Rám Jiban and myself at another.

After I had done, a Bráhman put many questions to me; which being answered, we were glad to see that his prejudices gradually gave way, till he at last confessed, that he was satisfied and could not argue any more with us. We took advantage of this, and spoke once more to the assembled crowd who listened still more eagerly.

My voice had become so hoarse that I was obliged to retire till evening, but it was with uneasiness, as this was the day for the bathing to take place and thousands of people were going backwards and forwards. Chánd remained out nearly all the day; and we distributed books more liberally on this day, as nearly all the hearers were strangers. From 3½ to 6 o'clock, Chánd and myself preached in two places to crowds so large that although I stood on a *morá*, my voice could not reach all. The tumult for books was rather disagreeable, as the people almost trod upon us, but we distributed them as well as we could.

*9th, Sabbath day.*—I held a service with the native Christians in Lál Chánd's compound, at which some Hindus attended. At evening we went to the Baroni, preaching the word of life to very many.

*10th.*—In the morning we preached for some hours as usual, and had a good congregation and no disturbance whatever. Two young men, hearing us, seemed roused and joined us, saying that they had made up their minds to

forsake their idolatry and seek to be saved through our Lord Jesus. One still gives us some good hope of his sincerity, but the other I dismissed after an examination of two days, seeing he came only for support.

At 3 o'clock we went into a large Akhara, where some Sanyasis, Bráhmans, and about forty disciples soon appeared ready to listen, but suddenly an old dirty Sanyasi, the owner of the Akhara, came with great rage and dispersed the people, abusing them and us. We, however, let him alone and he soon became tired and went off, and in a little time all the disciples were again sitting in the bungalow. Chánd and myself spoke to them for a long time. I dwelt chiefly on the absurdity of worshipping the grave of a guru, who had died long since, and tried to prove to them the great sin they committed against God by deluding so many ignorant people, and pointed out to them the nature and attributes of the true Mahá Guru, Jesus Christ, and the nothingness of their dead guru, and finally admonished them to seek God in time, "while it is called to-day." Some of the Sanyásis were not at all pleased with my address and scarcely had the patience to wait till I had finished. I had no sooner done, than three at once most eagerly and angrily defended their kind of worship, bringing forward the most absurd tenets of pantheism. Happily they did not agree with each other, one sanyási was arguing with a Bráhman, and he taking our part refuted his absurd arguments. A long and noisy dispute was the result of our visit; still I hope some listened with an upright heart, and our preaching to them may prove not quite in vain. From thence we proceeded to the Bároni and preached with great liberty till night set in.

11th.—This morning we went out as usual, and preached by turns till 9 o'clock, the people were numerous and we heard no disputes. At noon a zemindár called on me in the boat and begged for a New Testament. He was for his rank and shew rather ignorant and impudent, and seemed only desirous to gratify his curiosity. From 3 to 6, we were engaged in the bazar, preaching the gospel, the hearers increased instead of decreasing and many a wealthy Hindu heard what was said. Some Bábus accompanied me on the way to the boat, talking about the

impediments in the way of embracing our religion.

They seemed perfectly convinced of the truth, but could not realize it in practice. I gave them two New Testaments. At night I received a visit from a Mahauta from the Tipperah district, he is the leader of that sect called "Satya Gurus." He spoke very well, has a great deal of knowledge in his head but does not practise it. His heart is still set on the gain and idolatrous worship he receives from his deluded disciples. I spoke with him earnestly that as his age was far advanced and that as he was convinced even to open profession of the excellency of Jesus Christ, he ought to follow him and show by his behavior what he utters with his mouth. He was mild and attentive, and said, that he wished to wait till his disciples had arranged things, and then after a year or two he would come with two thousand disciples at once. I am rather disappointed at his swelling words and lingering state of mind. I fear all our hopes will be blasted and that he is still a perfect idolater in heart. We sung a hymn and I read a chapter and prayed with him, for which he seems to be always ready, and then he took leave of us.

12th.—In the morning we were at two places discharging our duties as messengers of Christ. At noon I went with the native preachers to another Akhara, but after an hour's troublesome dispute with some proud sanyásis we left the place; as they only scoffed and abused us. They had the boldness to assert, that "by ignorance God is found."

From 3 to 6 o'clock we had very large crowds of hearers, this time chiefly Hindus, whilst on other days, the assembly consisted half of Hindus and half of Musalmáns. My voice was quite gone, and I was suffering from a severe cold. Hearing that the river to Comilla contains so little water at present, that only small dingies can pass that way, I thought it advisable to send Chánd there immediately with books, while the way is still open and give up my plan of visiting Tipperah. I left Rám Jiban for another week at the Bároni.

13th.—I started for Dacca, where I arrived in the evening.

In concluding this account, I would make a remark or two.

I was two years ago with three brethren at this Bároni, and I see an astonishing difference between that time and this. Two years ago we had a great deal of disputing and at night were insulted by the people. This year nothing of the kind happened, scarcely any disputes took place like those we then experienced, but in every place we were enabled to preach with all peace and comfort. I state this, because it is undeniable that on the whole, people begin to think more seriously about the gospel and they are gradually becoming persuaded of its truth. I hope and pray that the seed sown may germinate in the hearts of many and bear fruit to eternal life.

On the 14th, I left Dacca for Dayápur; we arrived there in the evening. On the 15th settled some matters with the native members, and held a church-meeting. On the 16th, Sabbath morning, I had the pleasure of immersing three believers in the Bárigangá: two men and one woman, all of whom belonged to my former flock. After that we celebrated the Lord's supper, and held a second church-meeting in the evening as there was some business which we could not settle on the preceding day.

On the 17th, I left Dayápur for Dacca and arrived here safely. Next week I hope to go out again for a month.

## A MISSIONARY JOURNEY.

BY THE REV. H. SMYLIE.

*Calcutta, Dec. 3rd, 1851.*—We left Dinagepur for Calcutta on the 7th of November, and arrived in Calcutta on the evening of the 25th. The two first days of our journey, we met with much hinderance by the sand banks in the river, and were not able to go more than six or seven miles a day.

On this journey I have had many more opportunities of speaking and giving tracts and books to the people than in my former travels to Calcutta. The boat-men attended to my request never to stop but at a village or bazar; and rather to stop an hour earlier or go an hour later than be without a place where I could get people. Sometimes the villages were not less than a mile or more from the river's bank, so that by the time I had spoken and given a few tracts the boat-men came to tell me they had cooked, and eaten their meal and were again ready to sail.

In several places the word was received with marked attention and listened to with pleasure. At a village 18 or 20 miles above Berhampore, I spoke in a number of places. What was most remarkable here was the many young women who attended to hear the word of God. After listening some time, one of them had courage enough to request a book for her brother, who she said, would read it for her. When I told her they were given only to such as could read; she replied, that her brother was from home or she would immediately call him. Another young

woman on hearing what was said, was urged by several others to run and call her brother that he might get a book and read it to them; she very soon returned with a youth. He received several tracts. The same spirit appeared to reign through the whole village. Even in the bazar of Moorshedabad, tracts and books were well received. I could have given many more than I had with me.

In a village not far below Berhampore, I met with some opposition from two Hindu devotees, when I tried to address or speak to the people, they urged them to call out Hari Bol, Hari Bol. When I left them, they followed some distance with their abuse. The people themselves would not have done this, but they were urged on by the two old devotees who led the mob.

Still farther to the south of Berhampore, I entered a village, and was ordered by an old man to leave immediately. Others who stood by begged him to receive a book and read it to them, or listen to what I had to say. All was in vain; the old man would neither accept of a book nor listen, nor would he allow them to do so. One person received a book, but was ordered to return it, which he did without delay.

Since I left home my own health has improved much, though I had been unwell and nearly useless for months. I regret to say it has not had the same effect upon all of us; but I trust I can say, The Lord's will be done. When I

left, sickness was and had for some time been very common among the natives, and our schools were reduced—one from about ninety to forty—and the other from about seventy to thirty boys, and nearly all the native children were

more or less ill. Since my arrival in Calcutta, however, I received a letter from the native missionary informing me that the schools had greatly improved within the last few days.

## BAHAMAS.

*(From the English Missionary Herald.)*

UNDER date of June 10th, our brother LITTLEWOOD gives some interesting details of his voyages among the islands that form the scene of his labors. The members of the churches in this group of islands are very many in number. For the most part they are very poor, but they manifest the character of true Christians, and walk conformably with the precepts of the gospel. The Spirit of truth still works in their midst, and many are brought to the knowledge of eternal life in Jesus Christ our Lord.

When I last addressed you I had but little time at my command, it being extremely necessary for me to visit the out-islands to which I was then going. Ever since October, I have been mostly from home, and have visited nearly every station and sub-station under my care since then, consequently I have been with my family but a short time for the last seven months. This is trying, particularly when I have to leave them sickly, and sometimes under medical care, and at times without being able to hear from them till I return. I gave you an account of my visit to Grand Bahama, &c. A few days after my return from those stations I took my leave for Andros island, to the westward of Providence, we started with a light head wind, which gradually increased to a stiff breeze. This is by no means uncommon at this season of the year, hence we apprehended no danger. I was on the lee side reading, when suddenly, in less time than I could rise, the vessel was thrown upon her beam ends, a watery grave appeared inevitable; providentially the lee bulwark gave way, and allowed a free passage for the rushing water; a terrific whirlwind had struck us, the rapid approach of which had not been noticed. I have since heard of other vessels which were struck by it, and involved in great peril. My visit to Andros was profitable to myself and I hope useful to others. Our native teacher S. Lightbourn, a worthy brother, still labors there with some encouragement, but his means of support from the people is a mere trifle. The ordinance of believers' baptism was administered to ten persons, of whose piety we hoped well, four of

whom had been members of the Wesleyan society. I visited several settlements, some of which were at a great distance from the place at which I first landed, and was more than once exposed to heavy falls of rain whilst in an open boat; my health however has been mercifully preserved, whilst I am abundantly encouraged by the evident blessing of God. On my return to Nassau, I immediately made preparations for my long tour to the windward islands; in five days I was on board the sloop "Lively," with my whole family pursuing our way to Eleuthera, we landed at Tarpum bay, where we had some years ago a few members, who from being neglected, joined the Wesleyan society. Mr. Daniel Evans, a talented and pious member of our church at Governors' harbor, has lately located there, and opened his house for divine worship, and will I trust soon see the fruits of his labor. Our destination from this place was Cat island, where we were joyfully received by our leader Mr. Stubbs. Mr. Williams and his wife also gave us a cordial reception, and kindly allowed my family the use of their comfortable house for a fortnight. As soon as practicable, in company with brothers Stubbs and Garter, I took my departure for the south end of the island about sixty miles distance. At eleven at night we reached Hawks'-Nest Point. All of us being strangers it is no wonder that we lost our way in the dark, and as no one answered to our call, it was some time before we could clear the thick bushes and formidable prickly-pears; perseverance brought us to a road which led to a lonely house, where we were kindly

entertained till the morning, and though it was about one o'clock when we reached it, a cup of tea was quickly prepared. A pleasant day with the friends at Devil's Point succeeded. Port Howe, near the Bay where Columbus first landed in the New World, was reached late the same evening, the next day the scattered inhabitants and members of our church began to assemble and a series of very profitable services were held. We now began our course homeward, or from our starting point. At Pigeon Bay I found the friends expecting me, but as we did not reach the settlement till about ten, they had retired. My good brother Johnson received us with his accustomed hospitality. A very happy day followed, the friends collected early, and the means of grace were refreshing to our minds. We next proceeded to Knowles, where we arrived late in the evening, and met the people the following day. And on Saturday night, about nine o'clock, we entered the Bluff settlement. The day following being the Sabbath, we had a good opportunity of collecting the members and friends together. I hope that God's glory may be promoted through the humble and imperfect efforts of the day.

The Wednesday following, we had an association of churches at the Bluff, the first of the kind, I believe, attempted in the Bahamas. The invitation was cheerfully and promptly responded to. Early in the morning, groups began to make their appearance in the distance. At six o'clock we commenced the business of the day with a prayer-meeting. A series of meetings continued to occupy us with but little cessation till four in the afternoon; some of the most interesting were the baptism of twelve persons, the Lord's supper, and a missionary meeting.

It was a day of jubilee; and the joy of many who had not seen each other for years was without bounds, and many tears, expressive of inward pleasure, flowed freely, as the memorable first of August, was touchingly referred to. These interesting services, which had occupied about ten hours, were reluctantly closed; the friends slowly separated, thankful for what their eyes had seen, and their ears had heard. I returned to Dumfries, to prepare for my voyage to Rum Cay. At twelve o'clock the following day the trial of

parting commenced, and long after we had ceased to be able to speak to one another, the farewell signal still reminded us that we had left those behind in whose hearts we held a sacred place. We landed at the Bluff and at Knowles, on our way up the shore. It seemed impossible to part from the friends, and when we tore ourselves away, the last words would be, "God bless you; do make haste and come back!" Then followed an air, plaintively sung, which was answered by those in the boat and vessel; and as long as a vestige of a handkerchief could be seen, it was observed to flutter in the air. The happy state of these churches is a cause of devout thankfulness.

We are now located in our comfortable residence, which the friends so generously purchased for the use of their missionary. Of the spiritual state of these churches I cannot speak flatteringly. Brother Hall and the chief elders are men of genuine piety, but Mr. Kerr, who was formerly employed by us, has turned aside, and is now connected with the native baptists. The sabbath school, under the watchful care of Mr. Johnson, a respectable merchant, Mrs. Kerr, and others is prosperous, and our congregations on the sabbath are large. I hope our visit here will be of some benefit. I have called the elders together, to ascertain as nearly as possible the church's true state. The female leaders were next met; and the following evening I saw the young people, and am to see their parents on Wednesday night. A variety of practical meetings will follow. Our hope is, that the great Head of the church will deign to bless our attempts to glorify his name.

As I do not expect to return to Nassau till the beginning of 1852, I hope to be able to visit the churches on the adjacent islands, after the hurricane months. I am however urgently requested to revisit Grand Bahama and the Biminies, from which I have but lately returned. Since I left, there has been an influx into our classes, and many are anxious to be numbered with the followers of the Lamb.

Will you, my dear brother, remember me very kindly in your private prayers? You will be glad to hear that the health of my beloved partner, though not good, is sufficiently restored to enable her to take a lively interest in our blessed work.

# THE ORIENTAL BAPTIST.

FEBRUARY, 1852.

## Theology.

### CHRIST A TREASURE.

CHRIST is indeed so esteemed by his believing people. "Unto you therefore which believe he is precious," says the apostle Peter, "This estimate of Christ is a very plain distinctive mark of the true believer. It is so, because it agrees so well with God's estimate of him. God hath set him in Zion as a precious corner-stone; and the believer recognizes and receives him as such. It is so likewise, because it differs so widely from the world's valuation of Jesus. To them he is "as a root out of a dry ground;" but to the believer unspeakably valuable. The reason of this is, that the believer only is in a condition which prepares him to realize the worth of Christ. Men of the world are either so enslaved by sin as to be blind to their danger and ruin; or they are building a structure of false peace on the sand of self-righteousness. Both states prevent a true estimate of Christ. To the slave of sense, Christ's purity is distasteful, his commands are a grievous restraint, and his salvation appears utterly unimportant. To the self-righteous, his cross is a stumbling-block, and his mode of salvation by faith alone, an unbearable humiliation. But the believer's eyes have been opened. The view he has obtained of Divine justice shews him the awful ruin he was hastening to: his realizing sense of Divine purity convinces him of the utter worthlessness, in itself, of his best act. He is a prisoner of hope, shut up to that comfort which mercy inspires; and no where does he see an opening for mercy to descend to sinners, but through the person and work of Christ. Necessarily then, Christ is to every believer an inestimable treasure, and he discerns in him every excellency

which is necessary to render a treasure supremely desirable.

He is *suitable* to the believer's wants. What is a treasure at one time is not always so. There are circumstances in which money is most valuable: but there are others in which it is but a burden and a grief, like a bag of gold in the hands of a drowningman. Hence, while there are some things which are almost always highly esteemed, as food and clothing; there are others which are only occasionally sought for, as medicine and travelling conveniences: but Christ is suitable at all times. There are seasons in which even nutritious food would prove hurtful: but there is no moment in which Christ can be insipid to the believer, whose tastes at all accord with his privileges and principles. In the Christian's highest spiritual joys, Jesus is his boast: in his deepest griefs, his comfort. If loaded with earthly wealth and honor, he is dependent on him for grace, that they may not prove his ruin: if in the lowly vale of poverty, he leans on Christ, who makes up for all deprivations. In temptation, he invokes his aid: in conflict, he is animated by his example and triumph. Him he seeks in the means of grace: him he celebrates in the ordinances of the church. In life, Jesus is his portion; in death, his stay; in eternity, his joy and his inheritance.

He is *sufficient*. The largest amount of wealth does not satisfy its possessor, if it do not equal his necessities. A sum, which would be an ample fortune to a subject, would leave a monarch in most perplexing difficulties, being inadequate to the requirements of a kingdom. Peace of mind, strength of principle, sanctifying energy, holy joy,

reconciling grace are the blessings Christ has to bestow. These are gifts of a delightful character, but what especially constitutes them the enrichment of the believer is, that Christ imparts them in a measure so fully adequate to his utmost need. That peace is a peace "passing all understanding," a "perfect peace." "Great peace have they which love thy law; and nothing shall offend them." That strength is such as is "made perfect in weakness," which, when "the youths shall faint and be weary, and the young men shall utterly fall," shall cause those "that wait upon the Lord" to "renew their strength," and to "mount up with wings as eagles" in the heavenward course of gospel obedience. That sanctifying energy shall not fail, until that is perfected which concerneth us,—until that good work, which has been begun in us has been completed.—until we be presented by Christ unto himself glorious in holiness, "not having spot, or wrinkle, or any such thing." That holy joy is a "rejoicing in the Lord always," a joying even "in tribulation," yea, in God himself, and so in every thing, since all things are under his control. The ministry of that reconciliation embraces the world, since it is founded on a propitiation made "for the sins of the whole world," on the ground of which peace is preached to them that are "at a far off," as well as to them that are "nigh." Does it need infinite resources and divine power to supply blessings of such a compass? Such might and such resources belong to Christ. The ocean may be dried, and the sun expend all its light; but the Christian's treasure in Jesus can never be exhausted, or even diminished. Christ's arm can never be weakened, nor his love and compassion lose the smallest portion of their tenderness and munificence.

He is a *durable* treasure. No being needs a treasure more lasting than his own existence, nor can any being be satisfied with one less so. The flower of a day may feed the insect of a day, but an immortal soul needs an ever-during treasure. Pleasure cannot satisfy it, for it is but the glitter of a passing pageant. Honour cannot, for it is but a "puff of noisy breath." Riches cannot, for they "take to themselves wings, and fly away," or their possessor is called away from them. Crowns and kingdoms cannot, for they can be

enjoyed no longer than the term of our natural life, if so long. Could the whole world become the heritage of one individual, it could not satisfy him, for his soul would still exist, after the glorious sun had ceased to shine, and "the everlasting hills" had been consumed in the general conflagration; yea, after thousands of periods had past away, each as long as that which shall measure the duration of this solid globe. But as Jesus can save, so he can satisfy "to the uttermost," for "he ever liveth." The world will pass away, and succeeding ages too, until they again be lost as specks in the dim past: "the heavens shall wax old as doth a garment, and as a vesture shall they be folded up, and shall be changed," but Jesus is the same, and his "years shall not fail," his glories shall suffer no diminution, nor shall his attractions fade.

Christ, as a treasure, is *attainable*. Great stores of wealth, displayed before one that is needy, if he be denied any advantage from them, do but mock his poverty. What comfort is it to the poor houseless wanderer to gaze at the mansions of the rich, if they afford him neither shelter nor relief? And what consolation could it be to the condemned, despairing sinner to hear that there is a Saviour, if he were not assured that he could and would meet his case? All human systems of religion, inasmuch as they make merit necessary to salvation, do indeed place it beyond the reach of the sinner. They feed human pride, but they leave human destitution without any reasonable hope of relief. Only *HE* is really available to the sinner, who has come with the voice of pity on his lips, and "with healing beneath his wings," crying, "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money and without price." Christ's invitations are to all. "Whosoever will, let him come." "I came not to call the righteous, but sinners, to repentance." Thus the immense riches of divine grace are brought to the very doors of all, of the most guilty, and the most wretched,—yea, of the covetous, the perjured, the unchaste, the malicious, the murderer, and all such notorious transgressors. However bad the heart, though as a very "cage of unclean birds," Jesus stands at its door,

knocking for admittance. He makes no distinctions. The immoral and the outwardly moral, the publican and the Pharisee, must enter by the same door, and shall be led to the same heavenly, eternal inheritance. Hence it is that the believer, though ever prone to esteem himself the chief of sinners, though the stronger his faith, the deeper his insight into the evils of his heart, yet clasps Jesus to his heart, feeling that his very sinfulness gives him a claim to his merciful regard.

Christ is a treasure, *secure* to all who obtain possession of him. If riches, or any other treasure we at any time possess, are liable to be taken from us, then the greater our enjoyment in them, the deeper the anguish for which that enjoyment may be preparing us. For this very reason does Christ dissuade us from making choice of earthly treasures, which the moth may devour, the rust may consume or the thief may purloin. Hence, too, is he pronounced cursed, who trusteth in man. Jer. xvii. 5, 6. Like shrubs in the wilderness, that spring up from the moisture of a passing shower, his supplies soon fail, and he stands a withered monument of his own folly, and consequent wretchedness. That which exalts Christ as the treasure of believers, and makes him supremely precious, is, that he cannot fail those who trust in him. No power from without can sever them from him. "They shall never perish," says he, "neither shall any man pluck them out of my hand." Nor can Christ's affection ever diminish. The mother may forget her infant, but Zion is graven on the heart and hands of the Redeemer, and every purpose of that heart, and every movement of those mighty hands, is regulated by a regard to Zion's interests. Did the believer's security depend on his unaided faithfulness to Christ, poor indeed were his consolation! But no, it rests on Christ's faithfulness to him. He has betrothed the church to himself in faithfulness. He has made it the rod of his inheritance. He has identified its welfare with his own honor. Therefore mountains shall remove, suns and systems shall pass away, but the believer's portion in the precious Redeemer shall abide firm and lasting as the throne of God.

Oh, what a treasure then is Christ,—suitable, sufficient, abiding, ready, and secure! Will any dear reader refuse,

neglect, or delay to possess himself of such a treasure? Oh do not act thus in opposition to your eternal interests!

Shall those who, through grace, can call *this* treasure their own, allow any earthly treasure to usurp its place in their affections? Shall they be slow or bashful in recommending this treasure to others? If Christ by suffering and by death hath prepared himself to be a treasure to us, oh, shall we not joyfully bear all the cross and self-denial necessary to constitute us his "peculiar people?" Oh let our practical reply to these queries be in accordance with the dictates of gratitude!

J. P. M.

## SCRIPTURE QUESTIONS.

### NO. III.

Why art thou wroth? and why is thy countenance fallen? If thou doest well, shalt thou not be accepted? Gen. iv. 6.

We have laid before you two important questions, and trust you have meditated on them with profit. The first question was calculated to direct our attention to our personal state in the sight of God; the second, to the influence we exercise upon our children and those committed to our charge, and the effect of our conduct on them for good or evil. The question now before us has reference to the inward workings of the heart; and shows us how a spirit of envy is generated and how it immediately manifests itself.

Cain was wroth with his brother. Had Abel done any thing to deserve this wrath? He had served God in the sincerity of his heart; deeply impressed with a sense of sinfulness, he had offered of the firstlings of his flock and of the fat thereof, a sacrifice to the Lord God; and in the blood of the bleeding lamb, he recognized by faith, though dimly, a type of the blood of the Lamb of God, which is efficacious to take away the sins of the world. (Heb. xi. 4.) Did his piety, his earnestness, his devotion excite his brother's wrath? Abel might have been as pious as he pleased, yet this may not have occasioned Cain a moment's concern. He also had brought of the fruit of the ground an offering unto the Lord, and probably thought Abel had done no more. But, Cain, where was the exercise of the heart? where



was the piety and devotion of the soul? where was that deep sense of sin, and godly sorrow? A heart-searching God showed, by some manifest token, his acceptance of Abel's, and non-acceptance of Cain's offering. Abel's piety and sincerity brought blessings on him. Cain saw this; and envy, a bitter feeling of envy, malice and hatred took possession of his bosom. Abel had said nothing, had done nothing; like a gentle, quiet stream his unassuming piety meandered among the mountains of spiritual delights; and he was unconscious of the swelling surges and the raging tempest of a brother's wrath. From a feeling of self-love, and perhaps, because he was the elder, he thought he deserved as many, if not more favors than his brother; but because his brother's good tree brought forth good fruit, which his corrupt tree could not produce, he envied him; and he was wroth. A kind God spake in gentle accents, "Why art thou wroth; and why is thy countenance fallen? If thou doest well, shalt thou not be accepted? If thou doest not well," there is sin at the root, the sin is at thine own door; and in either case, thy wrath is improper; thine envy is folly.

The fearful consequences of envy cherished, we shall have under consideration hereafter. Let us proceed to a brief application of the question before us.

My brother, why art *thou* wroth? And why is thy countenance fallen? Why, when all thy brethren are rejoicing around thee, does a gloomy sullenness sit on that brow; and while thy brethren's hearts are glad, why does bitter feeling rankle in thy bosom? Thy brethren are happy, because they are blessed of the Lord; and thou thinkest thyself slighted; and thou sayest, "They are unkind: happy themselves, they never cast a thought on me." But perhaps thou art charging thy brethren wrongfully: they are blessed, because God has blessed them; they are contented, because they feel themselves, like Jacob, unworthy of the *least* of Divine favours, and are therefore happy in what they have; and they forbear to fret and vex their souls for what they have not. They esteem their brethren in Christ better than themselves, and value their company and their favors as undeserved. Thou hast indulged in self-

love; thou hast estimated thy deserts at a high rate, and thou art wroth, and thy countenance is fallen, because thou hast not what thou wouldst. Oh! that cruel self-love, that so embitters thy feelings; that so robs thee of thy peace and joy; that so mars thy comforts; that so abases thy brother; that so raises thee above thyself. But the Lord says, "If thou doest well, shalt thou not be accepted? If thou doest not well, sin lieth at the door." Why blame thy brother? May he not, with Jacob, say to thee, "Am I in God's stead; who hath held from thee his blessing?" If God bless thee not, whence shall I? Dear brother, here lies the secret of thy present sufferings. Thou hast attributed thy trials to improper causes; thou hast blamed the innocent, and hast forgotten that thy God rules over all thy concerns. "If a man's ways please the Lord, he maketh even his enemies to be at peace with him." "Humble thyself under the mighty hand of God, and he shall exalt thee." Acknowledge his hand and his finger in all thy afflictions: blame thy brother no more, but look to Him and be lightened. Perhaps, if thou look into thine own heart, thou wilt find that some improper feelings have been indulged, or some duties have been neglected, for which thy God has brought these trials on thee. Do not, then, dear brother, indulge in a spirit of envy any longer, but commune with thy own heart, and be still.

There is one more thought worthy of thy reflection. Instead of being angry, shouldst thou not rather rejoice at thy brother's prosperity? Look at the bright side of his character; thank God on his behalf, and take courage. "For this is the message that ye have heard from the beginning, that we should love one another. Not as Cain, who was of that wicked one and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous." 1 John, iii. 11, 12.

J. R.

## WHERE IS TRUE PLEASURE TO BE FOUND?

IN my reading lately, I have been struck with two remarkable testimonies to the insufficiency of worldly advantages, however numerous and excellent, to satisfy the desires of man. These testimonies are re-

markable, both as regards the sources from which they emanate, and their distinct and positive character. The first is from the distinguished poet and man of letters, Southey. It is well known to most persons that he attained, even at a comparatively early period of his life, a wide spread and distinguished reputation. He married the woman of his choice, to whom he remained devotedly attached, and who was, when the following passage was written, yet living. He was the father of a numerous family, in whose intelligence, affection, and mutual harmony, he took great delight. He had a circle of friends, to whom his amiable qualities of heart, no less than his gifts of intellect, had rendered him deservedly dear; he enjoyed till past the meridian of life, a measure of health quite rare among *literateurs*, and sufficient to enable him to devote himself with great ardor to his favorite pursuits; and lastly, he was blessed with a natural hilarity of temper, a disposition "to look on the bright side" of things, and a susceptibility of enjoyment, which, perhaps, more than any outward surroundings or possessions, contributes to happiness. Yet these are his words, addressed to a friend, in a letter written in the fifty-third year of his age.

"I believe, my dear R., that most men, by the time they have reached our age, are ready, whatever their pursuits may have been, to agree with Solomon that they end in vanity. If they are not mere clods, muck-worms, they come to this conclusion;—wealth, reputation, power, are alike unsatisfactory when they are attained; alike insufficient to content the heart of man, which is ever discontented, till it has found its rest. This it finds in the prospect of immortality; in the anticipation of a state where there shall be no change, except such as is implied in perpetual progression. When we have learned to look forward with *that hope*, then we look back upon the past without regret, and are able to bear the present—however, heavy and painful sometimes may be its pressure. There is no other support for a broken spirit—no other balm for a wounded heart."

The other example—that of the great German poet, philosopher, critic and naturalist, Goethe—is still more remarkable, and far more melancholy; since we can hardly indulge a hope, however faint, that he was acquainted with any other source of happiness than those earthly, ones which he found so insufficient. It seldom happens that we are permitted to view an eminent individual so nearly as we may do Goethe. So much has been written about him, including his own autobiography, his journals, and accounts of the visits of travellers, that his whole private life is laid bare, and his very thoughts, feelings and sentiments, on

nearly all subjects, are known to us. All that has been said of the *good fortune*—to use a worldly phrase—of Southey, applies with far greater force to him. Probably no other man ever attained, during his own life-time, so high and distinguished a reputation, and so general a popularity. He was regarded by his own countrymen with an affectionate enthusiasm and reverence bordering on idolatry. He received marks of distinction from many of the European princes, including the cross of the Legion of Honor from Napoleon. All travellers of note who visited Germany, paid their homage to him, and so various were the literary and scientific departments in which he was distinguished, that he was able to send all away delighted, and impressed with his wonderful powers. He attained the singular, if not absolutely unprecedented honor of having his dramas and other productions made the subject of exegesis from professional chairs, while he was yet living.

I might go on to specify many other particulars in which he was not less conspicuously happy—such as the favor of the duke of Weimar, which secured him an ample fortune, thus leaving him at liberty to gratify his intellectual tastes, without the necessity, which has embittered the lives of so many men of letters, of drudging for his bread; almost uninterrupted health through a long life; the versatility of his mind, and the consequent variety of the sources of enjoyment open to him, and his power of rendering a happy temperament yet more inaccessible to the attacks of misfortune, by the shutting out from his mind all disagreeable subjects, and permitting those only of a harmonious and pleasing character to find entertainment there. In short, if any one of mankind might be singled out as an exception to the rule that "man is born to sorrow," he was that man. Yet here we have his testimony to the amount of real happiness he had enjoyed.

"I have ever been esteemed one of fortune's chiefest favorites, nor have I any reason to complain of the course my life has taken. Yet truly, there has been nothing but trial and care; and now, in my seventy-fifth year, I may say that I *have never had four weeks of genuine pleasure*. The stone was always to be rolled up again."

Facts like these need no comment. They are themselves the most impressive comment that can be given on the vanity of every man's life that is not spent in serving God, and doing good to men.—*New York Observer*.

**AFFLICTIONS.**—Chrysostom, remarking on Heb. xii. 11, observes that chastisement is not really grievous, but only *seemeth* to be so.

## Poetry.

## THE PRESENCE OF GOD.

In heavenly climes, where harmonies  
Of holy joy are heard alone,  
A bright, unnumbered angel throng,  
Surround with harps the throne;  
Or float, from glowing star to star,  
Without a bound, without a bar.

In glory now, then far away,  
Amid the measureless, the vast;  
Where burn the ceaseless wheels of day  
Where howls the endless blast,  
Where all is dark, or all is bright,  
God's presence ever fills their sight.

Beyond that presence ever near  
Their swiftest wing can never fly;  
Unheard, it meets the spirit ear,  
Unseen, the spirit eye  
Where sounds of life no whisper give  
In present Deity they live.

God is where'er a drop of dew  
Hangs trembling on the harebell's leaf,  
Where floats a cloud amid the blue,  
Where days are bright or brief;  
Where shines the star, and glows the air  
With silent sunlight, God is there.

And, oh! the blissful thought, that He  
Whose presence fills the wondrous dome  
Of measureless infinity,  
Should love to fix his home,  
His dearest dwelling-place, within  
The humble heart that sighs for sin.

The heart that like the sunflower turns  
To him at morn—at noon—at eve  
With silent love to Jesus burns,  
And longs for Him to leave  
The joys of earth—to love him more  
And sound his praise on Canaan's shore.  
—Hogg's *Instructor*.

## FAITH.

Ye who think the Truth ye sow  
Lost beneath the winter's snow,  
Doubt not, Time's unerring law  
Yet shall bring the genial thaw.  
God in nature ye can trust;  
Is the God of mind less just?

Read we not the mighty thought  
Once by ancient sages taught?  
Though it withered in the blight  
Of the mediæval night,  
Now the harvest we behold;  
See! it bears a thousandfold.

Workers on the barren soil,  
Yours may seem a thankless toil;  
Sick at heart with hope deferred,  
Listen to the cheering word:  
"Now the faithful sower grieves;  
Soon he'll bind his golden sheaves."

If Great Wisdom have decreed  
Man may labor, yet the seed  
Never in this life shall grow,  
Shall the sower cease to sow?  
The fairest fruit may yet be borne  
On the resurrection morn.  
—*Poems by Fritz and Leolett.*

## Narratives and Anecdotes.

## THE BENT OF GENIUS.

CHARLES LINNÆUS; OR THE NATURALIST.

MEN of genius are not always men of perseverance: without genius, steady perseverance can do much; but without perseverance, genius in general does little. That noble endowment which raises men so far above the mere animal creation, has come to be spoken of as a "dangerous gift;" to be a "genius" is almost considered to be eccentric, unsteady, useless in all the concerns of practical life.

The whole career of the great botanist of Sweden, who has given his name to the system of botany called Linnæan, and who is usually styled the father of that valuable and interesting science—might

indeed, serve as a model for students to follow, but the earlier part of it is especially valuable as presenting a practical example of the union of lofty talent with an ardor that never flagged, and a perseverance that triumphed over all opposing obstacles.

Charles Linnæus was the son of a Lutheran clergyman. His father, like the generality of the clergy of Sweden, was very poor. He destined his son for his own profession, and sent him to a collegiate school to study for the scholastic life, which the poorer clergy in that country generally united to the ministerial one.

In his early days, however, Charles Linnæus showed little disposition for study. His taste appeared to the professors to be merely an idle one. He loved to ramble into the country; to steal out into the fields and woods, and there spend his time no one knew how, for he himself could give no account of it. His teachers did not suspect that it was the vast book of nature he loved to look into; that every moss, every lichen, every leaf and blade of grass that are common to all lands, and every wild flower that so plentifully adorned the fields and forests of his own—were to him a curious page of the volume he longed to explore, and into which he was trying to peer with wondering and thoughtful eyes.

The young truant was severely reprimanded; the professors declaring that idleness would prevent his ever acquiring learning. They told his father that the boy was inclined to a vagabond life, and the poor man, indignant and disappointed, resolved to spend no more money on the unprofitable scholar. He withdrew him from school, and bound him apprentice to a shoemaker, believing that in such an occupation his idle and wandering habits would be corrected.

Perhaps young Linnæus had now cause to lament his former want of application to the duties appointed to him; perhaps he benefited by the painful experience.

What a dreary existence was that of the young naturalist! forced to sit all day long on a stool in a small dark chamber, begrimed with dirt, sewing or hammering a shoe, while his thoughts and desires were away in the sweet wildernesses of nature! He wept, but his tears were laughed at; they thought it was the spirit of idleness, not that of crushed, imprisoned genius, that drew forth those bitter tears. Some children of genius would have thrown down the awl and apron, and gone off to seek an existence elsewhere. Charles Linnæus resigned himself finally to his lot. No hour in the week was his own; but after the service of his church was ended on the sabbath, he did not spend his hours as his country people generally do. With a crust of bread in his pocket, he escaped to the fields or woods, and gave himself up to his beloved study. This part of his conduct, however, is not to be commended; but, on the contrary, deeply censured. In Sweden, the ground is for several months laid deep under snow; at that season, the mind of the poor shoemaker's apprentice must have appeared to be buried also; there was nothing externally to call it forth. But a northern spring is sudden and beautiful. Nature bursts rapidly into life; the green fields and forests are gay with innumer-

able flowers; then would the imprisoned boy envy the insect that was free to visit them; he would have made more use of such freedom; not merely have tasted their sweetness, but searched into the secrets of their existence, their formation, their reproduction.

He had but a scanty portion of time for such reflections, yet the acquaintance he made with plants and flowers—a science then but little thought of—was most extraordinary. He could tell the progress of time by the state of flowers; he predicted that of the weather by the same natural barometer. He found when some of these fair things went to sleep, when others opened their dewy eyes; when some closed up their petals and bent on their stalks to avoid the coming rain, or lifted up their faces to greet the reviving sun. Thus he composed his interesting work called "*Flora's Clock*." Enthusiastic, and wrapped up in the studies to which his genius turned, he often entered his master's house at night with his crust of bread uneaten.

His trade was not abandoned, although it was disliked; he continued in his daily work and duties, while he did not restrict to their performance the genius God had given him. And do we not see the path of genius, under such circumstances, always opened; so that it may at last come out and shine above them?

One day, when the shoemaker's apprentice was thus pursuing his observations and discoveries in natural history, abroad in the fields, without book or teacher, he was met by an unknown fellow-student, Dr. Rothman, who carried in his hand "*Tournefort's Elements of Botany*." Seeing the occupation of the youth, he entered into conversation with him, and was much surprised at his knowledge, intelligence, and natural genius. The circumstances of the poor youth deeply interested him. To the lad's inexpressible delight, he offered to lend him the work of the French botanist. This was a valuable prize to Linnæus, but the good offices of his new friend did not end with that boon.

Genius is generally ready to extend a helping hand to genius. It is, indeed, melancholy when instead of such sympathy we behold only jealousy or mean fear of rivalry. Dr. Rothman spoke of the young shoemaker to the professor of natural history at the University of Lund, one of the first in Sweden, and thus by another of what are often termed "*fortunate accidents*," the ingenious youth who had, contrary to his inclination and natural disposition, continued in that state of life to which it had seemed to please God to call him, and fulfilled the irksome tasks which revolted a mind formed for higher pursuits, was at last shown a way of escape, at last

met with an opening to follow out the bent of that genius which he had not neglected, in despair or apathy, to cultivate by the use of the scanty means within his reach.

Doctors Stobæus and Rothman released young Linnæus from his apprenticeship, little thinking they were thus associating their names with that of the poor shoe maker, and entitling themselves to the gratitude, not of the youth alone, but of successive generations throughout the world.

Linnæus was by them removed to Lund, and there studied natural history under the learned professor.

But even now had he not reason to rejoice that he had not neglected, or scorned to acquire a knowledge of the trade he felt to be unsuited to or beneath his talents? He was still poor; his daily necessities were not provided for, and to supply them the future botanist became cobbler to the university, and mended the shoes of his comrades for his own support. There was this difference in his state, the highest means of study were now open to him; and formerly his studies were subservient to his trade, now his trade was subservient to his studies. Thus nothing that can be learned should be despised; there is no knowledge which may not, at one time or other, be turned to account.

Genius, such as that of Linnæus, when united to perseverance so remarkable, and simplicity of conduct so great, is sure, sooner or later, to come forth from obscurity. Celebrity may be tardy, but in the case of such a combination, is certain.

The famous Olaius Celsus discovered the singular merits of the young man, drew him from his distressed state, took him to his house, made him eat at his table, associated him with himself in all his learned labors, and what was most valuable to Linnæus, gave him access to a splendid library.

The career of the Swedish botanist now opened. The learned professor Rudbeck proposed that he should give lessons in botany in the garden of the long-celebrated University of Upsal. Linnæus went there a very poor student. Upsal is now associated with his name. He was no longer obscure, though he was still poor, and he was as ardent in the pursuit of knowledge as ever. Activity, energy, and enthusiasm in botanical researches led him to set off on foot on a toilsome and dangerous journey into the wilds of Lapland; he traversed nearly desert regions, gathering those stores of instruction from nature, which afforded ages benefit and delight.

On his return from Lapland, the laborious botanist visited Holland, the land of horticulture. But so great was his poverty, that he was there obliged to hire himself, unknown to the employer, as gardener to

a gentleman who was an amateur horticulturist. His fame had then spread throughout Europe, and some one at last recognised the botanist of Sweden in the simple Dutch gardener. His master, astonished and pleased to find the treasure he possessed, quickly sought for Linnæus, pledged him his services and his friendship, and it was at the expense of that some-time master that the first work of the great naturalist was published.

Many other trials Linnæus had to pass through; he struggled through them all, and the day of recompense visited his perseverance. He returned to his native land, and finally met the rewards and honors that were his due. Linnæus was the most illustrious professor of the ancient University of Upsal. There he led a peaceful and virtuous life; over the door of his study may be seen the inscription:

"Live in innocence;  
God is present."

His tomb is now one of the chief attractions to strangers from all parts of the world to visit that curious old city of Sweden. When Linnæus died, the inhabitants of Upsal went into mourning. The king of Sweden, Gustavus III., composed his funeral oration, pronounced a panegyric on his great and estimable subject before the assembled states, or parliament of his kingdom, and raised a monument to his memory.

Such honors it is meet to see kings render to the genius that adorns or benefits their country. But the homage which the lovers of nature, or students of science, pay to the memory of Linnæus is a more enduring tribute.

The king of Sweden raised the tomb of him who had been the shoemaker's apprentice, and who had mended his fellow-student's shoes, while he studied the science which rendered his name and his country famous. It was to steady perseverance that Linnæus owed his success.

His sentiments respecting that Supreme Being, whose works he had so much studied, will be read with interest. The passage is quoted from his great work entitled "The System of Nature:"

"Eternal, Immense, knowing all, pervading all! Let God appear, and I am confounded. I have gathered up some of his traces in the things created, and in them all, even in the least, what power, what inexpressible perfection! Animals, vegetables, minerals, borrow from and restore to the earth the elements which serve for their formation. The stars are suspended in movement in the abyss of space by Him whom none can comprehend! He is the Being of beings, the first Mover, the Cause of causes; the Preserver, the Sustainer, the universal and sovereign Artisan of the world!"—*The Visitor*.

## STRIVING—WHAT IS IT?

"ARE you striving to enter in at the strait gate?" said a venerable servant of God to a young man, in time of a revival.

"I think I am," was the young man's reply.

"You have not yet entered in?"

"I have no reason to suppose I have. Perhaps I do not strive as earnestly as I should."

"In what manner do you strive?"

"By prayer."

"Do you suppose that, when God commands you to strive to enter in at the strait gate, all he means is that you should pray to be admitted?"

"I suppose that by striving is meant very earnest prayer."

"The word strive was borrowed from the public games which were celebrated in those times. It refers to the exertions put forth by the competitors in the race to secure the prizes set before them. How did they strive to gain the prize? Not by earnest entreaties for the prize. They entered the list with strong resolutions to do their utmost to win. They laid aside every incumbrance that they might run the race with activity, and pursue it to the end. And so, striving to enter in at the strait gate, means something more than prayer. It is renouncing with godly sorrow, all sin; it is applying to Christ for pardon and grace; it is the unreserved consecration of the soul to a life of holiness; it is an energetic and persevering engagedness in the whole of religion. These things you are not doing?"

"I am not, because ——"

"Let me interrupt you by asking, if God does not command you to do all these things without delay?"

"Yes, he commands them, but ——"

"Are you not under obligation to obey God's commands?"

"Of course I am."

"Still, by your own confession, you are not obeying Him, you are not striving to enter in at the strait gate."—*New York Observer*.

## DR. CAMPBELL ON BAPTISM.

THE Editor of the *British Banner* writes, "Our readers will no doubt smile, as we have done, at the following curious story about ourselves. It has been communicated in a private letter from Dr. Belcher, writing from America, to our Publisher:—'While I was at Battle Creek, the colored baptist church whom I often served, had a baptism, and, having no pastor, a good colored "broder," who was travelling that way, administered the ordinance, according to our usual plan, in the creek or river. A gentleman present, one of my members, was considerably amused with the following speech from the good man as he stood in the water:—"My bredren, there is at London, in England, a very great man, called Dr. Campbell. I believe he has written a book against slavery of all sorts. Well, bredren, this great man says dat immersion is the best way of baptizing, but dat sprinkling may do. Ah, bredren, you see what de dear good man says, dat sprinkling *may* do. Well, well, but immersion *must* do, and so I baptize," &c. Where the Doctor has said this, I do not know; but I will be bound to say, he did not expect it to be quoted by a coldred "broder" 5,000 miles from Tabernacle House.'"—*Baptist Reporter*.

## Ecclesiastical History.

*Religious Wars in France and Germany, down to 1648.*

WHILST the French Protestants enjoyed a season of comparative repose, their brethren in Germany were plunged into a war at once religious, revolutionary, and political, which extended over a period of thirty years. With the exception of the Austrian dominions, Bavaria, and the principalities subject to Roman Catholic bishops or other ecclesiastical dignitaries, nearly the whole of Germany had adopted Protestantism. The peace concluded at Augsburg in 1555 had sanctioned the secularization of those ecclesiastical

establishments which had been secularized up to the year 1552, and guaranteed to Lutherans the free exercise of their religion throughout the empire, except within the territories subject to ecclesiastics, with regard to which the subject was kept in abeyance.\* The Reformed (or Calvinistic) party was not included in this arrangement, but tacitly suffered to enjoy the same benefits with the Lutherans, especially when

\* The Roman Catholics naturally feared that cases might occur, in which such ecclesiastical rulers might favor, or themselves adopt, Protestant sentiments,—and these fears were by no means groundless.

it came to be established in the Palatinate and afterwards in the electorate of Brandenburg.

Emperor Ferdinand I. brother and successor to Charles V. fairly adhered to the provisions of the peace of Augsburg. His son Maximilian II. who reigned from 1564 to 1576, was still more favorable to Protestants, often giving expression to and acting upon the maxim, "that to God alone belonged the dominion over the conscience." During his reign, Protestantism was greatly on the increase throughout the Austrian territories, and also in Hungary and Transylvania.

His son Rodolph II. who reigned till 1612, had been educated in Spain under the Jesuits, and although too apathetic himself to do much harm to his Protestant subjects, was not sorry to see them oppressed by others. This led to rebellion in Hungary, which in 1606 ended in a treaty whereby the free exercise of their religion was guaranteed to the Hungarian Protestants by Matthias, the emperor's brother. On the obstinate Rodolph's refusing to sanction this treaty, Matthias waged war against him, and, in 1608, compelled him to cede the sovereignty of Austria and Hungary to himself. Rodolph, whose dominions, apart from the empty imperial dignity, were now limited to Bohemia, then including Lusatia and Silesia, was unwise enough to irritate his Protestant subjects even here; but their taking up arms so terrified him that he granted them, by the "Majesty's letter," the free exercise of their religion, and permission to erect new places for schools and worship on the possessions of Protestant owners. This concession was made to the Lutherans only, but the Reformed party and the numerous remnant of the Hussites (the best portion of whom formed the nucleus of the Moravian Brethren) were also understood to be included in it. In 1612 Rodolph died, and was succeeded by his brother Matthias. This monarch being childless appointed as his heir his cousin Ferdinand, Archduke of Styria, a pupil and admirer of the Jesuits, and well known to be a zealous Papist.

The imperial city of Donauworth had, in 1606, been the scene of a momentary tumult. The Protestant population had insulted the followers of a convent on the occasion of a religious procession. Rodolph, too indolent to act

for himself, charged the duke of Bavaria, on the frontiers of whose dominion the town was situated, to restore order. Maximilian, the duke, a zealous Papist, and a very able and energetic man, managed to affront the inhabitants in such a way that he obtained a plausible pretext for occupying the town with his troops, and then, by way of indemnifying himself for his expenses, he annexed it to his own dominions, and suppressed Protestant worship in it altogether. This unjustifiable proceeding, together with other causes, led to the formation in 1608, of a "Union" of Protestant princes, the head of which was Frederic IV. Elector of the Palatinate, a Calvinist—one main reason why the Elector of Saxony, a zealous Lutheran, refused to have anything to do with it, although he was the most powerful Protestant prince of the empire. In opposition to this "Union," Maximilian of Bavaria, in 1609, established the "League," which was soon joined by a number of Roman Catholic princes. A state of mutual distrust between Protestants and Roman Catholics now began to prevail almost throughout the whole empire. The animosity was kept alive by the bigoted style of preaching in which the Jesuits indulged. One of them declared from the pulpit of a church at Vienna, "that it was better to marry the devil himself than a Lutheran wife, for the former might be scared away by means of exorcising and the use of holy water, whereas the cross, the holy ointment and baptism were all thrown away upon the latter."

It was at such a time that an apparently insignificant event which occurred in Bohemia, gave the signal to a long protracted war. At Braunau and at Grab, two places belonging to ecclesiastical owners—who were not in Bohemia recognized as a class of proprietors but as holding their lands for the crown—the Protestant inhabitants had commenced the erection of new churches, but the building was put a stop to, and one of the churches partially destroyed by the Roman Catholics. The emperor, Matthias, being appealed to, decided against the Protestants. This led to tumultuous proceedings and to further representations, to which the emperor gave a harsh reply. It being suspected that this reply had been drawn up by some local representatives of the government,

a Protestant deputation, headed by the Count of Thurn, waited upon them for an explanation on the 23rd May, 1618. In the course of this, both parties came to high words, and at length the deputation, losing patience, seized upon three of the most obnoxious gentlemen connected with the government, and tossed them out of a window of the castle of Prague, into a ditch sixty feet below, expecting them to be killed on the spot; but they happened to alight upon a heap of soft sweepings, the accumulation of many years, and were scarcely hurt. The Protestants of Bohemia, perceiving that the breach between themselves and the emperor was now hopeless, rose openly against him, and were soon joined by nearly all the Roman Catholics, who equally with themselves, dreaded the prospect of becoming the subjects of Ferdinand. Matthias died a few months afterwards, before the war had actually broken out.

Ferdinand II. was now chosen emperor by the Roman Catholic Electors; but the Bohemians, determined not to have him for their king, conferred the crown of their country upon young Frederic V. Elector of the Palatinate, the head of the Protestant Union. He was son-in-law to James I. of England,\* and by no means equal or even alive to the critical position in which he placed himself by accepting the offer. Although at first the Bohemian troops, under Count Thurn, made a victorious advance to the very walls of Vienna, and Bethlen Gabor, prince of Transylvania, co-operated with them by raising the standard of revolt in Hungary—a great part of which soon acknowledged him as its sovereign,—yet Frederic V. lost his new kingdom by the single battle of Prague (8th Nov. 1620), whilst a Spanish army under Spinola, and the troops of the League, under Tilly, speedily occupied his hereditary dominions and attacked all who had in any way countenanced him. The emperor's conduct towards him being very arbitrary, and giving a plain intimation to all the Protestant princes that they also might be treated in a similar manner, sympathy with the now exiled prince was extensively manifested, and the king of Denmark†

made a noble effort to check the increasing power of the emperor and of Popery;—but in vain, he was thoroughly defeated first by Tilly, and afterwards by Wallenstein, and all Germany lay trembling at the emperor's feet. It is possible that if the elector of Saxony, instead of at first helping him to reconquer Bohemia, and afterwards merely remaining neutral, had shown a more decidedly Protestant disposition, the triumph of the Popish party would not have been so complete.

Ferdinand now published, in 1629, the celebrated "edict of Restitution," which required that all ecclesiastical establishments which had been secularized since 1552—including two archbishoprics, twelve bishoprics, and very many convents, &c.—should be restored to the Roman Catholics, that the Protestant subjects of ecclesiastical dignitaries (and in fact of all Roman Catholic superiors) should be compelled to recant, and that the Reformed or Calvinistic party should not be legally recognized at all in the empire. The manner in which this edict was carried out, to the manifest advantage of the emperor and the Jesuits to the prejudice of the former Roman Catholic occupants of the convents and endowments, together with the awful cruelties practised alike against friends and foes, by the emperor's unscrupulous general, Wallenstein, began to disgust even Maximilian of Bavaria, and led to the dismissal of the last named general, in whom were combined all the talents with all the vices of an Alcibiades, a Cæsar, or a Napoleon. Ferdinand saw the necessity of keeping on good terms with his Roman Catholic allies; but the Protestants suffered grievously from the effects of his policy. Not to refer now to other parts of Germany, we may briefly glance at his own hereditary dominions. When he began to reign, nearly the whole of Bohemia and Silesia was Protestant, excepting the ecclesiastics and their dependents. Throughout Austria and Moravia one half of the population was Protestant, and in Hungary and Transylvania more than one half. In 1637, when he died, not one of his subjects dared openly to appear a Protestant, except in Hungary, where the fear of rebellion and of

\* The house of Hanover, now reigning in Great Britain, is descended from him.

† Both he and prince Maurice of Orange, then at the head of affairs in Holland were

related to Frederic, and Charles I. of England encouraged the king of Denmark to avenge the cause of his sister.



the Turks compelled him to be somewhat more lenient. The manner in which he proceeded, may be gathered, though imperfectly, from the following sketch of Coxe :\*—

"In Austria he abolished by force the Protestant worship in the district above the Enns, where he was not bound by formal engagements. Even in the lower district, where he had solemnly ratified the religious rights granted by Matthias, he acted with the same rigorous severity, imposed successive restrictions on the Protestants, and finally completed their proscription by a general mandate, dated April 10th, 1526, prohibiting all Lutheran books; annulling all baptisms, marriages, and other religious acts performed by Protestant preachers; expelling all Protestants from civil offices; and obliging all persons, of every rank and condition, to receive instruction only from Catholic priests, and attend the Catholic worship.

"But it was in Bohemia, so long exposed to his antipathy as the seat of religious liberty, and where three-fourths of the natives were Protestants, that he acted with a rigour and cruelty which surpassed all the horrors of the inquisition itself. He commenced his persecutions by ejecting the preachers, school-masters, and professors, and delivering the churches to monks, whom he collected indiscriminately from all quarters of Europe. He then prohibited all persons who were not Catholics from exercising any trade or handicraft, laid the severest fines on those who preserved even in secret the slightest remnant of their former worship, declared Protestant marriages and baptisms null, wills made by Protestants invalid, and even drove the poor, the sick, and the distressed from the alm-houses and hospitals. Then began a series of persecutions, from the recollection of which, the mind recoils with horror. In the capital, the Protestant burghers were expelled with their wives and children, and the poorer orders compelled to become Catholics. The other towns, and even the remotest villages, were visited by missionary deputations of Jesuits and Capuchin friars, accompanied by a military force, and were abandoned to every species of monkish barbarity and military licentiousness. Those who were enabled to seek a refuge in exile were comparatively fortunate. The slightest degree of persecution inflicted on those who remained was, to imprison the men, give up their houses to pillage, and expose their wives and children to all the outrages of the soldiers. Some were massacred without mercy; some hunted and driven like wild beasts to the woods and mountains; some dragged to processions and masses with every species of insult and cruelty; and those who ventured to oppose these enormities were racked and mutilated, or put to death with tortures too shocking for humanity to describe. In the midst of these horrors Ferdinand himself repaired to Prague. .... Whilst affecting to display his humanity,

.... he abolished the right of the states to elect a king, and forbade the use of the Bohemian tongue in all public transactions."

Coxe goes on to state that he then formally abrogated the edict of toleration, and declared that he would tolerate no religion except the Catholic, and banished all those who within a specified time refused to return to the bosom of the church.

Upwards of thirty thousand families, with all their dependents, succeeded in making their escape from Bohemia. Among these were nearly two hundred families belonging to the ancient nobility of the country. To this day Bohemia has not recovered from the loss which it then sustained, and the noble character and energy for which the nation was once so celebrated, seems to have forsaken it altogether. Ferdinand is the model monarch of the Jesuits, and from his character and policy, we may learn what is the real tendency of their system.\*

When the hopes of the Protestant party had sunk to the lowest ebb, God raised up a deliverer in the person of Gustavus Adolphus, king of Sweden. The hesitation of the elector of Saxony and some other Protestant princes prevented him from arriving at Magdeburg in time to save that city from the destruction to which it was doomed by Tilly. It fell into his hands on the 20th of May, 1531, and the unfeeling warrior allowed his soldiers—"who," he said, "must have something for their trouble,"—to give full vent to their furious brutality. Of 35,000 inhabitants, only 5000 survived the carnage; the rest were either put to death with the most wanton cruelty, or died during the conflagration of the city, which spared only the cathedral, a convent, and some secluded fisherman's huts. It is said that Tilly never smiled again after this scene of horror. Gustavus Adolphus soon defeated him, and the victor of thirty-seven battles died a few months afterwards, leaving the cause of Popery in an apparently hopeless state. Compelled by necessity, the emperor then reinstated Wallenstein. This general for some time checked the progress of the Swedish king; but on the 16th November, 1632, he sustained

\* History of the house of Austria, Vol. II. p. 207. Bohn's edition.—Some interesting details are given in Ranke's History of the Popes, but we have not room for them.

\* It is an instructive fact that, the plan suggested to Lewis XIV. in France, by the Jesuits, and carried out by him about thirty years later, for destroying Protestantism, was the same.

a total defeat at Lützen, whilst his royal antagonist met with death in the same battle. By his victorious, though brief career, Gustavus Adolphus, humanly speaking, saved German Protestantism from destruction. His character, though in earlier years not spotless, was throughout his sojourn in Germany, that of a magnanimous prince and a consistent Christian, and it must ever remain a secret, whether his own intentions were stained by that selfishness and love of conquest, which the Swedish government soon adopted.

The victories of the Swedish monarch, and the assassination, early in 1634, of Wallenstein, by the orders of his own sovereign (who suspected him of treason) restored the equilibrium between Popery and Protestantism in Germany. The Swedish government, and in alliance with it the French government, anxious to weaken Austria, continued the war, mainly from political and selfish motives. Ferdinand II. did not live to see the end of it; for it was protracted nearly eleven years after his death, and only ceased in 1648, the last scenes of warfare occurring at Prague, which had witnessed the first. The peace of Westphalia, concluded in that year, secured to the then remaining Protestants, who were

not subjects of ecclesiastical dignitaries, the exercise of their religion, and to the Protestant princes of the empire, Calvinistic as well as Lutheran, their rights. During the war, Protestantism had been all but exterminated in nearly all the Roman Catholic parts of the empire, and those of its professors who were subjects of Austria, derived very little benefit from the peace.\* It must, however, be acknowledged that the emperor under whose auspices the peace was concluded, Ferdinand III. treated them with greater leniency than those who succeeded him.

J. W.

\* Silesia was the only province of Austria, in which the majority of the inhabitants continued Protestant; but they were so oppressed that a century later they hailed the king of Prussia as a deliverer, when he came to conquer the country.

It is said that the war which ended in 1648, devoured two-thirds of the population of Germany. During the latter half of the war the Swedes were frequently guilty of barbarities which disgrace human nature,—not only towards Roman Catholics, but also towards Protestants, especially the Saxons. In short all Germany was one scene of desolation, and had the war continued much longer, the wild beasts alone could have found sustenance in it. As it was, wolves had the range of the whole country, and frequently appeared within the almost deserted cities.

## Essays and Extracts.

### DOES ECCLESIASTICAL HISTORY ESTABLISH INFANT BAPTISM?

BY H. J. RIPLEY,

OF NEWTON THEOLOGICAL INSTITUTION, MASSACHUSETTS.

In the Works of Dr. Woods,\* Vol. III., the CXVith Lecture, entitled **INFANT BAPTISM PROVED FROM ECCLESIASTICAL HISTORY**, contains the following remarkable paragraph: "The testimony of Ecclesiastical History on this subject is just such as we should expect, on the supposition that infant baptism was, from the beginning, universally regarded as a Christian institution. The earliest Christian fathers had little or no occasion, to enter on a particular discussion\* of the subject, or even to make any express mention of it. Accordingly we find in the writers, who next succeeded the Apostles, only allusions

to infant baptism. These allusions, however, are of such a nature, that they cannot well be accounted for, without supposing that Infant Baptism was *the uniform practice*. But the fathers, who wrote in the following ages, were more and more particular and explicit in their testimony."

This paragraph has the air of learned investigation. It seems marked with cautiousness, and appears like the well-measured tread of a considerate and trustworthy guide. It seems, also, stamped with candor, such as well befits a subject acknowledged by able investigators to be at least somewhat obscure. It evidently expresses, moreover, the honest convictions of its author. Its direct, unflinching and positive tone, gives it an air of authority.

\* The Works of Leonard Woods, D. D., late Professor of Christian Theology, Andover,

This historical argument, claiming an unbroken chain of evidence, through the very men "who next succeeded the apostles," and who, it may be added, according to universal belief, were acquainted with apostles and instructed by them, is designed to link infant baptism with the apostles themselves. In point of fact, this historical argument has contributed more than the Scripture argument to the defence of infant baptism; and to not a few, though as to all other subjects they choose to stand on the sure basis of inspiration, the historical view which has been presented of this subject has appeared utterly incompatible with the conclusion that the apostles knew nothing of infant baptism, and thus confirmation has been given to arguments called Scriptural, but too remote and doubtful for satisfaction.

The positions laid down in this paragraph I purpose now to examine. To place my readers in a favourable state for accompanying me in this examination, I must premise that the early Christian writers contemplated in this paragraph are divided into two classes: the first, comprising those who immediately succeeded the apostles, and who are denominated Apostolical Fathers, because they are reputed to have been acquainted with apostles, and to have been instructed by them. This class contains the following names: Barnabas, Clement (of Rome), Hermas, Ignatius, Polycarp. The space of time covered by the writings of the Apostolical Fathers is regarded by Hefele, in his valuable edition of their works, as extending to about the year A. D. 150. Next to these, or in the second class, stand the writers who are commonly called the Christian Fathers, commencing with Justin Martyr. The writers belonging to this class, whom my purpose requires me to mention, are Justin Martyr, Irenæus, Tertullian and Origen. Farther down than the last-named, it is wholly unnecessary, as the sequel will show, for me to proceed.

This distinction, universally made between the Apostolical Fathers and the succeeding Christian Fathers, is recognised by Dr. Woods in the paragraph before us; since he mentions "the writers who next succeeded the apostles" and "the fathers who wrote in the following ages." Respecting the former of these two classes he says, "We find in the writers, who next succeeded the apostles, only allusions to infant baptism. These allusions, however, are of such a nature as to afford satisfactory evidence that it was the uniform practice." Now, the question which I propose to examine is simply and directly this: Do those specified writings contain allusions to infant baptism of such a nature as to prove that it was the uniform practice?

It is a question of fact, and requires me to search the writings which are ascribed to these men. For this purpose, I shall employ the very convenient edition of their works by Hefele, following, for convenience' sake, the order in which "he has arranged them.

#### APOSTOLICAL FATHERS.

I. The first in order is the so-called Epistle of Barnabas. This contains a few notices of baptism. In the eleventh section, the author takes up the inquiry whether the water [*i. e.*, baptism] and the cross had been carefully foreshown in the Old Testament. "Concerning the water," he remarks, "it was written respecting Israel how they would not receive the baptism which leads to remission of sins, but would make [something different] for themselves." He proceeds to quote the first three verses of the first Psalm, and then adds, in applying the passage to his purpose, "Perceive ye how at one and the same time he marked out [*i. e.*, showed or described] the water and the cross? For this it is which he says—Blessed are they who, having trusted to the cross, have gone down into the water; because [they shall receive] the reward in its time." Again, quoting a passage from the Old Testament, in which, according to the quotation, mention is made of a river with beautiful trees growing up out of it, of which whoever should eat would live for ever, he proceeds—"This he says, That we descend into the water laden with sins and corruption, and ascend bearing fruit, having in the heart the fear [towards God], and in the Spirit the hope towards Jesus;" or, as Archbishop Wake translates, "having in our hearts the fear and hope which is in Jesus by the Spirit."

This epistle contains no other notices of baptism; and these evidently relate to instances of professed believers being baptized on their personal reception of the gospel. No allusion to infant baptism can be found in this epistle.

II. The next in order are the two epistles of Clement. The first of these, to the Corinthians, contains no allusion to baptism, unless a conjectural reading, suggested by Dr. Mill, in the seventh section, be correct, and be rightly interpreted by him. If, however, his conjecture and explanation be correct, it was evidently, from the connection, the baptism of professed believers that was present to the author's mind. The editor, whom I am now following, gives a different reading, and, in all probability, the true one; in which no allusion to baptism need be recognised.

While this epistle contains no recognition of baptism, it is interesting to notice a remarkable passage in the twenty-first section, which gives instruction to the

Corinthians respecting their children : "Let your children receive Christian instruction, [τῆς ἐν Χριστῷ παιδείας,] let them learn of what avail with God is humility, what pure love can effect with God, how the fear of him is good and great, and saves all those who lead a holy life with a pure mind." In this connection, which would so naturally suggest the thought of infant baptism, if such were "*the uniform practice*," not the slightest allusion to it occurs. No one, in reading this section, would once think of the children as having been baptized, or as at all externally related to the church, otherwise than is the case in any well ordered Christian family, the children of which are, of course, trained according to the Christian religion. The passage is remarkably similar to that in Eph. vi. 4.—"Train up your children in the nurture [παιδεία] and admonition of the Lord."

The second epistle of Clement, so called, is regarded, by competent judges, as more properly a fragment of a homily of a considerably later date. At whatever time it originated, and whoever was its author, it comes into notice here because it has held a place among the writings ascribed to the apostolic fathers. It contains allusions to baptism, all which relate to one point, namely, the unpardonable nature of sins committed after baptism. They are the following. In the sixth section—"How shall we, if we do not preserve our baptism pure and undefiled, enter into the palace of God?" In the seventh section—"What think ye? What shall he suffer who corrupts the contest of incorruption? (i. e., who violates his Christian engagements, the image of a contest for a crown being employed.) For, not having kept their seal (i. e. baptism), he (God) says, Their worm shall not die, and their fire shall not be quenched." In the eighth section—"Wherefore, he saith, Keep the flesh pure and the seal (baptism) undefiled, that ye may receive eternal life." The connection throughout, in which these references to baptism occur, indicates a personal recognition, in baptism, of the duty and purpose to lead a righteous life, and by no means the baptism of infants.

III. The Epistles of Ignatius. These are seven : namely, to the churches in Ephesus, Magnesia, Trallæ, Rome, Philadelphia, Smyrna, and to Polycarp. In these epistles we find the following references to baptism. To the Ephesians, section eighteenth, the writer says, respecting Jesus, "who was born and was baptized that by his suffering he might purify the water." In the epistle to the church in Smyrna, section first, he speaks of Jesus as having been baptized that he might fulfil all righteousness; and in section eighth, he

says, "it is not lawful to baptize in the absence of the bishop." In the epistle to Polycarp, section sixth, addressing Polycarp's church he says, "Please him for whom you are soldiers, from whom also ye receive your wages. Let no one of you be a deserter. Let your baptism remain as weapons, faith as a helmet, love as a spear, patience as your panoply." In these, which are all the instances furnished by these letters of reference to baptism, no allusion obviously is made to infant baptism.

It is worth while to notice, that in the epistles to the church in Magnesia, sections eighth and tenth, and in that to the church in Philadelphia, section sixth, the writer introduces earnest warnings against the efforts with which some Judaizing teachers sought to corrupt the Christian faith. In such connections, as also in similar ones of the New Testament, had infant baptism been a current Christian practice, the mention of it, as holding a place similar to that of the Jewish circumcision, would have been so natural, that the entire absence of the most remote allusion to it, casts deep suspicion on the historical existence of the practice at that early date.

To the epistles of Ignatius is appended an account of his martyrdom. This contains no allusion to infant baptism.

IV. The epistle of Polycarp to the Philippians. This contains no allusion to baptism at all. Nor does any occur in the epistle appended to this, giving an account of Polycarp's martyrdom.

V. The Shepherd of Hermas, a work divided into three books : the first consisting of four Visions; the second, of twelve Commandments; the third, of ten Similitudes.

Several references to baptism occur in this work, without a solitary allusion to infant baptism. In Book I., Vision III., section III., as the church is likened to a tower, the question is proposed, "Wherefore was the tower built on the waters?" In reply it is said, "Hear for what reason the tower was built on the waters. Because your life has been made safe, and will be made so by means of water;" a recognition, no doubt, of the commonly believed necessity of baptism to salvation and to union with the church. In accordance with this belief of the necessity of baptism to entrance into the kingdom of God, is the figment (minutely expanded in Book III., Similitude IX., section XVI.) that even the righteous men who had died during the Old Testament dispensation could not be admitted into the kingdom of God, unless the apostles and teachers who had died during the Son of God had, after their decease, preached to them the gospel and baptized them in Hades. "For," says this sapient writer, "before a man receives the name

of the Son of God, he is appointed to death; but when he receives that seal, he is liberated from death and assigned to life. That seal is the water, into which men descend doomed (bound *obligati*) to death; but they ascend assigned to life."

Baptism is also in this work spoken of as the commencement of a holy life. In Book I., Vision III., section VII., as explanatory of an allegorical representation, the question is proposed and answered,— "But the rest, that fell near the waters, and could not be rolled into the waters, who are they? They are those who have heard the word, desiring to be baptized in the name of the Lord; but when the sacredness of the truth comes up to their memory, they draw back and walk again according to their wicked desires."

Baptism is mentioned, also, in Book II., Commandment IV., section III., as procuring remission of sins.

I have now completed the examination of the writings which have been ascribed to the Apostolical Fathers. The result is, that they contain absolutely no recognitions of, or allusions to, infant baptism; but invariably in instances which are at all indicative of the recipients of baptism, such language is employed as excludes the idea of its having been administered to infants. What the great Schleiermacher, that learned and profound theological investigator, said of the New Testament in reference to infant baptism, namely, that those who wish to find infant baptism in it, *must first put it into that Book*,\* is also true of the Apostolical Fathers; that must first be put into their writings before it can be found there. The darkness of Egypt was not more destitute of a cheering beam of light than is the historical period embraced by the Apostolical Fathers destitute of evidence that infant baptism then existed.

#### SUCCESSING CHRISTIAN FATHERS.

##### I.—JUSTIN MARTYR.

Dr. Woods proceeds: "But the fathers, who wrote in the following ages, were more and more particular and explicit in their testimony." Let us also examine this statement. The writers here introduced, commence with Justin Martyr.

Justin's First Apology for the Christians, presented to the Roman government probably A. D. 138, contains a sentence in which mention is made of certain Christians, sixty and seventy years old, who had been disciples, or had been made disciples [*ἐμαθητεύθησαν*] from their early youth, or childhood [*ἐκ παίδων*]. This is the sentence on which dependence is placed as showing the existence of infant baptism in the time of Justin. Dr. Woods says, "It is, I think

altogether probable and beyond any reasonable doubt, that Justin meant in this place to speak of those who were made disciples, or introduced into the school of Christ by *baptism*, when they were infants."

Does *ἐκ παίδων* here mean *from infancy*? And does *ἐμαθητεύθησαν* involve the idea of baptism in the cases referred to? These questions, at least the first, must be affirmatively answered, in order that the passage may testify to the existence of infant baptism. An affirmative answer cannot be sustained. The truth is, the passage ought never to have been pressed into the service. The candor of modern scholars forbids them to regard it as testimony for infant baptism. As I will not even appear to speak at random, I insert here the views which two learned German writers have published. The first is C. Semisch, author of a critical Monograph on the Life and Works of Justin, and withal a Lutheran clergyman. I quote from his second volume, pp. 334, 335. "Whenever Justin refers to baptism, *adults* appear as the objects to whom the sacred rite is administered. Of an *infant baptism* he knows nothing. The traces of it, which some persons believe they have detected in his writings, are groundless fancies, artificially produced. In the words πολλοί τινες καὶ πολλαί, ἐξηκοντούται καὶ ἑβδομηκοντούται, οἱ ἐκ παίδων ἐμαθητεύθησαν τῷ Χριστῷ ἄφθοροι διαμένονσι (Apol. I. 15).—'Many men and many women, sixty and seventy years old, who, from children, have been disciples of Christ, preserve their continence,' nothing more is said, than that many individuals of both sexes became disciples of Christ in early life. The idea of *μαθητεύεσθαι* does not necessarily include that of being baptized; it merely brings before our minds a catechumenate. And even admitting that the baptismal rite was included in *μαθητεύεσθαι*, this by no means is decisive of a reference to infant baptism. 'Εκ παίδων contrasted with ἐξηκοντούται and ἑβδομηκοντούται may well denote the entrance on the period of youth.'" In a note, Semisch also quotes from Starck, "as a parallel, Lucian's language about the philosopher Demonax, that he loved philosophy *ἐκ παίδων*."\* To this I might add the language of Basil, in his Exhortation to Baptism, as quoted by Matthies, "Thou yet delayest, though thou hast been instructed in the word [the gospel] *ἐκ νηπιῶν*." In a similar manner the Apostle Paul writes to Timothy, 2 Tim. iii. 15. "From a child—ἀπὸ βρέφους—thou hast known the Holy Scriptures."

\* So the Septuagint, Gen. xli. 34: "Thy servants' trade hath been about cattle from our youth—*ἐκ παιδός*—even until now."—EDITOR O. B.

\* Der Christliche Glaube, von Dr. Friedrich Schleiermacher, Zweijer Band 8, 383.

The other writer is C. Steph. Matthies, author of a prize essay, entitled *Baptismatis Expositio*, a work of great literary merit. On page 187, he thus says—"In the first two centuries no memorials [monuments] are found, by which it can be evidently established that infants then received baptism: it is rather probable that as far as to the end of the second century only those who had been instructed in the elements of Christian doctrine were admitted to baptism. But certain words of Justin Martyr, which are very often adduced in favor of the antiquity of infant baptism, seem to oppose this opinion. Justin says, that very many of each sex, sixty and seventy years old, who had been taught the doctrine of Christ from their childhood [a pueritia] remain continent. Though the formula *μαθητεύσθαι τινι* undeniably signifies to be a disciple of such a one, yet this signification by no means contains the idea that that disciple has been already baptized; for one can be called a disciple, who though he has not yet received baptism, is eagerly learning the doctrine of Christ, and is therefore taught the gospel. It is this which Justin seems to have had in mind. For he himself, in another place, giving an account of baptism, relates that only those who believe the things they are taught, so as to be persuaded that they can live in a Christian manner, are brought to baptism. It is thus evident, that in Justin's opinion baptism is to be given after believing in Christ. Nothing else, therefore, is contained in that saying of Justin's than that many, instructed in the gospel from an early age [ab ineunte ætate] remain continent."

I might now pass to the next writer introduced by Dr. Woods. But as the historical question of baptism has no little interest, I wish here to extract from Justin Martyr the passage alluded to by Matthies. It so directly bears on the subject that it materially contributes to a proper understanding of the sentence which we have been considering, and which has been made a basis for so disproportionate a structure. It is the LXIst chapter, or section, of the same Apology, in which Justin commences his account of Christian practices and worship. I give the chapter entire, without stopping to notice any doctrinal misconceptions of its author. "In what manner we devote ourselves to God, having been made new by Christ, we will explain, lest by omitting this we should seem to give a dishonest account. As many as are persuaded and believe that those things are true which are taught and said by us, and engage to live accordingly, are instructed to pray and ask, with fasting, from God, the forgiveness of the sins they had before committed, we also praying and fasting with them. Then they are led by us [to a

place] where is water, and receive the new birth, [are born again] after the same manner of new birth in which we ourselves have been born again. For in the name of the Father of all and Lord God, and of our Saviour Jesus Christ, and of the Holy Spirit, they then receive the bath [have the bathing done to themselves]. For Christ said, Except ye be born again, ye cannot enter into the kingdom of Heaven. But that it is impossible for those who have been once born to enter into their mothers' wombs, is evident to all. And by Isaiah the prophet, as we have before written, it is said in what manner those who have sinned and repent shall escape from their sins. It is thus spoken—Wash ye, become clean, take away iniquity from your souls, &c. [Is. i. 16—20]. And in reference to this matter we have learned from the apostles this account. Since, being ignorant of our first birth, we were born by a necessity from the connubial intercourse of our parents, and were in corrupt customs and evil education, in order that we may not remain children of necessity and ignorance, but of choice and knowledge, and may obtain in the water remission of the sins we have formerly committed, the name of the Father of all and Lord God is called over the person who desires to be born again and who repents of his sins, he that leads to the laver the person to be bathed pronouncing over him this name only. For no one is able to mention a name for the ineffable God: should any one dare to say there is [a name], he would be guilty of utter madness. Moreover, this bath is called *illumination*, as those who learn these things are illuminated in their understanding. And the enlightened person is bathed in the name of Jesus Christ who was crucified in the time of Pontius Pilate, and in the name of the Holy Spirit, who, through the prophets, before proclaimed all the things pertaining to Jesus."

On a portion of this extract I am happy in the opportunity of presenting the views of Semisch in his work already mentioned, vol. ii., p. 305. "This passage distinguishes, undeniably, a twofold birth—a birth after the flesh, which results from the union of a child's parents—and a birth after the Spirit, of which baptism is the instrument. The first birth, in reference to the child born, is a matter of pure necessity; we are born physically, without our knowledge or co-operation: the other birth, on the contrary, depends on our individual, self-conscious freedom; we shall be born of the Spirit only if we wish it." Of this spiritual, intelligent, voluntary birth, baptism, according to Justin's representation, is the instrument. Is this consistent with the idea of baptism administered to unconscious infants?

In the other parts of this extract, it is interesting to observe the successive steps presented by Justin. First in order is, being made new by Christ; next, cordially believing the instructions of the Christian teachers, and avowing the purpose to live accordingly; next, directions to prayer, and fasting for the remission of sins; and then baptism, this last being regarded as the means of the new birth, that is, evidently, of the persons' becoming members of the Christian family; the regeneration, strictly speaking, or spiritual conception, implied in the earlier part of the process, reaching its ultimate point, or becoming consummated, in being born into the family, so as to be recognized as children of God and brethren of Christians.

In subsequent chapters, LXV.—LXVII., Justin continues his account, and describes the reception of the newly baptized person among the brethren, the administering of the Lord's Supper, and the accompanying worship. But through all these chapters, professedly devoted to an account of the Christian observances, not the slightest hint occurs respecting any persons' being baptized, but such as had received the gospel, and professed the purpose of living agreeably to it. Could this have been the case, if infant baptism had been the *uniform practice*? Should it be said that Justin's design did not require him to mention infant baptism, it must be considered that he professed to give such an account, that the emperor and senate, and people of Rome, might not be ignorant of any of the Christians' proceedings; and infant baptism, if it had been the uniform practice from the

time of the apostles, must have been so frequent an observance by the year 138, that it could not have been forgotten, or been passed over, by an intelligent Christian apologist, who wished that nothing might be concealed either from the rulers or from the people. It must also have been so frequently an observance, that the voluntary entrance of a person into the Christian company, and active participation of the Lord's Supper and of worship, could not have been described as taking place in so direct connection with baptism. In case of infant baptism, a long interval must have intervened between the two transactions. In addition, it is well known that, among the grounds of the hostile feeling which the populace at that period so extensively and bitterly cherished against the Christians, was the absurd accusation, that in their assemblies they were in the habit, among other enormities, of feasting on the bodies of infants. Any solemn, special ceremony in reference to their children, required by their religion, we may venture to say, could not have been omitted in a description of Christian worship and observances, while this foul charge of Thyestean banquets was so perpetually reiterated.

Looking now at the writings of Justin simply as historical monuments, that is as memorials of opinions and practices prevalent in his day among the Christians, I am unable to see how a conclusion, different from that which Senisch has so candidly expressed, can be sustained: namely, "of an infant baptism Justin knows nothing."

(To be concluded in our next.)

## Christian Missions.

### A DISCOURSE ON THE DEATH OF THE REV. CHARLES LACEY, DELIVERED AT CUTTACK, JANUARY 11TH, 1852.

BY THE REV. A. SUTTON, D. D.

"Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation."—Luke ii. 29, 30.

I AM called upon to discharge a duty to-day which I never expected, but on the contrary, one which I had ever deemed most probable, the departed would have performed for me. The visitation of providence which has removed our beloved brother has come upon us so unexpectedly, so *contrary* to our expectations, that we were quite unprepared for it; and I can scarcely bring myself to feel that it is even so. But, alas, it is too true. We witnessed the fearful progress of disease upon his robust frame, we saw the fearful

struggle which brought down the strong man, we stood amazed at the rapid advance of the last enemy, and with awe yielded to the conviction that we must give him up at the command of the great Arbiter of life and death. But we sorrow not as those who have no hope. Our brother's removal from us was alleviated by much mercy to him, and much of consolation to ourselves. He looked the final result steadily in the face. He saw and acknowledged the hand of God. He felt satisfied in the allotments of provi-

cence. He had no fears for himself, but in the confidence of Christian faith, and with the composure afforded by a good hope through grace, as he laid his head upon his dying pillow, his last intelligent utterance was, "Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation."

From these words therefore I am requested to deliver his funeral sermon; and if in attempting to do so, I fail to bring out all that might be expected from words so impressive and so appropriate, I trust it will be ascribed, in some measure, to the utter impossibility of applying the mind, and fixing it steadily on the subject, amidst so many distracting thoughts of what he has been to us and to our Mission, through so long a series of hygone years. We shall hear his voice, we shall see his face in this world no more. Ah, in this pulpit where he has so often preached, we shall hear him, see him no more; and how then can we be supposed so soon to forget him, as to systematically proceed in the usual style of discourse? We can but briefly advert to the aged saint who first used these words, and then proceed to notice the view in which we have reason for believing our departed brother made use of them, and their application to his case.

The good old Simeon was a highly honored servant of God. He lived a life of piety in a very degenerate age, and among a sadly backsliding people; but he walked with God and waited for the "consolation of Israel," the long promised Messiah. Moreover to him it was revealed that he should not die until he had seen the Lord's Christ. He waited long, but God did not disappoint his hope. The wished-for day at length arrived, and he was led by the Spirit, that is, divinely directed to the temple, at the very time the parents of the infant Redeemer came to do for him after the custom of the law. The same Spirit which led him there pointed out to him also that the desire of all nations was come; and transported with holy ardor and most devout gratitude, the aged saint took him up in his arms, blessed God, and said, "Lord, now lettest thou thy servant depart in peace." There was no reason why he should live any longer. God's word of grace was fulfilled, his own part in the accomplishment of that word was performed, he had seen his

Saviour, and embraced his salvation, and now his only wish was, that God would grant him a peaceful dismissal. "Now I can leave this world," he cried,

"Behold thy servant dies;  
I've seen thy great salvation, Lord, and close  
my peaceful eyes.

This is the light prepared to shine upon the  
Gentile lands;

Thine Israel's glory, and their hope, to break  
their slavish bands."

I apprehend the views of Simeon were substantially the views our departed brother entertained, when he made use of these beautifully appropriate words.

1.—They may be regarded as expressive of his feelings in regard to his personal salvation.

1. It is sin alone that makes death really terrible. There may be many reasons why we may wish to live; but when it is evident that we must die, it is sin in review, and its consequences in prospect, that fill the soul with dread, and extort the exclamation, "I cannot die, I will not die." But Christ in our arms deprives death of its sting. In other words, "In Him we have redemption through His blood, even the forgiveness of sins." Hence exclaimed the dying Wesley—

"If sin be pardoned, I am secure,  
Death has no sting beside."

Our departed brother was sensibly alive to his own sinfulness and unworthiness in the sight of God. During my interviews with him, he made use of some most humiliating expressions in regard to himself. Referring on one occasion to the way in which some people would speak of him, and had spoken of him, calling him a devoted laborer, a faithful and honored servant of Christ, &c., he added "It is all stuff. It is all stuff. I can see no good in anything I ever did." I repeated—

"Cleansed in thine own all-purifying blood,  
Forgive the evil and accept the good."

He replied, "All my hope is in Christ: I know whom I have believed." This expression he often used. We who know the whole subject of his preaching and his range of thought, are assured that he had no idea of any ground of hope but in the full, free and unlimited salvation which is in Christ.

The evening before he died, a sister said something to him about the state of his mind, when he referred to C. Wesley's beautiful hymn: "Jesus lov-



er of my soul," quoting the words, "While the nearer waters roll, while the tempest still is high," and added, "Why should I tremble to commit my all to him? Why should I be afraid? *I will, yea, I will trust in him: that I will.*"

2. But Christ in our embrace not only deprives death of its sting, it makes death desirable.

Our brother probably, did not at first apprehend that his sickness would be unto death; though it is certain the conviction took general possession of his mind several days before he died. There were occasional seasons of expectation that a favorable change would occur; but during the time I was with him, this was certainly not the prevailing opinion he had of his case. In moments of deep agony, he several times referred to the words of one of Newton's hymns quoted by our first missionary, Mr. Bampton, when on his death-bed. "'Though painful at present 'twill cease'—I cannot say 'before long,' but 'twill cease.'"

On Monday night while his earthly tenement shook under fearful attacks of pain, I repeated to him—

"When languor and disease invade  
This trembling house of clay,  
'Tis sweet by faith to look above  
And long to fly away."

He assented to this sentiment, and next morning, he referred to that fearful struggle and said, "I thought I could not survive the night, but I thought amidst that dreadful pain 'If our earthly house of this tabernacle be dissolved, we have a building of God, a house not made with hands, eternal in the heavens.'"

These words he repeated on several occasions.

On another occasion, I think next day, he spoke of some who long since heard the Gospel at Cuttack, and had left the world, we trust with a good hope in Christ; when I repeated,

"That blessed interview how sweet!  
To fall transported at his feet,  
Raised in his arms, to view his face,  
Through the full beamings of his grace."

This he relished. It was part of a favorite hymn, and he expressed his hope of meeting many we knew, at that day.

One of the sisters presented him with some beautiful flowers in the evening of this his last day, when he said, "Ah,

my sense of smell is almost gone, but there is a land

'Where everlasting roses bloom,  
And never withering flowers,'"

II.—The way in which our brother quoted the words of the text may be considered as expressive of his conviction that he had finished his work.

His theological views were at a wide remove from the doctrine of the fatalists. He had no sympathy with them, but he believed in an overruling providence. He believed in Christ's superintending care of his Church, and hence in reference to some remarks about his being spared for further usefulness, he exclaimed, "Do you think Christ would call me away if he had any thing more for me to do?" He repeated this sentiment in several forms of expression.

This was, practically at least, his settled opinion, for I heard him express no anxiety about the future, as to who should fill up his place, &c. On one occasion he began to dictate a commission to the Committee, who had kindly invited him home on furlough, but I have no apprehension that he intended to say any thing bearing on this point. However he was interrupted, and no opportunity of recurring to the subject was given him. Nor did he, I believe, express any other view than this to any of the brethren. He seemed to settle down in the conviction that his work was done, and that the great Head of the Church would provide for the future.

It was not long before he uttered the language of the text, that he made his will, and attended to other matters of a kindred nature, but his frame was too exhausted to allow of lengthened attention to such things beyond what was necessary.

He then took leave of his children, and gave them his parting blessing and advice, but I was not present on that affecting occasion. I mention it as a part of the finishing up of his work. During the afternoon, he took leave of several friends and native converts who were privileged to gain admission, or who stole in; for all would have come, had it been practicable to admit them. He affectionately embraced one of the sisters, and took his leave of a young friend, bidding her farewell, and directing her to trust in Jesus. With myself he had a season of private converse of too tender and affecting a na-

ture ever to be told, but which I prize more than thousands of gold and silver. All these matters were done but just in time, but they were done.

Brethren, how important is it to do the work of life while life is given us, so that, like our Lord, when we come to die we may composedly say, as we rest our heads on his bosom, "I have finished the work thou gavest me to do." Often was this lesson impressed on my mind as I contemplated our dying colleague.

III.—But the words of the text, as uttered by him, have not respect merely to the closing up of his work. They are expressive of devout gratitude and satisfaction that he had lived to see such indications of Christ's salvation spreading in Orissa.

And here, brethren and friends, you must allow me to leave his dying bed for a few minutes, and conduct you through a very brief epitome of his missionary career.

Brother L. was born at Hoton in Leicestershire, about January, 1799. His parents were substantial members of the Wesleyan Society. He has often dwelt in after years on his recollections of the preachers who generally made his father's house their head-quarters. I am not aware that he had any decidedly religious impressions till after his residence at Loughborough, where he attended the General Baptist Chapel, and under the ministry of the late eloquent and successful preacher, the Rev. T. Stevenson, was brought to a saving interest in Christ, about his 16th year, and soon after united with the church. It was under the same able minister that the late Rev. Dr. Yates was brought to a knowledge of the truth, and was I believe, *a fellow-member* of the same church.\* Here, after a time, brother L. began to exercise his gift of preaching, and many are the villages around Loughborough where he early proclaimed the Saviour's power to save. In some of these, as Syston and Qeniborough, &c. his labors were especially useful, and his name is doubtless well remembered there till this day.

My acquaintance with brother L. commenced in the, beginning of May, 1823. I had just offered myself to

the Mission Committee, and was invited to attend his ordination at Loughborough, May 7th, of that year. It was a day never to be forgotten, and deeply was I, with others, interested in the detail he then gave of his youthful career of folly, of his conversion, of his call to the ministry, and of his desire to exercise that ministry among the heathen in India.

He left almost immediately for London with his wife, to whom he had just been united, and who now survives him as his mourning widow. Before he left, however, he said, "I shall not say farewell to you; we shall meet again in India."

Our brother and sister reached Calcutta in September, and spent nearly three months with friends in that city and in Serampore. On their leaving Serampore for Calcutta, a prayer meeting was held for them, and Dr. Carey, not being able to attend, gave brother L. the following characteristic advice.

"Remember three things, 1st. It is your duty to preach the gospel to every creature. 2nd. God has declared his word shall accomplish that for which it is sent. 3rd. When he pleases he can as easily remove all seeming obstacles as we can remove a grain of sand. Be not discouraged. Look constantly to the great recompense of reward. Farewell: the Lord bless you and give you many souls for your hire in Orissa."

His residence in Cuttack dates from the 20th December, 1823, so that he has been a missionary in the province, including his furlough, for upwards of twenty-eight years.

Before, however, he reached the station, he gave indications of his aptitude for the work in which he became so singularly proficient. Brother Peggs as soon as he left the vessel taught him a short sentence in Oriya, the substance of which was, that faith in Christ Jesus was the only way to salvation. With this he started off by himself into some neighbouring village, and repeated his little blundering tale as he called it about the Satya Kathā, and because the people fled from the fields at his approach, he took their sickle and reaped a little to propitiate them. There was the early germ of a talent, which subsequently became so remarkably developed.

I joined the Mission in February, 1825. Brother L. met me at Balasore,

\* Dr. Yates was a member of the same church, but his conversion and baptism took place during the ministry of Mr. Brand, the predecessor of Mr. Stevenson. See *Hoby's Memoir of Yates*, p. 5.—EDITH.

and from that time to this we have spent our energies in this field. This is not the place for a detail of his missionary life, a few leading facts only can be stated very briefly.

The leading characteristic of his life was his aptitude in preaching the gospel to the natives of this province. He learned the language not by severe study, but by a facility (peculiar to himself so far as our Mission is concerned) in picking up words and phrases, imitating modes of utterance and intonations, and a readiness in entering into petty details with any body and every body. We often used to smile at him when sitting on his heels, Hindu fashion, talking to some old woman with fish or vegetables, or holding a controversy with any casual caller at his house. No matter to him who or what they were, he had something to say and was willing to hear. Hence his proficiency in the common colloquial language of the people.

When we first discovered John Chamberlain's Bengali poetical pieces, it was a new light shed upon our path. Brother Lacey was especially interested in it, and everywhere, at all times the Nistár Ratnákara, Trán Tattwa, Penitent's Prayer, &c. must be sung. I consider that this was an important era in our Mission. Brother Lacey was never a native singer, but he learned much from native poetry which helped him in his first, best, and last addresses to the people. Still our first years, were years of deep depression, and brother Lacey at one time felt it, perhaps more than any of us. I believe he was at that time especially indebted to sister L. for being stimulated to rise above his desponding feelings: that was always my impression.

At length, after years of apparently fruitless labor, we were cheered by the first deputation from the old guru. How animated and earnest brother L. was in this matter, those who knew him best may form some idea. That was a time never to be forgotten. Its issues are now matter of history. But from that time we hear little of despondency. The work has been onward, and it is impossible to contrast the aspect of affairs now with what it was then without exclaiming "What hath God wrought!"

From his first arrival in the country he has been connected with the charge of this church, and from the depar-

ture of brother Pegga, July 15th, 1825, may be reckoned its pastor. Other brethren have at times been associated with him, and have taken charge during his absence in England, but he has been reckoned its pastor, and when present has discharged its pastoral duties for a period of between twenty-six and twenty-seven years.

Our first chapel was erected upon this site, in 1826. At that time the church consisted of but 12 members; of whom 4 were missionaries; 1, another European member; 6, East Indians; and 1, a native, baptized at Serampore. The whole number added up to this time was 17. Since then up to the present time there have been added 320: viz. missionary members, 21; other Europeans, 26; East Indians, 44; and natives 229. The whole number, therefore, added to the church, is about 337; and of these about 280 were added by baptism. At the present time the church consists of 133 members; or, adding the 66 members at Choga, as is right in this case, 199. The whole number of members in Orissa, at the date of brother Lacey's death, is about 280, or perhaps a few more.

It should also be remembered that a number of members have at different times been dismissed to Berhampore, Balasore, Piplí, &c., besides those who have been converted here, but baptized in connexion with other churches.

We should, however, form a very erroneous estimate of the change in our missionary prospects did we confine ourselves to mere statistics. Our survey must be much wider, and our views far more general and comprehensive. The problem whether missionary labors in India conducted through the medium of the vernacular language are adapted to the evangelization of the natives of India, has been solved; and towards that solution brother Lacey's life has contributed in no ordinary degree. I exclude not his brethren, that would be untrue and unjust; but if a single characteristic of our departed brother, standing out in bold prominence beyond every other feature of his character be sought for, this is it,—his efficiency as an Oriya preacher. For this he was admirably prepared by the God of providence and grace. His stature, his robust frame, his strong clear voice, his distinct enunciation, his mental habits, his clear, warm, never-ending repetitions of the great

elementary truths of the gospel, his love for the work, and his interest in the people, all contributed to place him on an eminence in this department of labor. And the example he has set, and the influence he has exerted on others, all go to support the estimate here given of our departed brother's missionary life. As a writer of books, brother Lacey has done something to perpetuate his memory. He revised and edited the *Khrist Bibarana Amrat*, and translated Barth's Church History, and Bunyan's Holy War. He also edited two or three tracts. But this was not his special work. His work was in the Bazar, the native villages, and the large festivals. There he was at home and foremost of the band.

He also took his share in schools, especially in the early days of the Mission. Both himself and sister L. had for a time, the charge of the English Clarity School; and in the erection of the buildings for its accommodation, he was the chief laborer and collector of the funds.

But I do not intend to enumerate all the departments of labor in which he bore a prominent part. I merely intend to show that he has had a leading part in all that concerns our Mission, and that his life has not only been actively consecrated to his work, but that, that work has been crowned with a large measure of success. Yes, he has been a laborer from first to last. He may have had his seasons of diminished zeal and comparative ease, but as a whole we may confidently say that he has labored and has not fainted—from first to last he has held on to his work. He has put his hand to the plough and not looked back, and now that his work is done, and the results, so far as they are apparent, pass before review, we can well suppose that in his dying moments, he could bless God that he had not "labored in vain, nor spent his strength for naught and in vain," and that looking round on the onward progress of Christ's kingdom in Orissa, he had that progress in view when he said, "Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation."

IV.—There is, however, one other view in which our dear brother doubtless employed the language of our text. It was with him the language of prayer: of prayer for an easy, peaceful dismissal

from the body. And that prayer was granted.

I am satisfied that this was his meaning from the character of his previous conversation. I sat close by him, or within hearing, up to the time of his quoting the text, namely, from 8 o'clock till 11. He was then in extreme pain. Mortification had been going on since morning, but other parts of his body were in a high state of inflammation. He told the doctor that he must die if he could not give him something to alleviate his sufferings. He again quoted the words used by Bampton: "Though painful at present, &c." The conversation turned on death as an enemy; and on the consoling fact that to the Christian, it was the *last* enemy; and to him, in some views, it was not even that. Allusion was made to Krishna's words, "My Saviour has sent his messenger for me; and I wish to go to him." He was cheered by the thought that in Heaven there would be no more pain. Then a favourite verse of Doddridge was quoted and commented upon:

"'Fight on my faithful band,' he cries,  
'Nor fear the mortal blow,  
Who first in such a conflict dies  
Shall speediest victory know.'"

He several times referred to the language of Suboma, the old native woman, "Leave all with the Lord;" and said, "What better can I do than that?" Just before I left the room I heard him say, "Be gracious, Heaven—deal gently with me, O Lord." And this was after he had taken the composing draught. I believe he said nothing more of importance until his last conversation with sister L. when he repeated the words of the text, and sunk into a state of stupor from which he never awoke.

After his utterance of the prayer therefore he had no further pain. We all feared that the final struggle would be severe. He had still so much strength and his hold of life appeared so strong, that it seemed impossible he should yield up his spirit without a conflict. But it was not so. He died so gently that we could not exactly ascertain the moment when his spirit took its flight. The words of Newton came involuntarily to our mind, and were repeated:

"One gentle sigh, the fetters breaks,  
We scarce can say 'He's gone,'  
Before the ransom'd spirit takes  
Its place before the Throne."

He died, however, within a few minutes of half past 4 o'clock on the morning of Thursday.

Brethren, when we committed his body to the grave, who among us did not feel that Cuttack never witnessed such a scene before? Often had we repaired to that burying ground, but never on so momentous an occasion. There we had buried our wives, our children, our fellow-laborers, our converts, and the members of various Christian communities: but then we went to lay among them the pastor of the church, the under-shepherd of the flock, the long tried and unusually successful missionary, our friend and elder brother in the Gospel of Christ. And what a scene was there! the anxious looks, the sorrowful countenances, the falling tears of a multitude of Oriya Christians, formed at once the noblest monument of his success, and the most affecting tribute to his worth. As I stood at the side of that grave and thought of our early days of toil, our joy when but one convert was added to us, and then looked around on the crowd of beloved Oriya converts and their children, I confess my predominant feeling was devout thankfulness that he had been spared to labor so long and so well. I wept indeed, for who could forbear to weep? but I inwardly blessed God for the living proof before me that a missionary's life is not spent for naught and in vain.

And now, my hearers, what improvement shall we make of this visitation of Divine Providence? I would say, first of all, let it lead us devoutly to acknowledge the hand of God. It shows us how utterly we are, as missionaries, dependent on the great Head of the Church. We cannot, must not, calculate on any man however gifted, as essential to the interests of Christ's cause. He can do without us all, and will, whenever he sees good, remove either or all of his present laborers from the field. Neither let us say when any one is taken away, that his place can never be filled again. This language is not wholly correct or becoming. It is true that every man has a character of his own, and is fitted by physical constitution, or mental training, or personal propensities, or application to certain modes of labor, for a sphere of action in some respect peculiarly his own; but let us also never forget it is by the grace of God we are

what we are. He who raises up one for a distinguished department of labor, will raise up others to carry on that labor; perhaps in a somewhat different form, but the difference and varieties will be such as the circumstances of the case demand.

To you, my colleagues and associates, what special lesson does this afflictive dispensation convey? To me it seems to teach the glorious privilege, the solemn responsibility, and the unutterable importance of the post we occupy. Whatever of interest, whatever of usefulness we thankfully contemplate in the life and labor of our brother, it is all connected with his work as a missionary of Christ. We are commissioned to vindicate the claims of the blessed God to the love and service and homage of this idolatrous people; we have to tell them of the glorious grace which is in Christ Jesus; to prove that he is the only Saviour of sinful men, and that all their refuges are refuges of lies; it is ours to beseech them in Christ's stead to be reconciled to God. Moreover we are the only messengers of God's mercy to this benighted nation. If we fail in duty the loss is irreparable, for there are none to supply our lack of service. All therefore that is solemn in eternity; all that is important in salvation; all that is associated with the glory of God and the satisfaction of Christ, combine to exalt the privilege conferred upon us in appointing us to such a work, and urge us to a diligent discharge of it. If any thing more were wanting we have it now set before us in the certainty that we shall soon cease to labor, and in the uncertainty how soon our opportunity for labor shall cease.

To the professedly Christian residents at Cuttack, and all who have been accustomed to attend this house of prayer, the removal of our beloved brother conveys a solemn admonition. No one can have sat long under his ministry without having heard the way of salvation plainly and forcibly set forth. The leading doctrine of his ministry here from first to last, was that of Christ crucified for lost sinful man. He commenced his ministry here with the words "We preach Christ crucified," and the last sermon I heard him preach, and I believe the last English sermon he preached, was from the text, "He that spared not his own Son, &c." The precious Gospel was all his hope

and trust. In confident expectation of salvation through faith in the Lord Jesus Christ, he calmly descended to the grave.

To the young especially this review of the life and labors of our departed brother teaches an impressive lesson. See, my friends, the importance of early consecration to Christ. It was early piety that led to the honorable position, brother Lacey was appointed to sustain in the kingdom of Christ, and it is only by early giving ourselves to God that it is possible we can be fitted for similar departments of usefulness. Supposing our brother had grown up careless of his soul's salvation, he would probably have lived and died an unknown individual, whose influence would only have been to lead others with him in the downward road to death. But as it was (and to the grace of God be all the praise), he in youth embraced religion as his eternal portion, and at once began to tell to others what a precious treasure he had found. He cheerfully laid himself on the missionary altar and never once revoked the gift. You have seen the results so far as human eye can trace them here; but who shall tell the results which all eternity will disclose?

Finally, what words of consolation and instruction does this unlooked for

bereavement suggest to the afflicted widow and fatherless children.

Thus saith the Lord, "Leave thy fatherless children, I will preserve them alive; and let thy widows trust in me." "A father of the fatherless, and a judge of the widows, is God in his holy habitation." He who hath directed this dispensation will provide for all the consequences of it. Lo, these many years, God hath watched over you, my dear sister, and he "will never leave you nor forsake you."

And you, ye dear fatherless children, Oh that you would this day in earnestness and decision of purpose, seek to "know the God of your father and serve him with a perfect heart and a willing mind: for the Lord searcheth all hearts and understandeth all the imaginations of the thoughts: if ye seek him, he will be found of you; but if ye forsake him, he will cast you off for ever." This sad alternative we hope and trust never will be yours. "We hope better things of you, and things which accompany salvation."

To all of us, God's voice is, "Be still and know that I am God;" for though in my sovereignty I have removed my servant, still "I will be exalted among the heathen: I will be exalted in the earth." Yea, "The Lord of Hosts is with us, the God of Jacob is our refuge."

## Correspondence.

### THE PASTORSHIP OF NATIVE CHURCHES.

To the Editor of the *Oriental Baptist*.

MY DEAR MR. EDITOR,—I have read with much interest a paper in your number for December last, entitled, "On the Pastorship of Native Churches." I think every Missionary will own, that it is most desirable to have many persons among our Native Christians qualified to be Pastors of Native churches. And I hope that, discouraging as things may now appear, the time will soon come, when we shall have many Native churches under Native pastors.

G. P. forms a lower estimate of the benefit to be derived, from the discourses of a missionary, than I am inclined to do. "The missionary's

Sabbath discourses to the church," says G. P., "may, in themselves, be excellent; yet, from the dissimilarity in the European and native mind, they often fail in reaching the comprehension of the people, or in suitableness to their character and circumstances; hence, they are like arrows, which fall above or beside the mark." The evil which G. P. laments, no doubt, exists; but, I hope, chiefly among young missionaries, who, though they may have a good knowledge of the language, have not yet learned to convey their thoughts clearly to the native mind; but, I think, G. P. himself, and others of his standing, are not very deficient in this requirement. To those who have not attained the art of conveying their thoughts clearly to the native mind,

I would say: Simple thoughts, and simple language, are the best. Some time should be given to preparation, when we are going to address a native Christian congregation. We should select thoughts, and a manner of expression adapted to the native mind. Few of us perhaps can preach our English sermons in the native language without considerable alteration and omissions; and my opinion is, that it is better to prepare a discourse on purpose for a native congregation. That some of our missionaries are often successful in conveying their thoughts, in a lucid manner, to the minds of native converts, is, I think, proved by the fixed attention which some of them give; by the pleasure which they afterwards express; and by their preferring the preaching of their European pastor, to that of even a good native preacher. If the ideas of a European missionary are not clearly understood, and even pleasing to the mind, how is it that native preachers will take the missionary's sermon, and preach it again, in substance at least, on the same day? This I know has often been done, and I have not thought it wise to discourage such a practice. At other times, the notes of the European missionary have been begged by native preachers, that they might preach the sermon in other places. Does not this seem to say, that they consider the ideas brought forward by the European missionary better than those which they themselves can produce?

Another expression, found in G. P.'s paper, is deserving of notice. He says: "The ministry, we are sure, is generally exercised in great affection for the people, and desire for their good. Still we have an impression, that it fails much in exciting their love, without which a pastor labors but in vain. The causes of this are many. A principal cause is, the pastor's national distance of position from his people, and the very limited social intercourse, which subsists between him and them in consequence." What G. P. here says is true, in a measure, and in some instances it may be wholly true; but I think, the picture is rather too deeply shaded. What I have already said of the preference given, in some cases at least, to the preaching of the European missionary, will, I think, a little relieve some of its most sombre hues. There is however much truth in what

G. P. says; hence, it becomes the European pastor's duty to diminish, as much as possible, his national distance of position from his people, and to make himself more social among them. To the more uncouth among our native converts, and especially to the females, an increase of social intercourse might not, at first, add much to their comfort; yet the more intelligent among our converts, and particularly our native preachers, would, I think, be much pleased with a little increase of social intercourse; and the views of the native preachers would soon be received among the other converts. Allow me to mention two or three little things, which, if attended to, might have a good effect in lessening the distance, of which G. P. complains; but I do not intend, by the mention of these things, to insinuate, that no missionary has ever practised them. Suppose then, that a missionary is travelling with his native preachers, and they come into his boat at tea time, perhaps to tell him something; let him give them a seat where he can, in a corner or elsewhere, and offer them a cup of weak tea, and a slice of bread and butter. This, and such like little attentions, will tell upon their feelings, and serve to diminish the distance in question. There is another thing, to which I wish to draw particular attention, and that is the practice of shaking hands with native converts. It is a practice which commenced with the reception of the first native converts. The good old men at Serampore, who introduced the practice, continued it, I believe, to the end of their lives. In my opinion, it is attended with much good; hence I always have practised it, and I intend to practise it as long as I live. I am persuaded that shaking hands with native converts very much diminishes, in their feelings, the national distance of position; for they see, that in this respect at least, we show to them the same token of friendship as we do to our own countrymen; and it is a token of friendship, which we do not show to other natives. It has been said, by way of apology for not shaking hands with native converts, that a shake of the hand is not their national manner of saluting. That is true, but is not that the very reason why it should be done? Does not a mere *salam* keep up the national distance? But a friendly

shake of the hand, I again say, diminishes that distance. The shaking of hands with native converts, is also received, by the other natives, as a token of our friendly feelings towards those who are of our religion. There was an old Hindu, who frequented our place of worship, and, to encourage him, I shook hands with him several times. He thought, I suppose, that all Europeans would shake hands with him; but he soon learned his mistake, for one day, when conversing with a gentleman, he offered him his hand, but the poor old man was greatly mortified to find that the gentleman would not take his hand. Thus he learned, that all Europeans will not diminish the national distance as some missionaries do. I believe, the native converts are much pleased, when the missionary gives them a shake of the hand, in the presence of other natives with whom, they not being Christians, he does not shake hands; for they then feel themselves honorably distinguished from their heathen and Muhammadan neighbors. On the contrary, the refusal of the hand to a native convert is felt to be a severe rebuke; it is disgracing him; it is a sort of punishment inflicted on him. I once, in my younger days, stood by Dr. Carey while he shook hands with several native converts; and a poor man, who had dishonored his profession, came up and

offered his hand. "No," said the good old man, "you have done such and such bad things, and I will not shake hands with you." The poor man seemed to feel it much, and looked quite confounded. A few months ago, some of our native sisters grieved me a good deal, by frequently coming too late to worship; and one Sabbath, they came later than usual; I felt therefore, that something must be done to correct this negligence, and I said to them; "I will not shake hands with any of you, because you come so late." They felt this, and, ever since, they have come earlier.

The communing of native converts with Europeans, at the Lord's table, tends also to diminish the national distance. The natives feel, that, for the time at least, they are treated as brethren and sisters; and, as may well be supposed, they are much pleased at being allowed to sit at the Lord's table with Europeans.

Finally, I beg to recommend to every European, who administers the Lord's supper to native converts, to shake hands with every native brother and sister, after the ordinance. This is a token of love which all will feel, and I would recommend to all Europeans, and all in European habits, to shake hands with the native Christians, with whom they commune, at the close of the service.

W. R.

## Religious Intelligence.

### Home Record.

#### RECENT BAPTISMS.

*Agra, Civil Lines.*—On Sabbath day, the 14th of December, Mr. Lish had the pleasure of immersing one believer, who had gone thither for the purpose from Haupper.

### ORISSA.

#### DEATH OF MR. LACEY.

OUR last issue contained a communication from the Rev. C. Lacey of Cuttack,—we have now to record his lamented removal by death from the field in which he has labored so long and so successfully. A most painful disease of the liver, which manifested itself about the middle of November, defied all the efforts of his medical advisers, and terminated in his decease early on the morning of Thurs-

day, January 8th. For an account of his last days and for a sketch of his career, we refer our readers to the interesting funeral discourse by Dr. Sutton contained in our present number.

May the Lord comfort the mourners, and strengthen the mission he has bereaved by this providence.

### Foreign Record.

#### RELIGION IN NEW YORK,

THE following tables show at a glance the provision that exists for affording the privilege of public worship to the immense population of this city. We do not certify to their accuracy, but presume they are very nearly correct.

#### EVANGELICAL CHURCHES.

Denomination.	No. of Members.
Methodist Episcopal.....	9,000
Other Methodist Episcopal.....	470
Baptists.....	8,000
New School Presbyterian.....	7,259



Episcopal .....	5,200
Dutch Reformed .....	4,800
Old School Presbyterian .....	4,045
Other Presbyterian .....	3,600
Lutheran .....	2,900
Congregationalist .....	1,166
Friends .....	800
Moravians .....	500
Second Advent .....	500
Mission Churches .....	3,680

Total, Evangelical..... 50,000  
CHURCHES NOT STYLED EVANGELICAL.

<i>Denomination.</i>	<i>No. of Members.</i>
Universalist .....	1,000
Unitarian .....	1,500
Swedenborgian .....	200
Jews .....	10,000
Catholics .....	50,000
Mission Churches .....	3,250

Total, in round numbers ..... 70,000  
AGGREGATE.

	<i>Members.</i>
Evangelical .....	50,000
Other than Evangelical.....	70,000

Total, ..... 120,000

In the lower Wards, the proportion of churches to population is continually decreasing. The following table will show the state of these Wards at the present time :

POPULATION AND CHURCHES IN THE LOWER WARDS.

<i>Wards.</i>	<i>Population.</i>	<i>Churches.</i>
First, .....	19,000	2
Second ....	7,000	4
Third.....	12,000	1
Fourth ....	23,000	3
Fifth .....	23,000	9
Sixth .....	24,000	6

Total ..... 108,000 ..... 25

Give to each of these twenty-five churches one thousand hearers, which is a large estimate, and we have eighty thousand persons still unprovided for ; while, within the past fifteen years, no less than eighteen places of worship have either been demolished or removed from these Wards. In the First Ward, six have ceased to exist ; in the Second, three ; in the Third, three ; in the Fourth, one ; in the Fifth, one ; and in the Sixth, four. In the same period, the population of the Wards has increased 6,682. This process has been going on ever since 1826, in consequence of the more wealthy members of the churches situated in the lower Wards removing up town ; the churches disposing of their property in the lower part of the city, and selecting locations higher up. The consequence is, that here is a large population almost destitute of religious privileges.

The state of things here presented to our view, is truly appalling. The first five

Wards of the city of New York, with a population equal to that of the Sandwich Islands, are not as well supplied with ministers and churches. In these Wards, with a population of 84,000, there are eighteen churches. In the Sandwich Islands, with a population of 84,165, there are twenty-two churches and twenty-five ministers. And, if we compare the whole city with those Islands, we shall find that the proportion of evangelical church-members there is two to one in our city. Here, out of a population of 500,000, we have 50,000 members of evangelical churches ; while, in the Sandwich Islands, there are 17,000 out of a population of 84,000—one in ten here and one in five there.

We have no means of ascertaining the number of attendants upon public worship ; we are told that, in many of the city churches it is less than the membership ; but assuming that it is double, it will appear that more than one-half of the population of this city are living literally without God, having no regular place of worship of any kind, and without any adequate provision, if they were disposed to worship God.

This is a subject that presses itself with great force upon the Christian world at the present time ; for the evil is not confined to New York. A similar state of things exists in all the great cities of this country, and to a much greater extent in the cities of Europe. The New York City Tract Society is doing a great work ; and perhaps, with an adequate supply of means, they might so enlarge their operations, as to meet the demand. They have employed, the past year twenty missionaries, twelve of whom are ministers of the gospel, who have their preaching places. These missionaries have been aided by 1151 visitors. And the following results of their labors show that they have not been idle :

1,308,433 Tracts, containing 5,512,859 pages, have been distributed ; 1676 Bibles, and 2456 Testaments, provided by the New York Bible Society, supplied to persons who were destitute of the Holy Scriptures ; 7591 volumes have been lent ; 1988 children gathered into Sabbath, and 319 into public schools ; 148 persons induced to attend Bible classes, and 2195 to attend Church ; 1015 Temperance pledges obtained, and 1465 district prayer meetings held. Nor have these efforts to do good been fruitless ; for 51 backsliders have been enumerated as again brought into the way of peace ; 251 persons as hopefully converted, and 152 converts as united with Evangelical Churches.

But still, we must exclaim, like the disciples in view of the five loaves and two small fishes for 5000 men, "What are these among so many ?"—*New York Observer.*

## CALCUTTA MISSIONARY HERALD.

## MISSIONARY JOURNEYINGS.

BY THE REV. H. SMYLIE.

*Near Rdmpur Bauleauh, Jan. 1st, 1852.*—With two exceptions the word has been well received everywhere during the whole of our long journey up the Jelengi. Naturally enough the opposition and ridicule met with, comes, almost without exception, from those who are called learned Bráhmans; yet among them, there are a goodly number who listen and approve, and thankfully accept of tracts and books. At Krishnagar, I met with much good-natured attention from all—some of them undertook to prove their own system contrary to reason. In another large place where I stopped, after listening to the gospel they said, “Sir, we know that what you say is true and good for us; and so long as you are with us, we like the word; but when you leave, we say among ourselves, What can we do? we have no one to teach us; we must therefore remain as we are.” With but one exception, I have been out twice every day: when the men stopped at mid-day to cook, and again in the evening when we put in for the night. At one place we saw two poor women weeping most bitterly over a lad dying on the cold wet mud on the bank of the river; his clothes were hanging down in the water. I thought it might be in my power to do something for

him, but on examining him I found he was quite insensible. A few minutes after, one of the poor widows dragged him into the water, as one would drag a dead dog; but there was many a bitter tear falling. The other was an infirm old woman and could not venture into the water, the bank at this place being full of deep mud: this was his grandmother, and the younger his mother. They had little to say, but when they could speak they would cry, “Oh why did you die? I only brought you from your house yesterday,—Oh where are you gone? Could I not give you food?—Oh why did you die?” As the body did not sink, the Bráhmans who stood up higher, above on the dry bank, called out that she must drag it to another place, she obeyed and went on dragging the corpse through the mud and water, sinking down to her waist. It was a hard task to the poor widow, and while I looked on, I could hardly refrain from weeping with her. Their clothing told that they were the poorest of the poor. To the well clad Bráhmans it appeared nothing. Many a thought passed through my heart, and I prayed, “Oh that these poor creatures might know Jesus Christ! O Lord, delay not, come quickly; that such scenes may cease for ever!”

●  
CALCUTTA.

## BENGAL NATIVE BAPTIST MISSIONARY SOCIETY.

THE Second Annual Meeting of this Society was held at the Baptist Chapel, Itally, on the evening of December 30th, 1851. The number of Native Christians present shewed how much they were interested in the welfare of the Society, and the presence of not a few Europeans testified to their disposition to aid in supporting it. In all, upwards of a hundred persons attended the meeting; and we believe that the proceedings gave general satisfaction. The addresses were good and well adapted to the occasion, and the Report indicated increasing prosperity and usefulness. When the first annual meeting was held the Committee had just commenced operations by putting up a mat preaching-house or chapel at Boitak-kháná: now, as will be seen in the Report, they have another at Báliya-ghát; and, better still, have for some months past employed an evangelist. We must not estimate the usefulness of this native association by its

income or expenditure, though considering the general indigence of our converts in Bengal, the amount raised is encouraging; but rather by the desire for the conversion of the heathen which it evinces, and by the personal efforts it has called forth from its members. It is especially pleasing to observe that the Committee and others have regularly been engaged in preaching to the heathen gratuitously. May they abound in such labors more and more! We commend the society to the prayers and liberality of those who wish to see our Native Christians more active for the good of their countrymen, and more independent of foreign guidance and support than they have hitherto been.

The meeting having been opened by singing and prayer, the Rev. A. F. LACROIX of the London Missionary Society was requested to preside. On taking the chair he made a few remarks in English, explanatory of the objects of the Society, for the benefit of those who were not sufficiently familiar with Bengali to understand the subsequent proceedings. He then addressed the meeting in a most affectionate and judicious manner; after which he called on the Secretary, RAM KRISHNA KABIRAJ, to read the Report, of which we give an unabridged translation.

### REPORT.

The Lord's thoughts are not as our thoughts, neither are his ways as our ways. Men, although they may engage in any work with earnestness, are not able, in themselves, to carry it on to perfection; but God accomplishes the most mighty works by his will only. This vast and beautiful world was created out of nothing at his command; and from Abraham, when "as good as dead," he caused a posterity to proceed "as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable." In like manner also, having called a few poor fishermen and made them "fishers of men," he through them set up that righteous kingdom which is destined to spread over the whole earth and to endure for ever. Whatever He purposes is accomplished, and none can hinder it. If then He who is so great, and "who will have all men to be saved, and to come unto the knowledge of the truth," is pleased now graciously to increase this little society, and to make it the means of bringing many in Bengal to repentance, we may be sure that He is able to fulfil it.

### INCREASE OF THE SOCIETY.

And, indeed, we have reason to conclude that the Lord's hand has been upon us for good, for though our Society was exceedingly small at its commencement, it has already increased considerably. Many more friends are now interested in it and contribute funds to it, than in the preceding year; and thus, much has been done to carry out its designs. When our former Report was presented, only two or three members of our Churches to the south of Calcutta had become subscribers, but now we have received contributions from about twenty persons in connexion with the Churches at Khâri, Lakhyântipore, Narsigdarchoke, &c., who have thus made manifest their devotion to the Lord's will. Besides these, several friends connected with the Independent, Free Church, Church of Scotland, and Church of England Societies, have given us donations, from pity to the perishing people of this land, and desire that the Gospel may be preached to them.

### SPECIAL EFFORTS.

At Itally and Colinga many of the members have done much to help this Society; in particular, some of the women have shown great zeal for the cause of Christ. One has earned money for our funds by needlework, and another has devoted to them the profits of other labor. A widow has given a box, before used for household purposes, to hold the gospels and tracts kept at one of the chapels for distribution. Others have given money according to their means. This is cause for great joy.

### EUROPEAN AID.

And what shall we say of the interest which has been displayed by our English friends in this good cause? they have contributed largely, and "without grudging." One gentleman, hearing of the endeavors of the native brethren to spread the gospel, was so gratified that he gave us Co.'s Rs. 40, to erect another chapel in which preaching to the heathen might be carried on. The chapel has been erected at Bâliya-ghât, and he has further promised to pay ground rent for it

six months. "We very gratefully acknowledge this kindness, by means of which those who preach are sheltered from the sun and rain, and the numerous natives from the country to the east of Calcutta are provided with a commodious place in which they may hear the gospel preached. We must further state, that, when it was known that this chapel was being prepared, several benevolent friends, some of whom "follow not with us," gave us the means of purchasing a pulpit and benches, by which the comfort of many is promoted. And what more shall we say? even friends residing at Monghyr and other distant places have sent us pecuniary assistance.

#### ENCOURAGEMENT.

We can therefore testify that the cheering words spoken by the Lord to the depressed Jews, when re-building their temple, are faithful and true. "Be strong! ....fear ye not!.... I will fill this house with glory, saith the Lord of hosts. The silver is mine, and the gold is mine, saith the Lord of hosts." It has turned out just as some experienced friends, trusting in promises such as these, encouraged us to hope. It may be remembered that at our meeting last year, one of the speakers [שְׁרָאָה אֶלִי] said: "Fear not, friends, as you look at the feebleness of this Society. For as God provided Joseph with the means of supporting the infant Saviour, through men from a far distant country, so will he give to you what is needful for this newly formed Society's prosperity by the hands both of your own countrymen and of foreigners."

#### A PREACHER APPOINTED.

Enough money having been thus contributed by friends in various places, a preacher was engaged some months ago, that the gospel might be proclaimed more abundantly. He preaches two or three times every day, in the chapels at Boitak-kháná and Báliya-ghát, and in the numerous villages to the east of Calcutta from Síyaldaha to Báliganj, and in several other places. He has also labored assiduously to give the knowledge of the way of life to the poor and ignorant scavengers, fishermen, fish-sellers, Uriyas, and others.

#### EFFORTS OF THE COMMITTEE, &c.

The members of the Committee have not only continued throughout the year to preach the gospel in turns at the two chapels, but have conversed with passengers in the streets, visited people in their houses, preached by the way-sides, and, as they have had opportunity, have made known the truth in the offices where they are employed. Other friends, also, have occasionally preached in the chapels; and thus, morning, evening, and night, the word of God has been proclaimed by several persons, and numberless perishing souls, especially from the eastern suburbs of Calcutta, have heard the tidings of salvation.

#### PROSPECTS OF SUCCESS.

With regard to the fruit which has hitherto resulted from these labors we cannot speak particularly; nevertheless, we doubt not that "in due season" it will appear that the word of the Lord has not been spoken in vain. It is written in the Scriptures: "In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." And, again: "As the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Two or three persons have been deeply impressed with the importance of religion, but as they have not yet openly avowed their faith in Christ, it would not be right to speak confidently respecting them. We have, however, even in them, cause to bless the Father of mercies for what he has accomplished by us.

#### CONDITION OF THE NATIVE CHURCHES.

In relation to the other object of the Society—that of making the native Churches self-sustaining—we have not yet been able to effect any thing of importance. The attention of our brethren has been called to the subject, and its importance is more and more acknowledged. A slight degree of assistance has also been rendered from our funds to two Churches—those at Intally and Colinga.

## CLAIMS OF DUTY.

Dear friends, by thus uniting ourselves in desire and effort for the spread of the knowledge of salvation, a great work has been commenced. Let us not only rejoice in this, but let all who have themselves taken refuge in Christ increase in labors for the fulfilment of his will. With your aid, the Committee have "in much fear" conducted the business of the Society, according to the strength, and knowledge, and leisure they have possessed; but we beseech you forget not to strengthen their "weak hands" constantly. The designs of this Society can never be carried out solely by the Committee: they act only as representatives of the body of the members. The work belongs to all, and all ought to give heed to it. It is not, indeed, to be expected that every one should have ability to engage in all that we wish to accomplish, but there is much which may be done by every one. All can avail themselves of opportunities of speaking of the way of salvation to those who know it not, can promote mutual love among Christians, can commend this Society to the interest and support of those they meet with, can contribute to its funds according to their ability, and can pray for a blessing to rest upon it. Works of this kind can be performed by all and they are the imperative duty of all. The walls and temple of Jerusalem could not be built up by one or two persons: it was when all, from the least to the greatest, engaged in the work that it was brought to perfection. And let it not be forgotten that "whatsoever a man soweth, that shall he also reap."

## FUNDS.

During the year now brought to a close, the sum of Co.'s Rs. 282-0-9 have been collected, which added to the balance of the previous year, Co.'s Rs. 125-3-0, makes a total of Co.'s Rs. 407-12-0.

The expenditure of the Society for the past year has amounted to Co.'s Rs. 188-5-9. A balance of Co.'s Rs. 219-7-0, therefore, now remains in hand.

We have not been able to place our funds in the Government Savings Bank as we attempted to do, owing to the repeated refusal of the conductors of that institution to enter the money in the Society's name; Mr. MENDES has therefore taken charge of it. We have now after consideration decided upon a plan for placing it in the Bank, which will be acted upon in a few days.

## THE COMMITTEE.

Both the Secretaries of the Society have resigned their office: Mr. MENDES on account of the pressure of other business, and RA'M KRISHNA KABIRAJ because of ill health; both will however continue to act on the Committee.

For the ensuing year, 1852, the business of the Society will be conducted by the following persons:—*President*:—SHUJA'AT A'LI; *Secretary*:—SHEM CHANDRA NA'TH; *Treasurer*:—KOILA'S CHANDRA MITRA; *Committee*:—MR. MENDES, MR. MANUEL, Mr. JAMES BELCHAMBERS, RA'M KRISHNA KABIRAJ, LAL CHAND NA'TH, SAMUEL PIR BUKSH, and GULZAR SHAH; all of whom will receive subscriptions for the Society's funds.

The First Resolution, that this Report be printed, &c. and that the appointment of the Committee as above, be confirmed, was moved by the Rev. J. WENGER; and seconded by BIPRA CHARAN CHAKRABARTTI, of the General Assembly's Mission.

The Second Resolution, expressive of a deep sense of the magnitude of the work which the Society has undertaken and of sympathy with all kindred institutions, and inviting the support of all true Christians, was moved by SHEM CHANDRA NA'TH; and seconded by SHUJA'AT A'LI, who delivered his address both in Bengali and Hindustani.

The Third Resolution, giving thanks to God for the preservation and prosperity of the Society, was moved by RAM CHANDRA SARCAR, of the London Missionary Society; and seconded by Mr. J. L. CARBAU.

All the resolutions having been unanimously agreed to, the Chairman added a few very appropriate observations; thanks were then voted to him for presiding, and the meeting was concluded by a hymn and the benediction.

The collection made at the doors amounted to upwards of Co.'s Rs. 35, besides promissory cards which will probably realize a still larger sum.

# THE ORIENTAL BAPTIST.

MARCH, 1852.

## Theology.

### SALVATION TO THE UTTERMOST.

Among the many delightful words of the Bible, the words,—“He is able to save to the uttermost,”—are some of the most delightful. They constitute the sheet-anchor of the Christian's soul. They, in the beginning of his course, when awakened by the thunders and lightnings of Sinai, brought peace to his troubled mind. Under all the clouds which have since then come over him, occasioned by his deficiencies, and, peradventure, by his backslidings and falls, they have revived and restored him. And he looks for nothing else as his support and comfort through what remains of life, and at the hour of death, than these, and just such words as these.

The word “uttermost” embraces much. It comprehends the extremes of time, of place, of magnitude, of quality, and perhaps of some other things.

If *time* be referred to, then it is happily true, that Christ is able to save at the “uttermost” of human existence as well as at any other period. Of this we have one example in the Bible,—an example respecting which it has often been remarked, that it is *one*, that none might despair, and *but one*, that none might presume. Whether time or transgression be considered, it was the “uttermost” with the dying thief. He had broken the laws of both God and man; and he was so hardened in sin, that even when nailed to the cross, and having eternity immediately and fully in view before him, he joined with a fellow-sufferer in reviling the meek, the innocent, and the suffering Son of God. But the Saviour had mercy, on him. He touched his heart. And he made him so to feel his guilt, that forgetful of his bodily sufferings, and intent only on the sal-

vation of his soul, he cried out, “Lord, remember me, when thou comest into thy kingdom.” The prayer was instantly attended to. In fact, there was no time to be lost. It was a prayer of the “uttermost,”—of an uttermost transgressor,—and of a transgressor at the uttermost part of life; and it was answered to the uttermost. The poor criminal was removed from the uttermost of misery to the uttermost of happiness, and from the uttermost of depravity to the uttermost of purity, and all this at the uttermost part of his existence. One cannot help thinking, that, on the introduction of such a soul into heaven, the angels must, with one voice, have made the whole place to resound with the words: “He saves to the uttermost.”

But the word need not be confined to the end of human existence: it may be viewed as embracing all time, from its very beginning up to its utmost limit; and with this may be connected all space, at least all space as far as our world is concerned. Christ *has* been able to save from the beginning, and he *will* be able to save even to the end. The virtue of his blood, like the arms of his cross, extends both backwards and forwards from Calvary; and has been experienced already by a multitude which no man can number. And it is not unlikely that when the whole of the redeemed are collected, the company will be found to embrace the *two uttermosts*,—the *first* man and the *last* man,—the first man that was created and the last man that was born,—the *two extremes*. Many of the intermediate will, no doubt, be lost; but many, too, will be saved; for thus it is written: “And *many* shall come from the east and from the west, and from the

north and from the south, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven." And they shall come from the very uttermost parts; for Christ is to have the heathen for his inheritance, and the uttermost parts of the earth for his possession.

Magnitude and quality also, as well as time and space, are involved in the word. No guilt, for instance, could be greater than that of Adam. He had not the excuse of a corrupted nature; for he had been made upright: neither could he plead ignorance of the command, or of the consequences of transgression; for he had been made acquainted with both. A man by sinning at present can only injure himself, and it may be a few others with him; but Adam by sinning not only involved himself, but the whole of his descendants in misery. But great as his crime was, it seems to have been forgiven him. There is ground for believing that both he and Eve lived and died penitents, exercising faith in the promised Seed. But who was it that brought them to this? To say nothing of Christ having offered himself as a victim to atone, in a future age, for the awful guilt which they had contracted, it was He who sought them out in their hiding place in the garden: it was the voice of the Lord God, or the Word Jehovah God, walking among the trees in the cool of the day that called them, and that melted them to penitence and confession, when he cried out, not in the threatening words of anger, but in the moving tones of compassion, "O Adam, where art thou? Why comest thou not forth, as thou wert wont, to meet me? Hast thou eaten of the forbidden fruit? What hast thou done? And to what hast thou brought thyself? O Adam, whither art thou gone? And why hidest thou thyself from me?" The guilty pair were not able to withstand this. They appeared abashed and ashamed, they owned their guilt, and they obtained salvation to the uttermost.

And next to Adam, the most atrocious sinners that perhaps ever lived were those who crucified the Son of God. They were men who themselves had conversed with Christ, had seen his miracles, had heard his marvellous discourses, had beheld his blameless life, and, judging from the cry of the multitude, on his entering into Jerusa-

lem, "Blessed be he that cometh in the name of the Lord," the majority of them seem to have had a perfect conviction, that he was indeed the Messiah, the Sent of God, and the Saviour of the world. And yet notwithstanding all this, they subjected him to the most horrid death that could possibly be inflicted upon earth,—they crucified the Lord of life and glory,—an act at which the very sun itself hid its face. And yet,—Oh the unparalleled mercy and grace of Christ!—no sooner is he seated on the throne of his mediatorial kingdom in heaven, and whilst Calvary is as yet reeking with his own blood, than he sends down his blessed Spirit to work faith and penitence in the hearts of those his murderers. And this was done to such an extent, that three thousand of them were converted in a single day; five thousand more a few days afterwards; and the whole formed into a holy and happy church, justified, sanctified, and saved to the uttermost.

But these men, previous to their atrocious crime, were unconverted: and hence though their act of wickedness was such as the world had never seen before, and will never see again, yet their guilt, great as it was, was less than it would have been had they been partakers of the Spirit of God. Perhaps the reader is ready to say, Never could converted men have been guilty of such an act. Perhaps not. But converted men may do something like it: and then how great must be the guilt. We all know the history of David, a man the most enlightened and the most favored of his time; and we know how he, on one occasion, committed a crime which it is almost a shame to mention, followed it up by making the man he had so much injured drunk, and terminated it by deliberately causing him to be slain: and yet from the consequences of all this,—the eternal consequences of it at least,—he was saved. After the commission of these great crimes, David sank into such a state of insensibility and deadness of conscience, as is not to be matched in the annals of the human race; but he was not allowed to continue in it. A prophet is sent to him from the Lord to awaken him to a sense of his sin and danger; and he is awakened: the royal penitent arises with his hands as it were clotted with blood, and the spectre of Uriah flitting

before him, and pouring out his prayer before God, he says: "Have mercy on me, O God, according to thy loving kindness: according to the multitude of thy tender mercies blot out my transgressions. Deliver me from blood-guiltiness, O God, thou God of my salvation." And his prayer was heard,—the guilty man was forgiven,—the joys of God's salvation were restored unto him,—and we have the highest reason to believe, that sweetly as he sang on earth, he now sings more sweetly in heaven, and that the burden of his song is: "He is able to save to the uttermost."

Yes; Christ saves to the uttermost. Hell, as we know, is the most awful uttermost in the wide universe; for it is the bottomless pit, the place of weeping and wailing, the place where the wicked rest not day nor night, and where the smoke of their torment ascends for ever; and yet Christ saves *from that*. And heaven is the most glorious uttermost of which we can form any conception; for there they sin not, and suffer not, and die not, and are eternally secured in a state of happiness which is to increase in magnitude as eternity rolls on; and Christ saves *to that*. Truly he saves to the uttermost.

A. L.

### RABBINICAL COMMENTS.

PSALM xvi. 8, is the great rule of the law, and the perfection of the just man who seeks to walk before God. The conduct of men and their deportment in the seclusion or security of home, differs from that which they are anxious to shew in the presence of a king. A man's conversation at home differs materially from that which he would employ in the presence of a mighty ruler. But, let men ever bear in mind that the Great King, the Holy and Ever-blessed God, whose glory fills the universe, is ever present, and ever observant of all their thoughts and actions. "Can any hide himself in secret places and I not see him? saith the Lord. Do not I fill heaven and earth? saith the Lord." Let a man remember this and he will be filled with humility and reverential awe of God—he will be careful of his conduct while in his presence, and that is, *at all times*. He will not be ashamed nor diverted from God's service because men sneer at him; in

moments of the greatest secrecy, and when resting on his bed, he will remember whose eye is upon him.—*Mogen David*.

Rabbi Samlai said:—SIX HUNDRED AND THIRTEEN PRECEPTS were given to Moses at Sinai.

David comprised these in ELEVEN, (Psalm xv.) "Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour. In whose eyes a vile person is contemned; but he honoreth them that fear the Lord. He that sweareth to his own hurt, and changeth not. He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved."

These Isaiah, (xxxiii. 15,) further abridged into SIX: "He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil."

But Habakkuk reduces all the precepts into ONE. (Hab. ii. 4.) "THE JUST SHALL LIVE BY HIS FAITH."—*Talmud, Maccoth, fol. 23.*

W. H. D.

### THE PROSPEROUS IN SOUL CONSCIOUS OF SIN.

A DEEP and discriminating sense of the evil nature of sin marks the experience of the prosperous Christian. We are no farther in the right way, in the way of true prosperity, than our perceptions and sentiments harmonize with those of the true and living God; and what is more clearly unfolded in the word and providence of God than his infinite and unchangeable hatred of sin? It is recorded in blazing lines upon the requirements of his moral law—they demand a perfect and perpetual conformity of heart and life to his righteous will, and denounce an endless curse against every one that continueth not in all things written in the book of the law to do them. It stands forth in fearful and unmistakable demonstrations on his providential dealings with mankind. Let the despair and agonies of a drowning world, let the descending storm of fire and brimstone that consumed Sodom and Gomorrah, let the gaping earth



that swallowed up the impious Korah and his company; let the misery and despair and desolation and death that for nearly sixty centuries have swept along a resistless flood over every province of this lower world, bear testimony as to what God thinks of sin. Ask you for further demonstration? It is found in the dying groans of the Son of God. According to God's estimate of sin, not one transgression could be honorably, safely and righteously pardoned without the shedding of Immanuel's blood. How poorly does that soul hold fellowship with God which entertains but a faint and wavering conception of the evil nature of sin; and how little has such a fellowship as this to say in favor of the soul's well being.

The prosperous saint keeps company with God's word and spirit; renders a profound acknowledgment to their authority, and drinks in their pure and heart-searching lessons. His mind and conscience, well trained by such unerring teachers, will be active to detect, skilful to measure, and faithful to reprove the corruptions of his bosom. He will generally have such a sense of his unworthiness, deficiencies and sinfulness as will keep him low in the dust. It is an evil sign when Christians begin to lose a keen sense of the great ill desert of sin, and of their personal short-comings; it is a good sign when they view it with increasing detestation, and when they loathe and abhor themselves for falling so far beneath God's strict and reasonable requirements. What though the believer may not detect in himself a stubborn and wilful opposition to God's commands; what though he may not be conscious of the strong ascendancy and dominion of any hurtful lust; what though "by oft repeated struggles he has attained to a decided mastery over his irascible passions, and other and baser parts of his fallen nature, and as he looks out over the seductions of a treacherous world can honestly say, Through grace I have been enabled to trample these things in the dust? Still in the bright illuminations of the Spirit falling upon his soul, how can he do otherwise than discover the seeds of mighty evil lurking within? The operations of Almighty grace withdrawn for a moment, he would plunge into ruin. This he is compelled to see. Upon his humility he may sometimes detect a tinge of pride, false-reliance may mingle with his boldness, distrust with his confidence, and an undue creature love with his affection for Jehovah. His tears and groans and self-loathing and fervent pleadings for pardon need still to be washed in the blood of Calvary. And even though for a season he may seem to detect no evil, yet he knows that there are dark depths within him which he has never fathomed, that the heart is deceitful above all things; and often will he exclaim with

David, "Who can understand his errors." and with David pray, "Cleanse thou me from secret faults."

I wonder at what point this side of the grave we may appropriately cease to pray as commanded by the Saviour, "Forgive us our sins; for we also forgive every one that is indebted to us." It may be difficult for some to see that not loving God with a perfect affection is wrong; that not trusting him with a constant and perfect faith is sinful; that not to be as meek and lowly and forgiving as the man Christ Jesus is coming short of what God requires, and that our deficiencies in all these respects, demand confession and sorrow and self-abasement. And yet who this side of heaven is prepared to say, "I love God as I ought?" Who, "My faith from day to day is absolutely perfect, and my humility and self-abasement are equal to God's demands, and my own unworthiness?" Alas! a superficial view of sin, of our own sin, speaks an evil tale as to our Soul prosperity. David seemed to be in a good frame when he penned the 25th Psalm, (read it my brother) and yet he cried out, "Pardon my iniquity, for it is great." v. 11. And notice, if you please, what he says of himself in the conclusion of the 119th Psalm, "I have gone astray like a lost sheep." And as evidence that he did not limit this expression to his past experience, but intended it to express the soul-humbling view which he had of his wandering nature at the time he uttered it, notice the petition which he immediately subjoins, "*Seek thy servant*;" and to this he adds, "for I do not forget thy commandments," language which indicates, that at the same time he had a lively sense of divine things, and was in a truly prosperous frame. "As it regards the experience of David (to use the judicious reflections of Bridges) is there not something striking, and we had almost said, unexpected in the conclusion of this Psalm? To hear one who has throughout been expressing such holy and joyful aspirations for the salvation of his God, such fervent praises of his love, that we seem to shrink back from the comparison with them, as if considering him almost on the verge of heaven,—to hear this 'man after God's own heart,' sinking himself to the lowest dust, under a sense of the evil of his heart and his perpetual tendency to wander from his God, is indeed a most instructive lesson. It gives an accurate view of the conflict that must be sustained to the end in the believer's heart, and of the opposite graces which meet and flourish there." Job certainly was doing well when new floods of heavenly light poured in upon his soul, and, God drew nearer to him than ever before, and communed with him from the whirlwind. "I have heard of thee by the hearing of the

ear," exclaims the holy man of Uz, "but now mine eye seeth thee, wherefore I abhor myself and repent in dust and ashes." That was a very prosperous day with Isaiah when he saw the Lord sitting upon a throne high and lifted up, and his train filled the temple.—Then truly in God's light did he see light. And how was the holy prophet affected? "Woe is me, for I am undone, because I am a man of unclean lips, and dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts." Nor can I think that Paul speaks of himself as a merely convicted sinner, when he cries out, "O wretched man that I am, who shall deliver me from the body of this death." Does he not say that to will was present with him? That he delighted in the law of God after the inward man? that with the mind he served the law of God? Who could honestly say all this, but a regenerated soul? I fear that a disposition to throw the Apostle under the mere convicting power of the law, and thus detach that wonderful exclamation from the dialect of Christian experience, has not been a little nourished by superficial views of the lingering corruptious of the believer's heart. What shall we say of this scripture? "There is not a just man upon earth that doeth good and sinneth not?" And again of this: "If we say that we have no sin, we deceive ourselves and the truth is not in us." Sin wherever it is found is no trifle; it is committed against an infinite God, can be taken away only by an infinite propitiation, and consequently in all its phases and modifications whether we find it in the hearts of the unregenerate, or of the righteous, is in itself an infinitely vile and loathsome thing. The judgment of the righteous is according to truth: the increasing illuminations of truth, and of that spirit that guides into all truth do not make us more guilty; but by giving us more enlarged conception of the holiness of God and the infinite purity and strictness of his law, awaken in the mind corresponding conceptions of the turpitude of sin. What once we regarded perhaps as a foible, we now look upon as a palpable wrong; what once we looked upon as a sin that was entitled to some apology, and demanded but trifling regrets; we now regard with unmingled detestation, and bemoan in dust and ashes.—The sins of ignorance once disturbed us but little; but now when detected they awaken unfeigned distress, and especially in view of the ample means which God has furnished for guiding us to a sounder judgment, and the slothful manner in which we have been accustomed to use them. He that has but a feeble sense of the turpitude of sin, and but a superficial jealousy over his treacherous heart—what shall we say of him? If a Christian at all

he is the veriest babe, scarcely half way through the alphabet of religion; certainly not in the ranks with Job, and David, and Isaiah, and Paul, and Gaius. Listen to the eminently pious Edwards. Long after he had entered upon his Christian course, we find him employing language like the following: "My wickedness, as I am in myself, has long appeared to me perfectly ineffable, and infinitely swallowing up all thought and imagination, like an infinite deluge, or infinite mountains over my head. I know not how to express better what my sins appear to me to be, than by heaping infinite upon infinite, and multiplying infinite by infinite. I go about very often, for this many years, with these expressions in my mind and in my mouth, infinite upon infinite, infinite upon infinite. When I look into my heart, and take a view of my wickedness, it looks like an abyss infinitely deeper than hell." Listen to the dying Fuller: "*I am a great sinner*, and if I am saved, it must be by great and sovereign grace—by great and sovereign grace." Carey directed the following words to be inscribed upon his tomb-stone, as no doubt expressive of the habitual view which that eminent and holy man of God entertained of his own weakness and unworthiness:

"A wretched, poor, and helpless worm,  
On thy kind arms I fall."

Nor let any one suppose that the view which we now present conflicts at all with what has been said in regard to religious joy as constituting an important part of spiritual prosperity. A person may habitually entertain a profound sense of the evil of sin, of the sin of his own heart, and yet be joyful in the Lord. Indeed an enlarged and heart-affecting view of sin is one needful means to sustain our spiritual consolations. In view of our dreadful maladies, shall we not suitably value and properly enjoy the precious balm of Gilead? How sweet are the promises to him that knows the grievousness of his wounds? He that sees the farthest into the caverns of his corruptious, will be likely to let down his bucket the deepest into the wells of salvation, and with the greatest joy draw up the needful supplies from the fountains of life. That man is not a little to be suspected who often boasts of great inward joy, but has never been familiar with the infinite plagues of his heart.

And now my blind, treacherous, deceitful heart, let me call thee to a faithful account.—What is thy estimate of sin? How art thou affected by that which thy Maker infinitely abhors, which has been the cause of all thy grief, which nailed the Saviour to the accursed tree? Look into thine own deep recesses: dost thou not find much to deplore? And yet does every new discove-

ry of thy wanderings and apathy and deceitfulness fill thee with new distress, and sink thee lower in the dust? "O wretched man that I am!" How prone to forget God! how neglectful of my solemn vows! How much pride, how much folly lurk within! What a multitude of vain thoughts press into my bosom, to hinder prayer, defile my sweetest joys, and mar my best thoughts of Christ, and of heaven! I loathe myself, and yet, not as I ought. I hate my abominable corruptions, and yet, how far short does my hatred fall of the hatefulness of my sins. Can it be that one whose abhorrence of sin is so feeble, is prospering in the ways of the Lord? I would begin anew to measure my guilt by the agonies of Calvary. Jesus, help me to look on thee whom I have pierced, and mourn. "Search me, O God, and know

my heart—purge me with hyssop and I shall be clean—cast me not away from thy presence, and take not thy Holy Spirit from me."—*Christian Index*.

### THE GREATEST BLESSING.

I ENVY no quality of the mind or of the intellect in others, be it genius, power, wit, or fancy; but if I could choose what would be most delightful, and I believe most useful to me, I should prefer a firm religious belief to every other blessing; for it makes life a discipline of goodness, creates new hopes, throws over the destruction of existence the most gorgeous of all lights, awakens life even in death, and from corruption and decay, calls up beauty and divinity.—SIR HUMPHREY DAVY.

## Poetry.

### THE AIM OF LIFE.

DEEP solemn thoughts within my soul are thronging,—  
Thoughts of the aim and object of my life,—  
And with a strong and ardent earnest longing,  
I yearn to know my mission 'mid earth's strife.

I know that life,—the life wherewith we're gifted,—  
Is given us for some purpose and some end;  
That it must not, as ocean weed, be drifted,  
Without an object whereunto to tend.

I would not waste my life in only dreaming  
Dreams shedding light upon my soul alone,—  
Forgetful of the eyes with sorrow streaming,  
The hearts bereft of all they've loved or known.

Fain would I cheer the sad and weary-hearted,  
With the glad thoughts which God to me hath given;  
Or soothe the souls from whom all light is parted,  
With gentle words of joy and peace in heaven.

Fain would I take the flowers which I have gathered,  
And in my heart as treasures laid away,  
And on the paths of those whose flowers are withered,  
Strew them to gladden life's remaining day.

Father in heaven! Thou, thou canst guide my spirit,  
And teach it to perform its mission well;  
That the glad life thou'st given me to inherit,  
Be wasted not upon Time's billowy swell.

O let thy presence ever o'er me hover,  
Then shall my life be spent for thee aright;  
And when this brief existence shall be over,  
"Another life" shall dawn upon my sight.

M. E. L.

## 'ALL THY WORKS PRAISE THEE.'

BY MARY HOWITT.

THE moon beams on the billowy deep,  
 The blue waves rippling on the strand,  
 The ocean in its peaceful sleep,  
 The shell that murmurs on the sand,  
 The cloud that dims the bending sky,  
 The bow that on its bosom glows,  
 The sun that lights the vault on high,  
 The stars at midnight's calm repose;  
 These praise the Power that arched the sky,  
 And robed the earth in beauty's dye.

The melody of Nature's choir,  
 The deep-toned anthems of the sea,  
 The wind that tunes a viewless lyre,  
 The zephyr on its pinions free,  
 The thunder with its thrilling notes,  
 The peal upon the mountain air,  
 The lay that through the foliage floats,  
 Or sinks in dying cadence there;  
 These all to Thee their voices raise,  
 A fervent voice of gushing praise.

The day-star, herald of the dawn,  
 As the dark shadows flit away,  
 The tint upon the cheek of morn,  
 The dew-drop gleaming on the spray,  
 From wild birds in their wanderings.  
 From streamlets leaping to the sea,  
 From all earth's fair and lovely things,  
 "Doth living praise ascend to Thee;  
 These with their silent tongue proclaim,  
 The varied wonders of Thy name.

Father, Thy hand hath formed the flower,  
 And flung it on the verdant lea,  
 Then bad'st it ope at summer's hour,  
 Its hues of beauty speak of Thee.  
 Thy works all praise Thee, shall not man,  
 Alike attune the grateful hymn?  
 Shall he not join the lofty strain,  
 Echoed from heart of seraphim?  
 We tune to Thee our humble lays,  
 Thy mercy, goodness, love, we praise.

## Narratives and Anecdotes.

## THE BUDS AND BLOSSOMS.

"I CHARGE you, as you must answer it, to mind the buds and blossoms," said Summerfield. By buds and blossoms he meant hopeful appearances of interest in religion on the part of the young. The Christian who sympathizes with his Master's desires for the salvation of souls, will always, when he is in company with the young, be watchful for indications of seriousness, and for favorable opportunities of commending to them the great subject of salvation. The susceptibilities of the young are keen and unsworn, and though they are often thoughtless, they are also often serious. Their thoughtlessness is apparent to all, their seriousness carefully concealed. The writer was once conversing with a friend, when a young man called and engaged in conversation with his usual cheerfulness. My friend soon intimated that it was desirable that they should be alone together. The reason of his conduct was subsequently explained. "I saw by his eye that he was troubled about something, and I did not know but that it might be about his soul, and I thought it best to give him an opportunity to speak on that subject if he wished to." The surmise was a correct one. The reading of a tract, which had been wafted by the wind into the meadow where he was at work, had aroused his conscience and led him to seek conver-

sation with Mr. N. If Mr. N. had not been one who minded the buds and blossoms, the disposition to express his seriousness would probably have been checked, and thus the seriousness would have passed away without any abiding result.

A young man in one of our large cities was walking along the street on the Sabbath, with no fixed purpose respecting the mode of spending the day. The sound of singing as he passed a church led him to enter. He took a seat in the gallery. He listened with interest to the preacher, who was an eloquent man. He became an habitual attendant at the church; his heart became interested in the truths of the gospel, and he at length indulged a hope that his sins were pardoned through the blood of Christ. He resolved to call on the preacher, and converse with him respecting the propriety of making a public profession of his faith. The preacher had just finished his sermon and was preparing to ride with a friend a few miles into the country. He received the young man courteously, told him he had observed him among his hearers, made some inquiries respecting his business prospects, and added a few words of counsel, and excused himself from a longer interview by the fact that his friend was waiting for him. He invited the young man to call again, when he would be glad

to converse with him for a longer time. Nothing was said to him of the topic that lay near his heart. He felt grieved, though in the circumstances of the case, he was not disposed to censure the minister. Still it had cost him quite an effort to make up his mind to take the step he had taken without effect, and he felt reluctant to make it again, though he fully intended to do so. He put it off from time to time till business led him for several months to a distant city. There he had no religious associates and knew not where to go to hear the gospel. He gradually became careless and worldly-minded, and in some respects immoral. In a powerful revival, he was roused from his lethargy, and came out decidedly on the Lord's side. He dated his conversion at the time mentioned above, and had to mourn over years spent in sin against God, and lost to religious progress, which he would without doubt have avoided if he had made known to the preacher his desire to become a member of the church, and had then taken the vows of God upon him. Had the preacher been a little more careful to mind the buds and blossoms, those sad years might have been spent in doing good.

A young man, a professor of religion, spent the evening in company with several young persons, none of whom were pious. He noticed that a young lady somewhat remarkable for her vivacity was unusually silent. Some one rallied her respecting her low spirits, attributing it to the absence of one for whom she was supposed to entertain some partiality. She made an effort to be gay, and left the circle at an early hour. The young man was half inclined to attend her home, and learn the cause of her depression, but finally suffered another to perform the office.

Ten years afterwards, he was called, as a minister of the gospel, to visit a person dying with consumption. That person was the young lady spoken of above. She was in the last stage of the disease, but flattered herself with the hope of recovery. Her brother, under whose roof she was, concealed from her the fact that her end was near. The minister found her insensible to religious considerations. It was some time before she could be brought to speak on the subject at all. She confessed to seriousness on the subject but once. She referred to the evening noticed above. "It is probable," said she, "that if I had had any one to converse with me on the subject then, I might have become religious. I was deeply interested in the subject then. A sermon preached by Dr. S. had made a deep impression. I had no religious persons about me, and the impression soon wore off, and I have never felt much interest in the subject since." "My dear friend," said the minister, "I am afraid your disease is

more serious than you apprehend; Oh that you were prepared for a change of worlds."

"My physician ought to know best," said she with an attempt to smile. "When I get well, I will try to give more attention to religion than I have given. I am now too feeble to give much thought and feeling to it." Her friend prayed with her and took his leave, fearing that it might be their last interview on the shores of time. His fears were realized. When he called the next morning he found she had died during the night. He gazed upon her countenance, pallid in death, and bitterly reproached himself that he did not, years before, when he saw she was troubled, inquire the cause, and direct her to the only balm for the disordered soul.—*American Paper.*

### THE GOSPEL ITS OWN WITNESS.

WHEN the celebrated Tennent was travelling in Virginia, he lodged one night at the house of a planter, who informed him that one of his slaves, a man upwards of seventy, who could neither read nor write, was yet eminently distinguished for his piety, and for his knowledge of the Scriptures. Having some curiosity to learn what evidence such a man could have of their divine origin, he went out in the morning, alone, and without making himself known as a clergyman, entered into conversation with him on the subject. After stating some of the common objections of infidels against the authenticity of the Scriptures, in a way calculated to confound an ignorant man, he said to him, "When you cannot even read the Bible, nor examine the evidence for or against its truth, how can you know that it is the word of God?" After reflecting a moment, the negro replied, "You ask me, Sir, how I *know* that the Bible is the work of God?—I know it by its effect on my own heart."—*P. Preacher.*

### HINT FOR MOTHERS.

As a little boy sat looking at his mother one day, he said, "Grand-papa will be in heaven!—Aunt will be in heaven!—Mary will be in heaven!—Baby is in heaven!—But mamma!"—Here the child paused, and looked very solemn. "Well, dear," said the mother, "what about mamma? Will not mamma be in heaven?" The little fellow shook his head very gravely, and replied, "Oh, no, no!" "Why do you say so?" asked the mother, deeply affected. "Oh you do not pray," he replied; "so you will not go to heaven." "Yes, my dear, I do; I often pray for you when you do not see me, very often indeed." "Ah, I never saw you then. Kneel down now, and let

me hear if you<sup>u</sup> can pray." The mother knelt by her child, and prayed aloud for herself and little one, and that day learned a lesson she will never forget.

Mother! Are you going to heaven? Do your little ones *think* you are going, by all they observe in your daily walk and conduct? Are you leading the way to heaven? Do they often hear your voice going up to

the throne of God for them? Those who do not pray on earth, may pray when earth is passed, and their prayer then will not be answered. The rich man prayed for one drop of water—a very small request—but he did not obtain the boon he asked. May you be anxious to pray *now* that your prayer may be heard and answered.—*Mother's Friend.*

## Ecclesiastical History.

### PROTESTANTISM DOWN TO 1648.

WHILST Protestantism was entirely eradicated in Italy and Spain, and sadly crippled in the Austrian dominions, and whilst a war of thirty years barely resulted in securing for it toleration in France, and an equally protracted conflict had to be endured by it in Germany, before it could obtain a prospect of stability, there were other countries, where its career was more decidedly victorious. In Scotland, the zealous efforts of Mary Stuart, to arrest its progress, were all made in vain. In England, queen Elizabeth identified herself with it, and thereby with the nation. In Denmark, the downfall of the tyrannical Christian II. involved that of the Romish hierarchy, whose cause he vainly espoused, after finding that a profession of Lutheranism failed to strengthen his tottering throne. His antagonist, Frederic I. himself a Lutheran, being more popular, succeeded in obtaining the crown; and political as well as religious motives led him to overturn the Roman Catholic ecclesiastical establishment, for which a Lutheran one, at first framed by Bugenhagen, was substituted.\* His son, Christian III. though involved in many troubles, remained faithful to Protestantism. Frederic II. gave a hospitable reception to many Dutch refugees, who had escaped the persecutions of the Duke of Alva; and Christian IV. made an attempt to defend the rights of Protestant Germany against the power of Ferdinand II.

\* The Lutheran church in Denmark and Sweden is governed by bishops, who rank with the nobility, but cannot, like those of the Anglican church, advance a plausible claim to "apostolical succession." Their functions also are in several points, different from those of the Anglican bishops. In Germany, "superintendents" have been substituted for bishops, but they do not rank as noblemen.

Sweden, where Gustavus Vasa, the deliverer of his country, had introduced Lutheranism, was in danger of being once more subjected to Rome, when his second son, John III., displacing his insane brother Eric, ascended the throne. John had married a Polish princess, whose persuasions induced him to become a Roman Catholic, and to favor the introduction of Popery into the country. After her death, he married a Swedish lady, who brought him back to Lutheranism, but was unable to restore his peace of mind. Sigismund, his son by his first wife, succeeded him. He had received his education from the Jesuits, and been raised to the throne of Poland. Unwilling to remain in Sweden, where he had been compelled to promise that no other religion than the Protestant should be preached or taught, he took up his residence in Poland. This led to discontent, and the king attempting to repress it by means of his Polish (or rather Italian) army, he was ultimately deposed, and his uncle, Charles IX. the third son of Gustavus Vasa, obtained the crown, in 1599. The war between Sweden and Poland not only extended to the end of the reign of Charles, but also continued under his son and successor Gustavus Adolphus, nearly up to the period when he entered upon his victorious career in Germany. It was during this war with Poland, that the now Russian provinces, situated along the Baltic, which were mainly inhabited by Protestants, were added to Sweden. In Poland itself Sigismund was unable to root out Protestantism, on account of the numerous noblemen, who had embraced it; but in that unhappy country the common people, treated almost like slaves, were mostly attached to the cause of Rome.

In the Netherlands, the persecution

of Protestants by the Duke of Alva, the establishment of fourteen new bishoprics, the introduction of the inquisition, the arbitrary imposition of heavy new taxes, the maintenance of Spanish troops, with many other hateful innovations and violations of the ancient liberties of the country, drove the people to rebellion, which ultimately resulted in the independence of the Seven United States or Provinces of the Netherlands, popularly known by the name of Holland. The struggle, interrupted only by a protracted armistice made in 1609, was continued until 1648, during a period of nearly eighty years. Whilst the Dutch were not indifferent to religious liberty,—for they were almost all Protestants—it must be acknowledged that their desire for political liberty was at least equally strong, and the war, accordingly, was of such a nature that it cannot fairly be regarded in the light of a religious war. There, as elsewhere, Popery was the ally of tyranny; and patriotism therefore assumed a Protestant character. The new republic of Holland, however, contained many learned and pious Protestants; and in other parts of the world it was the principal support of Protestantism—except during Cromwell's time—until the English revolution in 1688. It may here be mentioned, that the naval commerce of the Dutch, of course hostile to Spain and Portugal, (which was then a province of Spain) made such extensive progress during the period under review, that long before its close the Dutch had become the most important naval and commercial power.

The history of Lutheranism down to 1648 presents few points of interest that have not already been touched upon. In extent it lost considerably by the secession of the Electors of the Palatinate and of Brandenburg to the Calvinistic or Reformed party, which was imitated by some other princes. Frederic III. Elector Palatine, introduced Calvinism into his dominions in 1560, and shortly afterwards the catechism of Heidelberg was composed by his orders. His successor, Lewis VI. (from 1567 to 1583) was a zealous Lutheran, and again introduced Lutheranism. During the minority of Frederic IV. it was once more suppressed, and the ministers who taught it, deposed. From that time forward the rulers of the Palatinate manifested great zeal

on behalf of Calvinism; and whilst they assisted the Huguenots in France in their struggle for existence, they were guilty of considerable severity to those of their own subjects who remained Lutherans. The misfortunes which befell Frederic V. failed to teach wisdom to his successors, whose dominions were much curtailed. After the period to which attention is now directed, was passed, the Palatinate was repeatedly devastated by Lewis XIV. of France; and in 1685, when its Protestant princes had died out, it fell into the hands of Roman Catholic rulers, by whom the Protestant inhabitants, almost ruined by the French wars, were all along fearfully oppressed, until in consequence of the French revolution they obtained that measure of relief which they now enjoy. The majority of them are at present subjects of Bavaria, but a large number inhabit the northern districts of the grand-duchy of Baden.

In the eastern part of Germany, John Sigismund, elector of Brandenburg, previously a Lutheran, adopted the Calvinistic creed in 1613,\* and naturally began to favor those of his subjects who belonged to his party, whilst the Lutherans—the great majority—were subjected to much petty vexation, in consequence of the violent riots by which many of them showed their displeasure with their sovereign's change of religion. His confession of faith is marked by the same peculiarity, which, though in a much less degree, belongs also to the catechism of Heidelberg, a partial departure from the Calvinistic doctrine of election, and consequently an approximation to Lutheranism on this point,—then regarded as infinitely less important than the denial of the real presence of Christ's body and blood in the Lord's Supper, and the consequent repudiation of the doctrine, which formed the palladium of Lutheranism, that Christ's human body possesses the attribute of omnipresence. The electors of Brandenburg, who by succeeding to the duchies of Prussia and Pomerania afterwards became powerful princes, and finally adopted the title of kings, of Prussia, remained

\* It seems that for some years past he had ceased to be a Lutheran in heart; his public secession, however, is by many attributed to political considerations, connected with the newly acquired territory of Jutiers and Cleve on the Rhine.

true to their original character of being low Calvinists, and inclined to promote an amalgamation of Lutheranism and Calvinism. Although they did not, at least in those earlier times, treat their Lutheran subjects with much severity, yet their secession was a great loss to Lutheranism. During the thirty years' war the government of the electorate of Brandenburg was in the hands of Schwartzenberg, a Roman Catholic minister, whose conduct corroborated the suspicion that he was bribed by the imperial party, and purposely induced his master to manifest great indifference to the Protestant cause, until the energy of Gustavus Adolphus compelled him to act.

The internal history of Lutheranism during this period presents little more than a series of efforts to prevent the introduction of Calvinistic principles, or of other sentiments which—sometimes justly—were regarded as dangerous. During the latter years of his life, Melancthon, no longer guided and restrained by Luther (who died long before him), manifested considerable vacillation of judgment, being led by his yielding spirit sometimes to approach to Calvinistic sentiments, and sometimes to regard as unimportant certain differences that existed between Protestants and Roman Catholics. A numerous and influential party sided with him, but a stronger and more resolute party maintained the sentiments of Luther in all their strictness. Thus, when one of Melancthon's adherents, Major, had advanced the sentiment, that good works were *necessary* to salvation, a member of the opposite party, Amsdorf, maintained that they were an *impediment* to it. After a while, however, both retracted their opinions. Melancthon's chief offence consisted in maintaining that even in the natural state of depravity man possessed a free will, which amounted to the "power of applying himself to grace." His adherents improved upon this, by maintaining that in order to be saved, man must himself co-operate with grace. Out of this arose the *synergistic* controversy, which resulted in the imprisonment or banishment of the leaders, first of one party, and then of the other. All this took place before Melancthon's death. Well might he, in the prospect of his dissolution, rejoice among other things in this, that he should soon "be delivered from the

fury of theologians." After his death, his adherents gradually adopted the Calvinistic theory of the Lord's Supper, and took advantage of their influential position as Lutheran pastors or professors, to spread it in an underhand way, which is not to be defended. At length, in 1574, having committed themselves by the anonymous publication of a work on the subject, the Elector of Saxony cast them into prison, one of them for twelve years. These occurrences led several Lutheran divines, independently of each other, to draw up new formularies descriptive of their theory; and one of these, called the Torgau book, which was composed under the auspices of the Elector, became the basis of the *Formula Concordie*, published in 1577, and soon recognized by the majority of German Lutherans—both governments and divines—as a doctrinal standard; although it never received formal sanction as such either in Denmark or in Sweden. But about ten years later, under a new Elector, Christian I. Calvinism bid fair to take root even in Saxony. Krell, the chancellor, by whom the government was mainly carried on, openly encouraged Calvinism, and appointed Calvinistic preachers to vacant benefices. At the same time he encroached upon the rights of the nobility, and thus rendered himself doubly obnoxious to his opponents. His patron having died in 1591, the country, during the minority of his successor, was governed by Duke Frederic William, and Krell being found guilty of treason (his attempt to introduce Calvinism constituting the principal proof of his guilt) was beheaded in 1601. Nine years earlier the "Articles of Visitation," had been drawn up, in order to check the spread of Calvinism, and down to the end of the last century—if not down to 1830—every minister, schoolmaster and officer of government in Saxony was obliged to attest, by oath, his approbation of those Articles. They consist of two parts, in the first of which are stated the true Lutheran sentiments, and in the second the repudiated Calvinistic sentiments (somewhat caricatured) regarding the Lord's Supper, the person of Christ, baptism, and predestination.\*

\* That section of the second part, which refers to baptism, appeared in our number for June, 1851, p. 180., and the nature of the whole may be learned from that specimen. These Articles of Visitation are perhaps the



About 1639 a new controversy, called the *syncretistic*, (or medley) broke out. This was occasioned by Calixtus, a professor at Helmstädt, which university, with that of Königsberg, supported him. He was anxious to discard all more elaborate creeds, and to fall back upon what is called the Apostles' Creed. Besides this he was inclined to adopt, with reference to the first four or five centuries only, the principle of recognizing as orthodox, whatever had been recognized "always, and everywhere, and by all;" and on the other hand to look upon all other opinions as comparative trifles. But this controversy was soon eclipsed by one of much greater importance, that with the Pietists, which falls within a subsequent period.

During this season of controversies some characters shine forth, as illustrious by their true piety and great usefulness. Among these the first place belongs to John Arndt, who died in 1621 at Celle, as General Superintendent\* of the principality of Lüneburg. The substance of his sermons, which during his lifetime were a blessing to many, was embodied principally in one

most compendious statement that can be made concerning the main points of difference between Lutherans and Calvinists.

\* The Lutheran substitute for a bishop in Germany.

work, his "True Christianity," which in Germany has been honored with a usefulness greater even than that of Doddridge's "Rise and Progress" in England. It contains some sentiments and expressions, which border upon mysticism; but the virulence with which it was assailed by the zealous Lutheran party, was undoubtedly owing to the popularity which it obtained, and the blessing from above which attended it. A less popular, but equally excellent work is a small volume, written originally in Latin, by John Gerhard, entitled *Meditationes Sacre*. Its author was a man distinguished alike for piety and erudition, who died as professor at Jena in 1637. To the same class of devotional writers belonged also some younger men, among whom Henry Müller and Christian Scriver are especially deserving of mention. Another class of writers was marked by a mysticism bordering upon pantheism. Of these the most interesting by far is Jacob Böhme, who died in 1624. He was a shoemaker by trade—living at Görlitz in Saxony—but a man of great talents. His system was a singular attempt to combine Pantheism with Christian piety and with the Bible. The influence of his writings has been very great, and upon the whole much more favorable to religion than might at first be supposed. J. W.

## Essays and Extracts.

### DOES ECCLESIASTICAL HISTORY ESTABLISH INFANT BAPTISM?

(Concluded from page 50.)

#### II.—IRENÆUS.

IRENÆUS comes next in order, born, according to the best authorities, not, as the Lecture states, "near the close of the first century," but about the year 140; some say between 120 and 140. His copious writings contain the following sentence, which I here convey with more fullness than appears in the Lecture, and precisely according to the Latin—"He [Christ] came to save all by himself; all, I say, who by him are born again unto God [*renascuntur in Deum*], infants and little ones, and children, and youths, and elder persons."

On this passage, Dr. Woods thus writes: "Wall and Schroeckh, and other writers of the first ability, consider the word *renasci* [born again], in the writings of Irenæus and Justin, as signifying baptism. . . .

The passage above cited is with good reason supposed to contain proof . . . that infant baptism was the *prevailing practice*."

The question connected with this passage is one of literary criticism; namely, Does the expression *born again unto God*, as "Wall\* and Schroeckh and other writers

\* Wall's History of Infant Baptism has long been the storehouse of historical arguments for English and American advocates of infant baptism; and has probably been found a convenient substitute for an independent study of the extant works of the Fathers. The following note, which I translate from the work of Matthies, (p. 189,) already referred to, may therefore possess some interest. "Both Wall and Bingham, in opposition to the testimonies of history, [invitis historiæ testimoniis,] trace back the custom of baptizing infants to the apostolic age, being of the opinion that even Clement of Rome—since he

of the first ability" suppose, here "signify baptism?" Declining to take, on this question, the position of a disputant, or of a judge, I prefer to let my readers know the exact state of the case as to the judgment of eminent scholars. Opinions are divided in regard to this expression. "Writers of the first ability" also feel constrained, against the influences of their religious training and ecclesiastical relations, after laborious examination of the works of Irenæus, and comparison of this passage with his current of thought and his system respecting the recovery of men by Jesus Christ, to conclude that it does not recognize infant baptism. It will be most satisfactory to have a few specimens, showing the diverse views which have been given, and the tendency of opinions.

Neander, in his History of the Christian Religion and Church, vol. I., p. 311 (Torrey's translation), speaks thus: "Baptism was administered at first only to adults, as men were accustomed to conceive baptism and faith as strictly connected. We have all reason for not deriving infant baptism from apostolic institution; and the recognition of it which followed somewhat later as an apostolical tradition, serves to confirm this hypothesis.\* Irenæus is the first church teacher in whom we find any allusion to infant baptism; and in his mode of expressing himself on the subject, he leads us at the same time to recognize its connection with the essence of the Christian consciousness; he testifies of the profound Christian idea, out of which infant baptism arose, and which procured for it at length universal recognition. Irenæus is wishing to show that Christ did not interrupt the progressive development of that human nature which was to be sanctified by him, but sanctified it in accordance with its natural course of development, and in all its several stages. 'He came to redeem all by himself; all who, through him, are regenerated

thinks that no one, though only even a day old, is pure from stain—and Hermas, because he holds baptism necessary to a person's salvation, indicate that infants were baptized. Yet you can prove, with not less force, that even the sacred Scripture regards infant baptism as necessary, and prescribes it, though in not even a word does it say that an infant was baptized."

\* It is worthy of notice, that while some writers reiterate with positiveness the traditional assumption of the original existence of infant baptism, as a Christian rite, such scholars as Neander, Schleiermacher, Semisch, Matthies, &c., speak with the utmost freedom of the introduction of infant baptism at a date subsequent to that of the apostles. They speak according to the true light of history; such is their learning and such their literary candor, that it costs them no more effort than it would to speak of any well-known fact, of which they had become personally assured.

to God; infants, little children, boys, young men and old. Hence he passed through every age, and for the infants he became an infant, sanctifying the infants; among the little children he became a little child, sanctifying those who belong to this age, and at the same time presenting to them an example of piety, of well-doing and of obedience; among the young men he became a young man, that he might set them an example and sanctify them to the Lord.' It is here especially important to observe, that infants, (infantes) are expressly distinguished from children (parvulis) whom Christ could also benefit by his example; and that they are represented as capable of receiving from Christ, who had appeared in their age, nothing more than an objective sanctification. This sanctification becomes theirs, in so far as they are regenerated by Christ to God. Regeneration and baptism are in Irenæus intimately connected; and it is difficult to conceive how the term regeneration can be employed in reference to this age, to denote any thing else than baptism. Infant baptism, then, appears here as the medium through which the principle of sanctification, imparted by Christ to human nature from its earliest development, became appropriated to children."

Matthies (Expositio Baptismatis, p. 189), says, "The matter turns on this—whether *to be born again* signifies baptism. It can by no means be doubted that Irenæus is accustomed to call baptism a *new birth unto God*. Still, this writer does not teach that in his age infants were always baptized; rather, this only is contained in that passage, namely, that infants, as well as little ones and lads (parvuli et pueri) may be saved *since they may be born again by Christ*, that is, in baptism. Though, therefore, Irenæus thinks that infants are partakers of the new birth, and consequently of baptism, (since baptism effects the new birth,) it is yet left in doubt whether infants were always baptized or not. From the remark of Irenæus, it can probably be inferred that towards the end of the second century—about the year 180—infants were sometimes baptized."

On the other side of this question appears Baumgarten-Crusius, one of the most distinguished names in German theological literature, who says, in his Dogmengeschichte, p. 1209, "The celebrated passage in Irenæus (ii. 22, 4) is not to be used in favor of infant baptism. For the expression *renasci per eum* (Christum) *in Deum*, evidently signifies here the participation of all in his divine and holy nature, in which he has come into the place of all. Compare 3, 18, *per omnem venit etatem*," &c.

Hagenbach, in his History of Doctrines, (Buch's translation), vol. I. p. 193, expresses the following opinion: "The pas-

sages from Scripture which are thought to intimate that infant baptism had come into use in the primitive church, are doubtful and prove nothing, viz., Mark x. 14; Matthew xviii. 4, 6; Acts ii. 38, 39, 41; Acts x. 48; 1 Cor. i. 16; Col. ii. 11, 12. Nor does the earliest passage occurring in the writings of the Fathers, Irenæus, adv. hæc. ii. 22, 4, afford any decisive proof. It only expresses the beautiful idea that Jesus was Redeemer in every stage of life, and for every stage of life; but it does not say that he redeemed children by the water of baptism, unless the term *renasci* be interpreted by the most arbitrary petitio principii to refer to baptism."

In a similar strain we have the conclusions of Winer, Starck, Rossler, Münscher, Von Cöln, all declining to borrow any support for infant baptism from this passage.

I have thus far avoided all mention of the result to which my learned friend, Rev. Ira Chase, D. D., was led by a laborious examination of the works of Irenæus, because I wished to derive testimony from learned men whose religious predilections would rather incline them to discover in the passage an argument for infant baptism. Dr. Chase has rendered valuable service to theological literature, by his endeavors to ascertain the real meaning of the passage under consideration. In pursuance of his purpose he read and re-read every page of all the extant works of Irenæus, as well as of that containing this passage, and formed an independent opinion of its meaning. This opinion he afterwards discovered, from time to time, to accord with results to which learned German investigators had been led. From his satisfactory article on this passage, I extract the following statement: "According to Irenæus, Christ, in becoming incarnate, and thus assuming his mediatorial work, brought the human family into a new relation, under himself, and placed them in a condition in which they can be saved. In this sense, he is the Saviour of all. He restored them, or summed them up anew, in himself. He became, so to speak, a second Adam, the regenerator of mankind. Through him they are regenerated unto God; *per eum renascuntur in Deum*."

"The thought occurs frequently, and it is variously modified by the various connections in which it is introduced.

"In the passage which has often been brought forward as recognizing the baptism of infants, Irenæus is maintaining that Christ appeared as he really was, and passed through the various stages of human life, sanctifying, it is added, sanctifying every age by the likeness that it had to himself; *for he came to save all by himself; all, I say, since by him they are regenerated*

*unto God*—infants and little ones, and children, and youths, and elder persons. Therefore he came through the several ages, and for infants was made an infant, sanctifying infants; among little ones, a little one, sanctifying those of that age; and, at the same time, being to them an example of piety, uprightness and obedience; among the youth, a youth, becoming an example to the youths, and sanctifying them to the Lord; thus also an elderly person, among elderly persons, that he might be a perfect master among all, not only in respect to the presentation of truth, but also in respect to age, sanctifying at the same time also the elderly persons, and becoming to them an example. Then, too, he passed through even unto death, that he might be the first born from the dead, himself holding the primacy in all things, the prince of life, superior to all, and preceding all. B. II., c. 22, § 4.

"What Irenæus thought of baptism must be gathered from the passages in which he is speaking of the subject. But that he is speaking of it in this passage, there is no sufficient evidence. For a mere resemblance in one or two words to certain terms sometimes used in connection with baptism, falls very far short of proving the point assumed. The context is against it, for the context directs our attention to Christ, and what he himself personally came to do for the human family. It is by Him, and not by baptism, that they are here said to be renewed, born anew, or regenerated. And parallel passages are against it, for they abundantly confirm the sense which I have given, as being the true sense of the passage before us."

### III.—TERTULLIAN.

Dr. Woods next produces Tertullian as testifying to the existence of infant baptism in his day, that is, near the end of the second century, or in round numbers, A. D. 200. Here he has an unexceptionable witness. No one can doubt—see Tertullian's treatise *De Baptismo*, § 18—that the practice then existed. At Tertullian's period, we emerge, so far as historical evidence of infant baptism is concerned, from darkness into light. But when Dr. Woods says, p. 398, that the language of Tertullian proves infant baptism to have been the general practice, he transcends his authority. Tertullian's testimony is a clear proof that the practice existed in North Africa, but not that it existed in Asia Minor; nor is it a clear proof that it was universal even in North Africa. He dissuaded from the practice. And the fact that so learned and so frank a man as Tertullian, at an age so near to the apostolic, objected against it, induces a strong suspicion that he knew it was not an original practice of Christianity.

But precisely how to argue about the fact that the first unquestionable witness of infant baptism is also an opposer of it, is so much a matter of mere probability, and one respecting which a man's private views and prepossessions will so much influence him, that I prefer not thus to beat the air. I rather invite attention to a remark or two of Neander's, whose investigations and ability to estimate historical circumstances entitle his opinion on such a subject to great weight.

In his *History of the Christian Religion and Church*, vol. i. p. 312, he says, "Immediately after Irenæus, in the last years of the second century, Tertullian appears as a zealous opponent of infant baptism: a proof that the practice had not as yet come to be regarded as an apostolical institution; for otherwise he would hardly have ventured to express himself so strongly against it." So in his work entitled the *Spirit of Tertullian*, p. 207, he says, "For these reasons Tertullian declared against infant baptism, which at that time was *certainly not a generally prevailing practice*; was not yet regarded as an apostolical institution. On the contrary, as the assertions of Tertullian render in the highest degree probable, *it had just begun to spread*, and was, therefore, regarded by many as an *innovation*."

So likewise Matthies says, p. 191, "Tertullian, who as everybody knows, labored with the utmost zeal to preserve every Church institute, as being of apostolic origin, yet, vehemently opposes the practice of baptizing infants; whence, it is evident that infant baptism had come into use, certainly in the Carthaginian Church, and that it was regarded as an institute which did not proceed from Christ nor the apostles." Again, p. 193: "Since Tertullian was a very strenuous advocate of ecclesiastical tradition and most unfriendly to changes, with the exception of Montanism, it is obvious that the custom of infant baptism was not yet, at that time, prevalent in all the churches."

In coincidence with these views are the remarks of Krabbe, in his essay on the Apostolical Constitutions, appended to Dr. Chase's edition of the Constitutions, p. 420—"Exactly at the time of the origin of our Constitutions, it was when infant baptism and the baptism of persons grown up existed together. Till the fifth century this continues, and the baptism of the grown-up is the more prevalent; but *then* pædobaptism predominates, and completely displaces the baptism of adults. It is well known how very zealously Tertullian opposed infant baptism; and although the council at Carthage, A. D. 253, with Cyprian at their head, declared themselves in its favor, yet, only in the African Church

from that time it came gradually to prevail. In the Oriental Church, on the contrary, the earlier usage remained till the fifth century."

#### IV.—ORIGEN.

The testimony of Origen, who was born A. D. 185, and died A. D. 253, is next presented. This, too, as proving simply the historical fact in his day, is wholly unexceptionable. No one can doubt that infant baptism existed in Origen's time. The three passages, either of which sufficiently proves this, are the following: "It may be asked why, since baptism is given to the Church for the remission of sins, baptism is given, according to the observance of the Church, even to infants; for the grace of baptism would seem superfluous if there were nothing in infants requiring remission and indulgence." In *Leviticum*, Hom. VIII.

"Infants are baptized for the remission of sins. . . . And because, through the sacrament of baptism, native corruption is removed, therefore, infants also are baptized." In *Lucam*, Hom. XIV.

"For this [that is, for removing native corruption] the Church has received a tradition from the Apostles to give baptism even to infants." *Comm. in Ep. ad Rom.*, Lib. V., cap. 9.

Origen's testimony is thought to be of special value, because he says that the Church received a tradition [not "an order," as the Lecture represents] from the apostles to the effect that infants should be baptized. Now, however, weighty at first sight this remark of Origen's may appear, claiming for infant baptism an apostolical tradition, it is divested of all its force by Neander's observation respecting it, in his *History of the Christian Religion*, vol. i., p. 314. "Origen, in whose system infant baptism could readily find its place, declares it to be an apostolical tradition; an expression, by the way, which cannot be regarded as of much weight in this age, when the inclination was so strong to trace every institution which was considered of special importance to the apostles;\* and

\* As an illustration of this, though at a later period, Cyprian, about the year 250, speaking of the custom, when a bishop was to be set over a people, of the bishops in the province assembling at the place in order to fill the vacancy in the presence of the people, represents the observance as derived from apostolical tradition. See Neander's *History*, vol. i., pp. 199, 200: But who believes that an Apostle ever authorized such an arrangement? It should not be forgotten, that, previously to the time of Origen, the idea of apostolical tradition was fondly cherished by the bishops of the Church of Rome, especially as securing a sanction for views and practices prevailing at Rome. See Neander, vol. i., p. 314. Even so early a writer as Irenæus

when so many walls of separation, hindering the freedom of prospect had already been set up between this and the apostolic age." *Matthies, Exp. Bapt.*, p. 194, makes a similar remark on this declaration of Origen. It would, indeed, be singular, if there had been a tradition which could be clearly traced to the apostles, or which was extensively, from the very first, believed to be thus traceable, that Tertullian should not have known it, a man so learned, so frank, and so fearless in saying what he thought, and what he knew. And would there have been an entire silence respecting such a tradition in every Christian writer from Clement of Rome down to Origen? That such an opinion had gained currency in Origen's day is easily conceivable; and that it was the growth of disputes respecting baptism is also very credible, for, as Neander observes, vol. i., p. 314, note: "In Origen's time, too, difficulties were still frequently urged against infant baptism, similar to those thrown out by Tertullian."

Beyond this point of time, the examination need not be extended. No one who is at all acquainted with ancient Christian writers, or with credible history, from the time of Tertullian, can reasonably doubt the existence of infant baptism, at least as occasionally practised in that writer's time. Dr. Woods proceeds to mention Cyprian, Optatus, Gregory Nazianzen, Chrysostom, Augustin, thus bringing the evidence down to the fifth century. All these are unexceptionable witnesses to the fact, and so are other contemporaneous writers. Historical light in reference to the subject begins to shine from Tertullian's pages; all the writers preceding his time, even that important writer, Clement of Alexandria, having nothing to impart on the subject: for certainly the passage in Irenæus is of such a nature that a similar passage on any subject of philosophy, or of civil history, would not for a moment be regarded as sufficiently clear to occupy a prominent position, if a position at all, among testimonies. From the time of Tertullian, in

ingenuously acknowledges "that tradition often originates in, and is propagated by, simplicity and ignorance." See Neander, vol. i. p. 215. In view of these tendencies, and of the uncritical character of the early centuries, it is not easy to maintain one's gravity at reading the following remark of Wall in his *History of Infant Baptism*, quoted by Dr. Woods: "Since Origen was born, A. D. 185, that is, eighty-five years after the apostles, his grandfather, or at least his great grandfather must have lived in the apostles' time. And as he could not be ignorant whether he was himself baptized in infancy, so he had no further than his own family to go to for inquiry, how it was practised in the times of the apostles."

the natural order of events, the stream of historical evidence widens, so that, should we take a retrograde course, paedobaptism can be historically traced from the present day to the time of Tertullian. But there the chain ends; from that point, say A. D. 200, to the times of the apostles, all the intelligible testimonies and allusions recognize only the baptism of persons who avowed in baptism a personal reception of the Christian religion. Should we take the natural course of history, making the Gospels our first documents, and proceeding in the order of time, we obtain the following result. The inspired records contain no trace of infant baptism; the succeeding Christian writers, down to the time of Tertullian, are barren of any trace or intimation of infant baptism; from the time of Tertullian, onward in the course of history, the notices of infant baptism increase. In other words, the further down we come from the time of the apostles, the more numerous are the historical traces of infant baptism; while, going back from the present time towards that of the apostles, the nearer we approach their time, the less numerous are such traces, until at last they absolutely disappear from the page of history, and only traces of a wholly different character meet our notice.

I rise from this examination with increased and satisfied confidence, that the voice of God in history, properly heard and reported, is not at variance with his voice in revelation. My convictions become also deepened by the lessons of ecclesiastical history, that the ordinances of religion need to be observed in close conformity to the will of their author. If their original purpose be misapprehended, they become means and occasions of the grossest superstition; if that purpose be correctly understood, and the ordinances observed in their original simplicity, with strict conformity to their founder's will, they have a singular efficacy in preserving or restoring purity of principle and practice. At the same time, he who is deeply imbued with the spirit of Christianity, while he acknowledges his Lord's authority in the ordinances, does not feel bound, like a slave, to any outward form as having in itself some peculiar holiness, or power to communicate or increase holiness. Ritual observances ordained by heaven, he yet subordinates, and makes tributary to that true holiness of heart which is, the ultimate object of all God's discipline, and culture. From the outward he directs his thoughts and desires, like an affectionate child, to that Spirit whose in-working alone can fit him for his humble station in the kingdom of God on earth, and here mould him for his destined activity and glory in the kingdom of God on high.

# CURE FOR A HEAVY HEART.

THE following method of "driving dull care away," was recommended by Howard, the celebrated philanthropist:

"Set about doing good to somebody. Put on your hat, and go visit the sick and

the poor; inquire into their wants and minister to them. Seek out the desolate and oppressed, and tell them of the consolations of religion. I have often tried this medicine, and always find it the best antidote for a heavy heart."

## Christian Missions.

### SKETCH OF THE MISSION AT NISTARPUR, CHITaura.

It is now about ten years ago, when there was little or nothing attempted to evangelize the teeming thousands of the city and vicinity of Agra, that the Lord put it into the hearts of a few, comprising members of all denominations of Christians, to make prayerful inquiries as to the necessity of preaching and distributing the Holy Scriptures through the means of native agents alone. The result of these heart-searchings was the formation of the Agra Missionary Society.

This local institution continued its evangelistic work of scattering the seeds of divine truth for about eight years; during which it employed and sent into the field a number of Catechists; and preached the gospel and distributed it too with care and caution, among the 1100 villages belonging to the district of Agra. But, though it hammered away at the rock of heathenism, with its ramified veins of superstitions, and though many an earnest aspiration arose for a blessing on the labors of its feeble agents, still not a splinter appeared to mark the labors of years. Man's extremity, however, is always God's opportunity. Signs of spiritual life were manifested, just at the time when there was a prevalent distrust of all mere human organization and efforts, in a work the difficulties of which Omnipotence alone could remove. It was one evening in the rainy season of 1844, and after the gospel had been preached in the neighboring villages for six years previously, by the local society already named, that a native came in to Agra, from the village of Chitaura, fourteen miles distant, and conversed with the writer and other friends, who had long been anxiously waiting for some tokens of the Lord's faithfulness to his promises in the conversion of the heathen.

Amongst the first requests of Thákur Dás, (for that was the name of this first convert)—was baptism. And on

being questioned as to his knowledge of Christianity and his motives for wishing to be baptized, he surprised and delighted all who conversed with him, by his knowledge of the Scriptures and the plan of salvation, as well as by the firmness and decision of his views. Not the least encouraging was the announcement made by the convert, that there were several others in his village, like-minded with himself, who only waited for his example to follow in his steps.

This was the beginning of that remarkable series of conversions and baptisms, which, by the Divine blessing, resulted in the formation of the Christian village of Nistárpur, Chitaura. In the early part of 1845, the Agra Baptist Missionary Society was formed; and the majority of the brethren, who had been chiefly instrumental in the work at Chitaura, being Baptists; they felt it to be their duty to quit the ranks of the local Society and unite their strength to the new institution, auxiliary to their own denomination.

Their convictions, in reference to the course adopted, were strengthened by the cheering fact that during the course of 1845 about twenty-two native converts from Chitaura, chiefly of the weaver caste, and working for their livelihood with their own hands, were baptized. The number of inquirers increasing daily, it was deemed expedient soon after to form a native Christian church on the spot, of which a native preacher, formerly a high caste bráhmaṇ, was entrusted with the pastoral charge. In the middle of 1846, the Rev. J. Smith came over from Muttra; and in consequence of the persecutions which the converts were experiencing from their heathen neighbors, and the necessity of more efficient superintendence, Mr. Smith joined the new mission station in the course of the same year. He does not appear to have been long at Chitaura, before he

discovered the withering spirit of caste prevailing among the converts; and this appears to have been fostered, rather than discouraged, by the native Pastor, concerning whom, although formerly a high caste brāhman, no suspicion had been entertained, that feelings repugnant to the spirit of Christianity were still lurking in his bosom. If any doubt arose in his mind, of the inpropriety of allowing heathen notions of caste to sway the mind of the flock under his charge, he does not appear to have possessed firmness sufficient to grapple with the difficulty; a circumstance that rendered his removal to a less responsible sphere necessary.

That was a time of changes and difficulty, when in the course of 1847 the Church had to be broken up and re-organized. The chaff had to be carefully sifted from the wheat, and this very painful process reduced the church to about half of its former number.

During the course of the following years and amidst much trial of faith and patience, the out-works of the mission were pushed forward. A bungalow for the missionary and his family, and a chapel, to be used also as a school room, were erected; and at the same time, a range of comfortable dwellings for the converts were built;—the site and nucleus of the now flourishing Christian village of *Nistārpur*.

Nothing of vital importance seems to have occurred to hinder the progress and prosperity of the mission since the period of its severe ordeal. Annoyances and persecutions from the heathen without, continued more or less to be felt; but at the same time, many of the disaffected and excluded returned with their families to cast in their lot once more with the Lord's people; while from the surrounding heathen also, accessions were made by baptisms which increased the church in 1851 to about forty members, representing one hundred souls.

Simultaneously with the earnest desire to promote their spiritual interests, was the wish to ameliorate their temporal condition. Their looms and other apparatus for weaving being manifestly of the most primitive kind, an attempt was made to supply them with better implements. This was at last successfully accomplished by the importation in 1851, of two Scotch looms, a warping mill, and filling wheel, all of which were fully set up and worked

by two of the native converts. Shortly after four or five more were constructed on the premises upon an improved method and entrusted to others of the native brethren. An appeal for funds, with the view of carrying out the novel experiment of introducing the Scotch hand-loom among the native Christians, and, through them, among the natives of Northern India generally, was liberally responded to. With the means thus supplied, a commodious workshop is in course of erection, and ere the close of 1852, it is fully expected that at least thirty looms will be at work, which under the divine blessing cannot fail to foster the industry, increase the earnings, and improve the condition, physical, moral, and mental, of these self-supporting Christian converts.

Such is a mere outline of the history of this very interesting mission station. It is indeed an *oasis*, a bright green spot, which by the blessing from on high in answer to prayer, may be made instrumental in converting the moral desert around into a fruitful garden of the Lord's own planting. But let its most interested and sanguine friends rejoice with trembling. With their past experience of conversions from heathenism, they must not forget that though the grace of the Almighty Saviour has visited these poor and as yet comparatively ignorant converts, yet it cannot be expected that the old leaven of caste and idolatry is entirely banished from their hearts. We have seen how it was manifested, under tempting circumstances, by the highly educated native pastor, and we have seen also, how Thākur Dās, the brightest Christian among them, had at one time almost gone back to his idols.

The zealous and indefatigable missionary pastor of Nistārpur has therefore need of warm and hearty support and encouragement. Though single-handed and in an isolated position, he cheerfully bears the burden of a heavy responsibility in supervising the internal affairs of the mission station, the minutest details of which require his constant attention; while from without, he is surrounded by wolves of heathenism, rendered more cunning and fierce by being brought into close contact with so hated a thing as Christianity, and who would, if not prevented by Divine grace, speedily scatter the sheep.

J. W. U.

## Correspondence.

### QUERY ON THE DEACONSHIP OF NATIVE CHURCHES.

*To the Editor of the Oriental Baptist.*

DEAR SIR,—In your number for Dec. last, there is an interesting and important article on the Pastorship of native churches. The subject of that article, I hope, will be pondered, and discussed in your magazine until the question, as to the position missionaries ought to occupy in the Evangelization of India, be clearly defined and practically regarded. For my own part, I cannot but think that G. P. has made out a strong case, and that his remarks indicate the rule to be observed, while the comments of W. R. suggest that there may be exceptions.\* In my own view, the seeming discrepancy would be cleared up, were the distinction between Evangelists and Pastors fully recognized; and the former regarded as I think the scripture regards them as rather superior than inferior in their stand-point. That understood, when an Evangelist from just cause sees fit to settle down as pastor in any given locality, I conceive that whether he be European, East Indian, or Hindu, he may do so with propriety and (*ceteris paribus*) advantage to the church of God. Missions in India being still in an incipient state, some missionaries become both Pastors and Evangelists, but I am not certain that G. P. has not shewn good cause why they should not continue longer in such an anomalous position. Until however the Evangelistic office be more highly appreciated, missionaries will be apt to feel that in relinquishing the pastoral office to indigenous ministers, they are parting with a portion of authority and honor, necessary to the exercise of an efficient government of the church. Unity of action in this case among missionaries would I think set the matter right.

My object however, in writing on this occasion is not to discuss the question so ably mooted by G. P. but to propose an inquiry bearing very closely upon it, viz. What light do the scriptures afford on the management of the temporalities of mission churches? I use

the term mission churches, as descriptive of churches newly gathered out of a heathen population by foreign Evangelistic labors; or, to vary my question in accordance with the heading of this letter. What is, or may be, scripturally included in the Deaconship of native churches?

At present, so far as the observation of the writer extends, the custom has been for the European or American missionary to take the charge not only of the spiritual affairs of the church, but of its temporal matters also. He may have deacons, but their office has extended to little more than the distribution of the elements at the Lord's Supper. The missionary has had to attend to the location of new converts, to seek redress for them in the courts of justice, to watch over their temporal interests, relieve the distressed, and adjust their mutual difficulties and differences. Now it requires but little penetration to see in all this, the rudiments of many future evils. One of the developments of this system evidently must be something like Bishops' courts, investing the pastoral office with an intolerable burden of secular affairs.

The Apostles very early felt encroachment of mere temporalities upon their proper spiritual functions, and exclaimed, "It is not reason that we should leave the word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business."

Thus did they at the very commencement of the history of the New Testament church lay down the principle that the secular affairs of the church should be managed by officers chosen from among themselves and by themselves.

The Church of England has thrown overboard the office of deacon in its original form; the name has been given to an inferior grade of ministers of the word, and a part of the office to churchwardens. Dissenters generally have retained the name and something of the office. Perhaps the circumstance of the whole community being professedly Christian, has led to the holding of other parts of the office in abeyance.

\* Mixed churches might have both European and native pastors.



America is pretty much in the same condition. Now, our missionaries generally coming from these countries with such views of the office, do not seem to have adverted to its original institution among the professors of a hostile creed, or what we might suppose to be its legitimate bearing upon a church founded among a heathen people. It is this matter which your correspondent desires to see thoroughly investigated, not doubting but such discussion will throw considerable light on the pastorship of native churches also.

Our friend G. P. anticipated many objections arising from the supposed incompetency of native ministers, and it is not improbable that the same objections may be made to entrusting the management of the secular affairs of the church to native deacons. But the writer apprehends this must be done with far less show of reason, than in the case of the pastorate. Native deacons, provided the scripture rule of selection be observed, viz. "Look ye out men of honest report, full of the Holy Ghost and of wisdom," possess many advantages over Europeans; they thoroughly understand the duplicity inherent in the native character; they know the value of native testimony far better than we do; they can estimate far better also the extent to which aid is needed and will be appreciated. Europeans in the habit of handling large sums of money, or receiving comparatively large salaries, are very little fitted to graduate a scale of charges or remuneration for poor natives. We might take an illustration from the recent Government rate of tolls for native carts, bullocks, &c. and the oppressive charges for ferries in many parts of the country; or even the late Marriage Act, which exacts some 10 or 11 rupees as fees for marriages between poor native converts! a rate which the writer fears will, unless modified, too often operate rather as an apology for evading the marriage tie altogether.\* In all these

cases the means of the natives are entirely miscalculated. In the writer's neighborhood thousands and tens of thousands of families live on less than two rupees a month, and would be utterly unable to meet such a charge, exacted with rigor, and often with aggravations.

To a similar extent are European pastors frequently unfitted to administer relief to poor native Christians. They err both in rigid parsimony and profuse liberality. A patient investigation of circumstances and a judicious impartation of assistance are required, and none but natives can really manage these points, or none but natives with European advice and an infusion of European benevolence.

It is not however the writer's purpose to enter into the subject himself. He wishes for the views and assistance of his brethren, in coming to a scriptural understanding of this matter, which is to him one of considerable practical importance, bearing upon the welfare of the Christian church in India.

One reason why this subject has not received more attention probably is, that many of our churches are so small as to occasion their pastors very little comparative inconvenience in taking the oversight of all their affairs; and to the churches themselves, as individual churches, this may be even in some respects an advantage, but in its bearing on other churches it is disastrous; more particularly from the aggregate number of such instances tending to keep the right government of the churches out of sight, and creating a public sentiment and rule of action inimical to it. This, joined to the love of power inherent in nearly all mankind, has helped to keep the pastors of large churches in a wrong position.

Moreover these secular matters bring the pastor into contact with the worst parts of the native character, are very apt to engender towards individuals harsh or partial feelings, blend in his mind anxieties about their temporal interests with thoughts about their spiritual condition, and frequently unfit him for entering upon his spiritual

\* Our correspondent is in error here, as the following extracts from the Indian Act will show. The Registrar is entitled to demand on behalf of the Government—"for receiving each Notice of Marriage, one rupee, for publishing each Notice of Marriage, two rupees, for the issuing of each certificate, five rupees, for every Marriage forbidden or Protest entered, ten rupees, and for registering each Marriage, three rupees." Permission is, however, given to the Registrar to

remit "some part, but not more than three fourths, of the said fees respectively" "in any case in which it shall appear . . . that the parties intending marriage or married . . . are in indigent circumstances." The fees, therefore, may be reduced to 2 Rs. 12 annas. —EDITOR.

duties in relation to the flock with such a disposition as he feels it desirable he should cherish.

Your correspondent has gone on adding paragraph to paragraph to a letter he intended should occupy but a few lines, so true is it that "out of the abundance of the heart the mouth speaketh," but will conclude by presenting his questions in order.

1. Do not the Apostles in laying the foundation of the Christian church carefully distinguish between the management of the spiritual and temporal affairs of the church?

2. Is not the principle thus recognized obligatory upon us as missionaries,

laying the foundation of the church of Christ in India?

3. If so, ought not missionaries or pastors of native churches to set apart a sufficient number of deacons for the management of the secular affairs of the Christian community under their charge?

4. And ought they not at once to devolve on deacons the work of managing such secular affairs; only affording them such aid as such pastors, &c. may be able to afford in guiding their judgments and regulating their practice, till they can stand alone?

Yours faithfully,

MITRA.

## Religious Intelligence.

### Home Record.

#### RECENT BAPTISMS.

*Monghyr.*—Mr. Parsons writes: "On December 26th, 1851, two disciples were added by baptism to the European portion of the church here. Two circumstances of interest and suggesting much encouragement, are connected with the case of one of these: 1st, his being the son of pious parents, brought to the knowledge of the truth after many years of inconsideration and worldliness; 2d, his being greatly indebted to a tract written by a native brother, for that awakening which by divine grace has led to his present happy confidence in the Redeemer's saving love."

*Nowgong, Asdm.*—Mr. Däuble had the pleasure to baptize four young women, connected with the Nowgong Orphan Asylum, on Sabbath-day the 4th of January, 1852.

#### TENTH ANNUAL MEETING OF THE BENGAL BAPTIST ASSOCIATION.

In accordance with the resolution adopted at Serampore last year, the Annual Meetings connected with the above Association were held at Dhán Dobá, in the district of Barisál, on the 13th of January and three following days. The assembly was the largest that has ever met on these occasions, upwards of five hundred persons being present; gathered, however, almost entirely from

the congregations in this district; for we regret to say, that owing to various causes, only five Missionary brethren were present, including the brethren Page and Sale of this station, with four native brethren from Serampore and Jessore. The absence of so many who usually attend the Association meetings was matter of considerable disappointment, especially to the native brethren, and threatened, at first, to diffuse a gloom over the assembly; this, however, soon passed away, and the meetings when once begun, proved in other respects of so interesting a character throughout that it may be truly said, "It was good to be there;" and it is to be hoped that under the divine blessing, a most reviving and beneficial influence will be diffused thereby far and wide. Owing to the paucity of pastors and delegates from the Churches of the Association, it was deemed desirable to depart from the routine usual on these occasions, and conduct the services with a view especially to the benefit of the people at this station; several of the formalities of these occasions therefore were dispensed with, and a devotional, rather than a business character imparted to the meetings. Hence sermons on three successive days were delivered by brethren Page, Pearce and Wenger, from Ps. lxxii. 11, Hos. ii. 23, and Is. liii. 11. Meetings for prayer were also held; and on two occasions, the substance of the letters received from the Churches, together with details of recent itinera-

cies for the preaching of the gospel, was communicated, and other missionary intelligence given; examinations of the progress of the people in scripture knowledge were also conducted, and as a final service the Lord's Supper was administered. At all these engagements the attendance of the people was general, even to the crowding of the chapel. The meetings also daily attracted to the spot a large concourse of Hindu and Musalmán spectators, eager to see and hear all that was going on; hence the intervals between the services in the chapel were devoted in a good measure to explaining to them what this convocation of Christians meant, and to directing their attention to the one living and true God, and his Son Jesus Christ, whom to know is life eternal. Thus at these meetings the word of God was continuously pressed upon the attention both of Christian and heathen people, and it is hoped that the blessing of God rested on those efforts for His glory, and will be manifest hereafter.

The best spirit seemed to pervade the assembled multitude during the whole time of their remaining together. There was no jarring among them, nor did any thing occur to disturb the good feeling which prevailed. The scene exhibited all along was of the most lively and happy description. At the services in the chapel, deep and unabated interest pervaded the assemblies even to the last. The sermons were listened to with the most serious attention, and often with evidently strong emotion. The prayers of the native brethren were marked by much fervor, and were remarkably judicious and appropriate. It was delightfully evident that there was but one heart and one soul among them. God was worshipped on those occasions in spirit and in truth; and the meeting might be truly characterised, a holy convocation.

The scene out of doors also although not so decidedly spiritual in its character as that within, contributed much to the delight experienced on the occasion. The place chosen as a mission station is not without its attractions: it may be said, indeed, to be quite picturesque. It is ample in extent, and covered with fine trees and a green sward. In the midst of the grounds stands the chapel, which is quite new, and of a unique, yet pretty appearance. It is spacious and lofty,

being two stories in height; the upper of which is for the accommodation of the missionaries when they visit the station. During the intervals between the services at the chapel, hundreds of persons, men, women, and children, might be seen scattered over the grounds, all engaged in the liveliest intercourse; and the Christian portion of them as happy as it is possible for human beings to be. On one side, a large number appeared intently engaged in culinary operations, for they had twice a day to provide food for at least five hundred and fifty persons,—it seemed, however, pleasant labor; in other spots little groups had gathered—singing parties—composed often of females, who made the air resound with their cheerful songs. Then again, the missionaries might be seen pacing together, it might be, under the trees, attended by numbers of the converts, who unbosomed to them the feelings of their hearts and told of the happiness they felt, or spoke of the kindness of the missionaries in coming so far to see them, and of the great things which God had done for them. Still more commonly to be seen, were large companies of the heathen, gathered in circles; some standing, others sitting on the grass, but all listening most attentively to the discourse of a missionary or of a native brother, on the great concerns of their salvation. Hence the whole scene was one of great animation, and the effect most exhilarating to the spirit. The writer was particularly struck with the different aspect which the two great parties composing the multitude presented. With the heathen, it was one of wonder and concern; as they gazed upon the Christian people so lately belonging to themselves, but now so widely separated,—upon the chapel and its services,—or stood listening to the fervent addresses by the different preachers, that were successively made to them; their countenances seemed to say, What is the meaning of all this, and what will it come to? Perhaps too, a feeling of envy or of dismay was not undiscoverable among them. But among the native brethren, other feelings were evidently paramount. With them, lightness of heart, a sense of liberty, a consciousness of elevation, and the emotions of love and gratitude, were unmistakably manifested by their looks, language, and whole deportment.

We cannot close this account without mentioning particularly one or two incidents which speak much for the character of the native brethren at this station. At the close of one of the morning services, one of the native preachers came forward, and laid upon the table a bag, containing 24 Rupees and 3 annas, which he begged the missionaries to accept of, as the contribution of the Barisál brethren to the funds of the Association. This act of liberality on the part of the native brethren was as unexpected as it was pleasing; and the circumstances under which it was exercised gave it a peculiar value. It was altogether spontaneous; and the collection of the money had been carried on so secretly among them, that neither of the brethren Page or Sale knew anything of it, till it was thus brought and laid upon the table. The sum would probably have been larger, but only a little while before the people had contributed 250 Rupees' worth of grain to the public granary, which the missionaries have established; hence it had been deemed undesirable to ask from them a collection for the Association. This second act of liberality must therefore be regarded as a strong expression of their gratitude for the benefits they have received; as it doubtless was intended by themselves to be. Another not less pleasing scene occurred at the final close of the meetings. Much has been done within the last two years to promote the education of the people at this station,—adults as well as children; a boarding school has been conducted at the residence of the missionaries, and schools have been established at most of the village stations. And with what encouraging success, appeared at the meeting. It was announced by Mr. Page, that books would now be distributed as rewards to those who had learned to read; and all who wished to have them were invited to come up to the table, and give proof of their qualifications to receive the reward. In an instant all was commotion, a hundred applicants at least crowded around the table to have their abilities tested, and obtain the books. The distribution took about half an hour, and it was most satisfactory to find that nearly all were supplied, and that the rewards were amply deserved. A full half of the applicants were females, and as many also were of adult

age. There could be no doubt that the people here appreciate learning and books.

Thus the meetings ended, and the brethren who were visitors from a distance, and who knew the circumstances of this station four or five years ago, could not but feel and say in respect to the marvellous change which they witnessed—"What hath God wrought!" May His blessing descend still on the dear brethren and their excellent wives, who have labored so strenuously in his service and for the glory of his name. And may they receive that assistance from the friends of missions for which they are compelled often to ask, and which their important and promising sphere of labor so evidently requires.

In the judgment of the brethren who were present, the meetings at Dhán Dobá afford an important lesson to missionaries; namely, that meetings of this nature at mufassal stations, are calculated to do much good. It is hoped therefore, that they will be repeated often in future, and that circumstances will then admit of a much larger number of missionary brethren being present to partake of their hallowed pleasures and benefits, than were permitted to do so on the present occasion.

G. P.

The foregoing statement will, we are confident, be read with almost unmingled pleasure; and it may be hoped that the interesting view it gives of the character and prospects of the Baptist Mission at Barisál will call forth liberal donations for its support. Our brethren are straitened for funds. Many more villages might be evangelized by them, and the blessings of Christian knowledge imparted to hundreds more, both young and old, if the necessary pecuniary aid were afforded. And who that can give, will withhold from a cause so hopeful and so benevolent?

But our object in appending a few lines to our Correspondent's paper was not to plead the claims of our brethren at Barisál, but to supply a brief statement of the Statistics of the Association for the year 1851, compiled from the letters, &c. sent in to its meetings, by eighteen churches. The additions reported by these churches are as follows:—Baptized during the year, 73; Received by Letter, 16; and Restored, 26. On the other hand, they have lost:—by Death, 24; by Dismission to

other churches, 13; by Withdrawal, 16; and by Exclusion and Suspension, 59. Of those baptized, 4 were not added to either of the churches of the Association; and one church reports a further diminution of 9, through the revision of its list of members, and the striking out of those names concerning which no recent and satisfactory information could be obtained. Of the *eighteen* churches whose statistics are before us, *seven* have obtained an aggregate increase of 45, *nine* have sustained an aggregate decrease of 55, and *two* retain their numbers unaltered; so that we have to mourn over a clear decrease of 10 in the total number of members in the eighteen churches. The present number in full communion is 1,115. Twenty-three churches were in connection with the Association in 1851; but of these, four omitted to send in their annual statements, and one—Jessore—has altogether withdrawn from the Association. How far the general aspect of the past year's success above given would be improved by filling in the lacking statistics, we are unable to say.

We are sure that our readers will deplore the state of things which these figures exhibit. It is the more remarkable and distressing when taken in connection with the fact that a few of the churches included in the statistics have been blessed with unwonted prosperity. The increase granted to these is, however, insufficient to make up for the general loss. It behoves all who are identified with the Baptist churches in Bengal and Orissa to lay to heart the want of success which marks the past year. There must certainly be a cause why the multiform missionary agency of so many churches has effected no more than this. If the Lord went out with our armies surely it would not be so. Let the facts induce humility and lead us to prayer.

### Foreign Record.

#### HAMBURGH.

We have been favored by the Rev. A. Arthur, of Edinburgh, with a very interesting account of a Conference of Baptist churches, which he, in company with other brethren, attended at Hamburg in July. There were present, at the Baptist Convention at Hamburg, besides our brother, four others from England,—Brethren Steane and Hinton, from London, and Angus and Green, from Newcastle. Delegates from

Berlin, Stetton, Breslau, Bremen, Memel, Magdeburgh, Copenhagen, Sweden, and other parts of the Continent attended, and took part in the deliberations. From the reports given by the missionaries and colporteurs planted in different localities throughout the land, it appeared that decided indications were everywhere manifested of a desire to hear the Word, tracts in large numbers readily received, and a far greater demand for laborers in the gospel than could be supplied. Many important subjects were discussed in a temperate and Christian spirit. Among these, the necessity and advantages of a Union amongst the German churches, and periodical meetings for fraternal counsel and encouragement, were very fully considered. These were much approved, provided there were no element of authority introduced, but each church remaining independent, and subject to the jurisdiction and government of their spiritual and Divine Head. Arrangements seemed to be contemplated, somewhat resembling the Baptist Associations in England, or the Scottish Congregational Union of Scotland, which have wrought so beneficially in advancing their spiritual good, and extending the cause of the Redeemer around them. At the close of these deliberative meetings, during which the brethren from Britain were occasionally invited to give their opinions, the Christian salutations of the Convention were most cordially and unanimously voted to the churches whom they represented. The members of the deputation then addressed them,—dwelt on the affectionate interest felt in their prosperity,—their desires for their continued progress and preservation from the wiles of the great adversary,—and promised to make known at home what they had seen of the grace of God. Interesting services were also held on the following Sabbath morning, in which Brethren Lehman, Steane, Green, and Arthur, took various parts. On the evening of this day, Brother Oncken preached, and the Ordinance of the Lord's Supper was administered. The brethren felt that though they spake in divers tongues, they were one in heart and in blessing. To the churches in Germany, there have been added, during the three last years, upwards of 1700 souls, and the number of members in fellowship altogether is now nearly 4000. They have a wide field for their operations. It is not marked by a multiplicity of sects as in this country, and which often cast very powerful obstacles in the way of the most faithful servants of the Lord. Many doors are still open on the Continent for the admission of the gospel, and more enquiries for the Word of Life than our brethren can answer.—*The Church.*

# THE CALCUTTA MISSIONARY HERALD.

## NOTES OF A SANATORY AND OBSERVATORY TOUR.

BY A LAY BROTHER.

*Monday evening, 3rd November, 1851.*

—It is two years since we last directed our steps towards Chitaura, the interesting field of missionary labor of which the Rev. James Smith, is the superintendent. The roads were considerably altered; and there was a new line marked out and partly finished, with an unpleasant gap here and there, occupied by a field still under cultivation. We were, as might have been expected, misled, and very soon were driving away in a wrong direction. Provisionally it was moonlight; otherwise we should have gone deep into the jungle and might have been compelled to spend a night there;—not by any means a pleasant thought, with the children beginning to wonder where they were being taken to so out of hours, and becoming clamorous for supper. But the gentle moon assisted us to the conclusion that we must be considerably out of our course, which we did not retrace till we had roused up the village *chankidár*; of whom, by the way, we had strong suspicions of being asleep, and from whom we learned the pleasant fact that the Mission station lay at right angles to the path we were traversing. We therefore struck across the fields, and not very long after were made welcome at the Mission bungalow.

The spot in which the Mission House and premises are situated, was formerly a sandy plain,—affording a stunted crop of the most ordinary kind to the poor cultivator; but now under the perseverance and industry of an active energetic mind, the place was as green and blooming in a physical as in a moral point of view.

*Tuesday, 4th November.*—At about 2 o'clock P. M., we left for Dimiseri, half way towards Futtyabad, our first stage, distant about ten miles from Chitaura. Dimiseri is a patrolling station, and the officer in charge entertained our party at dinner; this was

a pleasant occasion to the travellers, who felt that it was no ordinary hospitality for a young bachelor to entertain a party of six, with as many children, in the jungles. About 6 o'clock we reached Futtyabad, a large native town, and pitched our tents close to the residence of another patrolling station.

These stations belong to the preventive cordon, called the North-west Frontier-line; running from Mirzapore to Bahwulpore, a distance of about 800 miles, and parallel to the entire extent of territories of the independent states of Dholpore, Gwalior, Bhurtpore, Ajmere, &c.

The commodities which are contraband are salt, sugar, cotton and opium; but as salt is the chief article smuggled, every possible precaution is taken to prevent it. Formerly smugglers were very formidable fellows to meet with, and broken heads and bones were the common result of the frequent nocturnal engagements with them; but since the line has been strengthened, they seldom come to blows. Notwithstanding the vigilance exercised, a vast quantity is still smuggled; for the natives are fertile in inventions to avoid the duty.

The officers in charge of the line are for the most part Europeans, to whom it is a good introduction to the manners, customs and languages of the country, and a stepping-stone to advancement in Government employ. Some of them are pious men, and a blessing to the part of the country where they reside.

*Wednesday, 5th November.*—About 2 P. M. we started towards Badrauli, the next station, distant fifteen miles. The only awkward part of the road was that intercepted by a deep nullah with steep banks in either side, and a small stream running lazily along the centre of it. Though very fatiguing for the horses, we got across the chasm in safety.

In the patrolling officer at Badrauli, we met a Christian brother, who made us welcome. The station, situated close upon the high road, has a cheerful aspect, and the little bungalow commands a good view of the native village, and a cultivated range of country beyond. The spot was rendered particularly lively by the number of horses, camels and cattle of all descriptions passing along to the fair; these were mixed up with very motley groups of pedestrians wending their way to the same centre of attraction.

#### A BAIRĀ'GĪ.

As we stood watching the moving crowd, our attention was at once, more than usually, attracted by a Bairāgi, or religious mendicant, most fantastically dressed, trotting along at a smart pace, with his traps of office slung across his shoulder. Wishing to learn something of the man's habits and objects, we prevailed upon him to stop and converse with us for a few moments. On examining the fellow more closely, he appeared altogether an amusing figure. From his equipments he was fairly entitled to rank with the prince of clowns. From head to foot he was dressed up in red cloth, ornamented with white stripes; he had on his head a unique rush hat, much resembling a brass spittoon, on which was stuck up a lot of little flags, and the whole head piece was surmounted with a huge plume of *sarpāt*, or the long thatching grass. He carried a *bunghī* from which were suspended two *pitirās*, ostensibly for carrying holy water, but in reality, for whatever he could pick up by the way. The *bunghī* pole was decorated at each end with brooms of peacock feathers, and set off with a couple of brass bells of respectable dimensions, which served to warn all bystanders that a saint was approaching. Divers colored cloths bound up his face and neck, while a number of jingling bells encircled his feet, completing the *tout ensemble* of the strange picture before us.

We discovered in course of conversation that he was a constant frequenter of *melās*, had often met with missionaries, and was prepared to answer for his calling with an impertinent assurance. To our question, why he went about deceiving the people in that style? he replied, that he was gaining his bread in a sufficiently honest way; that there were a number of

roads to heaven, and he was pursuing one of them, while we, doubtless, were marching along another.

Mr. Smith said to him, "You know that you are practising deception; and God is the searcher of hearts, and will one day take account of your actions." He replied, that God was in all of us and we were a part of Him. Mr. Smith asked, did men commit no sin? were they all pure and holy? "No!" he said "they are all sinners." "Then," said Mr. Smith, "if we are all a part of God, he must sin too according to your reasoning!"—"Oh no!" was the ready answer, "God is our soul, but that which sins is our body!" As it would have taken a long time to beat this idea out of him, we let our slippery disputant resume his journey.

*Thursday, November 6th.*—Towards evening we left Badrauli for the Bhuteswar *melā*, which we reached early in the evening. In consequence of the immense concourse, we resolved to pitch our tents in the opposite side of the river Jamnā. This was a more serious affair than we anticipated, from the difficulty of procuring a boat to transport our tents and luggage. This obstacle, however, being overcome, we were all quite delighted with our situation underneath the refreshing shade of umbrageous mangoe trees, from which we could, at all times, command an admirable view of the whole range of *ghāts*, temples and *mandirs*, as well as the crowds of pilgrims and dealers resorting to this famed mart.

#### THE MELĀ.

The period when this place was first used for a market, and especially a cattle fair, dates several centuries back. The spot, which is the ancient channel of the river, bounded by cliffs and heights on either side, derives its celebrity and sacredness throughout Hindustān from the story of the Rāmāyan. It is there stated that Rām having committed one of the deadly sins in slaying his enemy Rāvan, the sovereign of Ceylon, who was a Brāhman, when he returned back to his kingdom, Oude, in triumph, found to his dismay that he had lost caste and was forsaken by his friends. In order, therefore, to regain caste and the society of his intimates, he resolved to offer as a propitiatory sacrifice a holocaust of horses; the condition of which was that if one of the many thousand steeds to be offered, was to run away, the sacri-

fice should prove abortive, and the whole thing should be gone over again *de novo*. It is enough to state that one of the horses did run off, and that there was no end of trouble in catching him.

It was at Bhuteswar that this great sacrifice was made; and hence the sacredness of the place and the use of it as the largest horse fair in Upper India.

The principal idol worshipped is Mahadev, another form and name of Siva, the destroyer. In one of the temples are three creditably sculptured figures representing Mahadev, his wife Parvati, and their son Ganesh. The Brahmins call the parents Babá Adam and Howá (Adam and Eve).

#### DEGRADING IDOLATRY.

It is not to these, however, that the host of votaries press with their offerings; but to a temple of Bholánáth,—another name of Mahadev,—in which the object of adoration is a *linga*, or stone about two feet high. Unless we had witnessed it, we could have scarcely have credited the blind zeal and earnestness of the deluded people. They were literally mad after their idolatry. A crowd of men, women and children almost impenetrable, pressed into one low entrance, carrying in their hands some kind of offering, consisting generally of rice, oil, holy water, cocoa-nuts, fruit and money, according to the means of the offerers. They had just time to throw their gifts on the stone idol, touch it with their foreheads or hands, and rush out at the other side to make way for the pressure without.

#### NUMBER OF WORSHIPPERS.

We had the curiosity to count the number that went through the temple in a minute, and found it to be about 104; a number confirmed by others who had estimated the rushing crowd in the same way. The proportion of 104 per minute, would give about 6000 per hour, or the prodigious aggregate of 144,000 in 24 hours. The melá lasts about a week; but the intensity of the bathing and worshipping festivals continues for three days. Now taking 100,000 as the number of worshippers daily passing through this shrine, we have an army of at least 300,000 idolaters rallying round a single idol!

From an aperture on one side of this temple, the offerings gushed out continually, like a stream, so that a considerable space outside was literally

paved with the offerings, which the devotees were trampling under foot.

Every precaution was taken by the authorities to preserve the peace; and the arrangement and order amongst the assembled mass, on the lowest calculation, of 500,000 human beings, was admirable. Still we cannot help observing that the desirable object of peace and security might have been secured in a way that would have prevented the natives from thinking that the presence and attention of the European and Christian Magistrates, given especially to this temple, and continued within its precincts for several days, arose from a profound respect for their favorite idol.

It was not an uncommon remark at the melá, that the *Company Sahib Bahádur* was taking particular care of the interests of the idol and the rights of the priests.—a circumstance that was not at all likely to prove favorable to the interests of Christianity.

*Sabbath, November 9th.*—The religious festivals at the melá are regulated by the moon; which being now at the full, the rush of bathers into the sacred stream of the Jamná, was from dawn to midnight vehement and uproarious.

#### THE IDOL IN HOLYDAY DRESS.

In the evening we went to see the principal idol in its holyday dress. The chief temple was cleared and lighted up with a numerous array of lamps and torches, the floor was laid with a carpet; and the idol,—the oblong block of stone,—was decorated with a turban encircled with highly ornamented snakes, fit emblems of the arch-deceiver, and the lower part of the stone enveloped in a rich cloth of gold. Before the idol were strewn offerings of money, jewels and cloth; while outside the principal entrance, the orgies were kept up by music and dancing performed by men and women of the basest sort, for the express object of regaling the idol!

#### PREACHING THE GOSPEL.

In cheering contrast to the abominations of idol worship, was the preaching of the Gospel of peace by a few heralds who were themselves once idolaters, headed by the Revs. Smith of Chitaurá and Kreis of Secundra. For several days they kept up the proclamation of a crucified Saviour, and through Him of a free and full salvation, without money and price.



What good has been effected, we cannot tell; but the promise is sure, that God's Word shall not return void, and that word was proclaimed and distributed to many thousands from every

part of India, and beyond,—from Kábul, Scinde, and the Punjaub.

*Thursday, Nov. 14th.*—We marched slowly back from Buhteswar and reached the Mission station at Chitaurá.

## A MISSIONARY TRIP TO THE RUPNÁRÁYAN.

BY THE REV. T. MORGAN.

In the year 1850, when I went to sea, my attention was drawn to a fine broad river, known as the Rupnáráyan. Not having in the course of my reading, seen any account of missionary operations on its banks, I then and there determined to visit it, if I should ever be permitted to return to Bengal. After all inquiries, I could only learn that boats could go to the distance of one tide. However, experience has taught me, that the river is navigable to the distance of four or five tides, as far as Ghatál, which, according to the Post Office Directory, is sixty miles from Calcutta, in a direct line, but much more distant along the river. I have made two trips, and the following is a copy of my Journal.

### MUSULMÁN HEARERS.

*December 8th, 1851.*—Went on board at 10 p. m. in order to start with the night tide. Next morning, we found ourselves at Máyápur. Went on shore; found some Musalmáns at work in the field; talked with them of the future harvest. One man could not tell what sin is, and seemed to have no idea of a hereafter. Moved on to a masjid, the mullá came, assumed important airs, and talked Arabic, of which we begged a translation, which however he could not give. This lowered his pride, he became silent and civil, listened, and gladly took some books. Started with the ebb tide, and at dusk reached the Rupnáráyan.

*December 10th.*—After an early breakfast, went on shore: saw before us a wide expanse of rice fields, and not a house in sight. To cross the fields was a work of some difficulty, it was throughout a leap and jump over hedges and ditches, like Irish bog-trotters; at last we reached the bund, and there saw plenty of houses. As we approached the people were afraid, but a few words in Bengálí quieted their fears. Men, women and children, gathered

about us, heard with great attention, and seemed sensible of the rapacity and pride of the Bráhmans.

### AN INTERESTING AUDIENCE.

At a short distance we found a large enclosure containing two fine upper-roomed houses, and we were invited within. The Bábus ordered seats, and about fifty persons were soon collected, all work being suspended. We were received with great kindness, and all that we said seemed to command their assent. When I was speaking of the deeds of Bráhmans, one of the Bábus with exquisite humour removed a Bráhman's cloth, and pointed to the *poitá*. This conduct produced roars of laughter, and for once I had the satisfaction of seeing the "twice-born" looking sheepish. No missionary had been in this place before. At noon we returned, and found the boat gone on to Tamluk, and we had to walk six miles to reach it. After resting a short time, we went up the town and ascended the steps leading to a temple of Káli. The Bráhmans ordered us off, in a great fury; we went back, and at a short distance preached, the Bráhmans furnishing the text. They tried to excite the people against us, but in vain; the people did not seem to have much respect for them, and were delighted to see the lion bearded in his own den. As we returned to the boat, one of the Bráhmans kept close to Domingo, and said it was too bad of me to speak of a brother *pádrí* as I did. This closed the day's work.

Tamluk is a place of some importance, as the central point of trade between Calcutta and Cuttack. We saw a great number of carts from the latter place with copper. There are several sáhibs residing here looking after the salt. I observed four very fine páká temples with Brahmátra, and one whose summit is just visible above the level of the water in a tank. The temple was

built first, then the tank was filled with water.

#### OPPOSITION FROM BRAHMANS.

*December 11th.*—This morning went out early; found some men in the fields, one had been in Calcutta, and had heard preaching. Visited some farms, where our words were all new to the people. After breakfast, went out again. A Bráhmán joined us in the town and asked us to preach. We found the fellow quite drunk and all ready for a row. We then determined to disappoint them and went to the villages, the Bráhmán following. In one place I gave a little boy a book. The Bráhmán called him, said, "I bless you: may you live long;" and attempted to take the book from him. However his father shouted, "In to your mother!" Had a very pleasant morning's work. I learn that there are many drunken Bráhmáns about the town, whose object is to create a riot and hinder missionaries from preaching; it is therefore more profitable to visit villages and farms, where there is no interruption; I find too, that the people think Bráhmáns absolutely necessary, but at the same time hate them with all their hearts.

At one p. m. went up a khál on the south side of the river, as far as one tide could take us. At this time of the year, we could not go further. There are here a great number of salt golás belonging to the Company. Went on shore; saw men coming from the field, who seeing us, fled, but we soon brought them back, and had a long conversation with them, till it was dark. They were glad to hear the truth from us and appeared to feel the extortion of the Bráhmáns.

*December 12th.*—We visited several villages early this morning. In the first, all the men and women came to hear us; the elderly ladies paying particular attention, and expressing their approbation of what was said. The people are all Koibarta. It is singular that we saw no temples, no Bráhmáns about here, but here and there the sacred Tulsí is planted near the houses. The name of *Parameshwar*, or God, the supreme, is known everywhere, in opposition to inferior Deitá's, but there are two things of which the people are ignorant or doubtful:—whether they have a right to worship God without the Bráhmáns, and how to worship him. I determined every where to make the

following points the basis of preaching:—*The object of worship; by whom he is to be worshipped; and how he is to be worshipped.*

#### WILLING AND UNWILLING HEARERS.

After breakfast went out again. The first man we met, could not make out what sin is. We asked him if he spoke the truth always? He answered with a broad grin, "No, I sometimes speak the truth, and sometimes lies; as circumstances may require." That a lie is sin, he would not admit, for no man could live without telling lies! "Do you beat your wife sometimes?" "O yes," shouted the women from behind the hedge, "bahut, Sáhíb, that is sin." The men looked me full in the face, and laughed heartily at the idea of a man who beats his wife being a sinner. He promised not to do it any more, and that if he could worship God himself, and so cheaply too,—only prayer,—he never would give the Bráhmáns another cauri. We went on for some time, till we saw a very comfortable looking farm-house. The owner, on seeing us, looked as wild as one of the cows at his side, which never having seen a white man before became terrified. We asked him for a place to sit down near the house. "No," was the surly reply. "Suppose a chaukidár came, you would give him a place?" "Yes." He then brought us seats, listened for a time, then went into the house under the pretence of getting us some tobacco, and never came back; but shut and bolted all the doors; for he was frightened out of his wits. We were soon compensated for this rudeness by the kind and grateful attention of another farmer and his family, who came to hear us. The women at first kept at a distance, but impelled by curiosity they soon drew near; and were glad to hear that they could have access to God without the intervention of Bráhmáns. The ground hereabouts is covered with salt, which looks like snow. In the afternoon we descended the khál to the Hughly, to wait for the night's tide.

#### MUSULMÁNS.

*13th.* This morning we went on shore at Ulubáriyá, and in the cattle market preached to the Musalmáns. I asked them for evidence that God gave the Qurán to their prophet; they answered that they had none, but promised to consider the subject and ask the maulvi. After breakfast preached in the bazar, and then returned home with

the tide. With the exception of Tam-luk, no missionary had visited the above places before.

#### THE SECOND TRIP.

Finding that I could proceed much higher up the Rūpnārāyan than I expected, I determined to return as soon as possible.

*December 18th.*—Left Hanrah this morning in a small and light boat with the determination of going to the highest tidal point, and the next day at noon reached Khola, on the Midnapore road, and sixteen miles from that place. Here is a ferry, a bazar, and several silk factories. Preached in the bazar, and was surprised to find that so many could read, and that well.

#### THE GODDESS OF SMALL-POX.

From here went to the villages and saw a temple of the goddess of small-pox, named Shitalā, which is nothing more than a water-pot, with a garland about its neck, and a cocoa-nut in its mouth. Where there is a temple there is a Brāhman, and here we found several Brāhman houses, exceedingly neat and comfortable, because the temple is well endowed. The Brāhmans were anxious to hear what Christianity is, and paid great attention. One old Brāhman told me that the small-pox was in the water-pot, and that he could let it out; which boast, I have no doubt, keeps his larder well supplied. He informed me that if I had the small-pox he would cure me immediately. A bambu had cut my finger, and the Brāhmans on seeing the blood examined it with great curiosity. They all sat down and kept me standing. This roused the ire of my friend Domingo, who asked where they had learned manners,—surely a sāhib was worth as much as a chaukidār or a chaprāsī, for whom they would provide a seat. They seemed ashamed, and were about to rectify matters, when night warned us to return to the boat.

#### A SILK MANUFACTORY.

*December 20th.*—A walk over the rice fields brought us to a silk manufactory, the property of a native. This is a large establishment, with pākā buildings, and every thing about it has an air of comfort. We were admitted within the enclosure that surrounds every respectable Hindu residence. Men and women came to hear us. Chairs were provided, and the ladies were allowed to remain. There was a

great demand for books; and the only attempt at opposition was on the part of an old Brāhman, whose early devotions at the temple were greatly disturbed by our coming. After seeing the silk factory, we departed to the boat, grateful for the kind reception we had experienced, and for a favorable opportunity of making known the Saviour.

We departed with the tide, and came to Gopi-ganj, twelve miles higher up. The river winds very much, and gradually becomes narrow, the water fills its channel, and its green and sloping banks give it the appearance of a canal.

Gopi-ganj is rather a small place, it has a large hāt and a Salt chauki. In the evening we preached in the bazar, and had a large congregation.

#### TEMPLES AND IMAGES.

*December 21st.*—We went out early this morning; after walking about a mile and a half, we met some Brāhmans, who, true to their trade, insisted that we could not worship God without an image and a Brāhman. Having preached to them we came to some temples. The first and principal is a temple of Shiv; stairs lead under the floor of this temple. There the Brāhman descends, and performs worship unseen. I could not learn the reasons, except that a pandit told me afterwards, that the image must be honored wherever it is found, above or under ground. Outside of the temple there is a very old stone image of Krishna, and the Stri-linga, or Joni, built of bricks. This emblem is very common in the district. There are also three other small temples: one of Gangā; one of Shitalā, the small-pox; and another of Manasā, the goddess of snakes. At certain times of the year there is a considerable gathering here. Not finding many people we moved on to the village, and here we had a capital congregation, with a great number of women. A Brāhman who heard us with great attention, said that he had been once to Calcutta, and had heard a missionary preach, but could not get a book. "Now," said he, "I have one;" and clasped it to his breast. He further said that his father gave him the *poitā*, but said he, "It is all false, this will not save my soul." The truth he had heard in Calcutta had made some impression upon his mind, he was therefore glad to see and to hear us. We returned late to breakfast, pleased

with our morning's work. After a short rest, we went to the bazar and preached again. It is singular that so many here can read and that with great facility. Bengali literature must be much cultivated. Through all the trip I met but one educated native, and he is a student of the Hugly College.

It was now noon, and we determined to go no further, but to take all the villages we could find between Gopi-ganj and the Hugly on the northern side.

An hour's pull brought us to Mánpur; on landing we found some ruined houses and very few people. On making enquiries we were informed that about ten years ago, on account of the breaking of the bund, the water in the tanks was spoiled, and that ten out of sixteen of the people died. This I found to have been the case in several places. After wandering about for some time we came to the centre of the village, where we found a temple of Shiva and a school, and collected a good congregation of Bráhmans and others. When I was preaching, a very respectable man made his appearance surrounded by *chaprásis*, he is the *gomástah* of some *Rájá*. He asked some very pertinent questions, was anxious to get all our books, sent a man with us to the boat for them, and parted with us in a very respectful manner. It was now night, and we moved on to a place named Tripurá to be ready for the morning.

*December 22nd.*—Went out early and preached in three places. I think that at one time Tripurá must have been a place of some importance, it is marked in some of the maps. At present it is a small place. While we were taking our breakfast the boat moved up a *khal*, to a bazar called Shyám-ganj. There is a very large market on Sunday, distance from Midnapore 20 miles, from Omptah 12 miles. We had a good congregation. After preaching, we descended the *khal* and came up the *Rupnáráyan* to the distance of some miles.

#### AN INTELLIGENT HEARER.

Went on shore here early in the afternoon at the request of the *gomástah* we met yesterday, whose office is in this place. When we reached the office we found chairs provided for us, and a large congregation ready, the books we had given him, were placed conspicuously upon his desk; we both preached. I happened to remark that there was no provision made in the

Hindu religion for purity of mind; the *gomástah* admitted that there was not; and turning round to the people, explained to them the fact, laid great stress upon it, acknowledged the superiority of Christianity in the atonement, in the purity of mind it produces, and in the individuality of its blessedness hereafter, in opposition to the Hindu dogmas of absorption into Brahm, and the loss of all individual consciousness. The favorable notice of such a man is a matter of importance to us, because he is known and has power in every village. Preached to-day in six places. Moved up in the evening to a place named Berhampore, two miles distant, to be ready to work at dawn.

*December 23rd.*—Berhampore: the houses here are scattered, and the population thin, because many years ago, the people died through drinking salt-water. I spoke in several places, mostly to women. From here we came to a place named Nakor, with very few houses near the shore. Walked at noon two miles over the rice-fields to some farm houses, and had a good congregation of women. The people were anxious to know, whether if they did not worship *Shitalá*, the small-pox goddess, the children would die? The Bráhmans drive a good trade, through this goddess. In the afternoon we had a good congregation of fishermen a little farther off. They were delighted with the idea that they were equal to the Bráhmans, and that they were at liberty to worship God themselves: the idea was quite new to them. At the close, an old man present said to a Bráhman, "We do not want you any more, and you shall have no *dakhiná*; we shall do our own work." Came on at night to Osmánpur.

*December 24th.*—Osmánpur. Went out at break of day, walked some distance over the rice-fields, preached to a good congregation of farmers and their families, returned to the river side, and preached again to a good congregation, the majority being women. They were pleased with our description of the domestic happiness which Christianity produces. At the close an aged man took my hands in his, and said, "*Sáhib*, I have heard all; now what am I to do?" I complied with his request, and taught him a little prayer; he in the meanwhile, pressing my hands to his forehead. He expressed his gratitude in strong terms, and begged for a book

that he may not forget. Poor old man ! we now parted, but my prayers are with him, and I have hope.

As we had to pass Tamluk, and to wait for the tide to cross over to the other side, it being noon, we went on shore and went within the enclosure of one of the temples. The Bráhmans rushed out, shouting, "Out !" and calling upon the people to help. I told them I had been everywhere admitted without any hesitation, and that I would go out at my pleasure ; and that I had my conviction that those temples were not built by Hindus, but were Buddhists' temples, in which case I had as much right there as they had. This settled the question ; and there we preached and proved that they were not true Bráhmans, to which they assented, with the usual excuse that this is the Kali Yug. The people were on our side, and the demand for Scriptures was very great. In the afternoon we crossed over to the northern side, and found a class of people called Chárál. They are the lowest class among the farmers, and considered unclean ; they had heard something of Christianity, and were glad to see us. I think that this class would soon come over to Christianity.

*December 25th.*—We moved down a little last night, and this morning a walk of two miles brought us to some Káyasts, respectable people ; chairs were provided, we preached for a long time, and they assented to all we said.

After breakfast preached on shore again at the house of a respectable farmer, but he is a votary of Krishna, and a wicked old man. Moved from here inland, some five or six miles, through a narrow khál. At some distance we saw a few large houses and heard the sound of a drum. As we approached some Bráhmans met us ; after some conversation, they invited us on the veranda, mats were provided for us, the women of the establishment took a position by the doorway, inside, and remained there as long as we did, paying great attention. These people were most anxious to read our books and were very kind. Near at-hand, there is a house of a wealthy Bráhma, who was that very day performing the Shráddha for his mother, and there were many Bráhmans from distant parts, present on the occasion. The proprietor received us very kindly, ordered them to pull down the awning, which was made of handsome cloth,

and placed it on the veranda that we might sit upon it, and planted himself before us, as the chief hearer. I find this a common custom : the most respectable man sits next to us, to whom we are to address ourselves. The Bráhmans listened with perfect indifference ; the exhalation of the savory odours from the various cooking pots about, seemed most to engage their minds. The gods, bráhmaism, and Christianity were consigned to oblivion for the time. It was night when we returned to the boat.

*December 26th.*—This morning we are near the Hughly. Preached early in several places ; after breakfast crossed the river to visit the Rájá of Midnapore, whose house, we were informed, is two miles distant ; after walking two miles we were informed that we had eight more to go. No reliance can be placed in natives respecting *time* and *space* ; we had been repeatedly assured that two miles was the distance.

Some farmers on hearing the object of our visit intreated us to come and preach to them ; and better hearers we never had. They suspended work and at the close declared, with the exception of one, that they would not any more, either call, or give any thing to, Bráhmans ; and that they would in their homes worship the *true God*. At 1 P. M. we reached old Tamluk. As it was market-day, we determined to preach there. The demand for books was very great. A captain of a ship tells me since, that he went on shore near there, and finding a native school, went in and found some gospels which the teacher informed him the *Pádrí Sáhib* had given a few days before. Moved on with the tide towards home. At 4 P. M. preached again.

*27th.*—The night tide brought us to Fort Gloster. Walked some distance inland and preached. The dense fog and the dewy grass reduced us to the necessity of walking and preaching bare-legged and footed. Started with the tide and came home in the afternoon.

With regard to provision we could get neither bread, butter, fowls, nor fish ; and milk but rarely. We had calculated on the probability of obtaining at least fowls and fish, and were consequently reduced to short commons, of which not the worst was very mouldy bread. Let future tourists take care on this point.

# THE ORIENTAL BAPTIST.

APRIL, 1852.

## Theology.

### MORNING PRAYER.

PSALM v. 3.

DAVID was a powerful prince, the monarch of a rising state. From his very youth he had been terrible to the enemies of his country, and scarcely had he ever suffered reverse or defeat in contending with them. Raised from the humble estate of a shepherd, preserved amid innumerable perils, and placed on the throne, as well by the consent of his people, as by the appointment of God, David had uniformly enjoyed what the world would call no small share of good fortune. Yet David had often to complain of the malice of his foes, and was sometimes compelled to feel the danger, to which it exposed him. In such circumstances, was his reliance on his good fortune, or on the excellent generalship which he had often displayed, and of which a worldling would have boasted not a little? No, all considerations of this nature are laid aside, as of little value, and the verse indicated at the head of this paper informs us of the way in which David hoped to secure himself from the rage and subtlety of his adversaries. He would direct his prayer to God. Thus let us ever recognize and act upon the certain fact that our safety depends entirely, and at all times, on Divine protection. Whatever advantages we may possess of a temporal or spiritual nature, whatever hopes might be fostered by our past experience, we should distrust the whole, and lay aside every other confidence, that we may direct our prayer to God, and look up to Him, as our only sufficient helper and protector.

It is no uncommon thing to see those betake themselves to prayer in

times of great peril, who despise or neglect it when in safety and prosperity. Such persons, in their conduct at least, bear testimony to the truth of some important principles. Prayer should be dictated by a sense of danger or of need. It should be esteemed a privilege, calculated for the relief of the sorrowing and afflicted. It should be resorted to with the view of obtaining necessary blessings from God, not with the view of performing an act of merit, on the ground of which the Divine favor may be claimed. But they who care not to pray, save under the pressure of outward trial, commit a great and fatal error. They overlook the fearful dangers, which threaten their immortal souls. They rob themselves of the inestimable advantages and sweet delights of habitual prayer. They give evidence of a state of mind which, unless changed by grace, must prevent their being accepted of God, when they do, in anguish or distress, send up an agonizing cry to God for aid. Prayer should not be left as a last resource, to be used when all other resources fail. To those who understand its value, it is the foremost, habitual resort of the soul, its comfort in every grief, its light in every dark and threatening juncture. Though no foes be just in sight, they know and believe, from God's word, that foes perpetually surround them, and they put on prayer as armour to prepare them for conflict, however, suddenly they may be called to it. They know that the greatest advantages are of no avail without God's blessing, but the possession of that can make up for all deficiencies beside.

Prayer is comely and beneficial at all times; but it was David's particular resolution to engage in morning prayer. "My voice shalt thou hear in the morning, O Lord; in the morning will I direct my prayer unto thee, and will look up." The holy resolution of the Psalmist supplies us with most valuable instruction. Every night do we put on the similitude of death. Many of our powers and faculties are suspended for a time. Never should we arise to the renewed activity, and increased vigor of the morning without being reminded of the power of God, and his goodness to his innumerable creatures, and to us in particular. What more appropriate or important, then, than that the first fruits of our renovated energies should be consecrated to God in an humble act of prayer and praise?

As morning, to which so high an authority has here linked the exercise of prayer, is particularly appropriate to sentiments of gratitude, it is hereby suggested to us, that all our thanks to God for past favors, should be incentives to reiterated prayer. All that we have ever received from God has not in the least exhausted either his power or his willingness to bless us. Nor has it rendered us for a moment independent of his aid. On the contrary, as God is unchangeable in his disposition, and unfailing in his resources, every past bestowment is encouragement for us to make further applications to his bounty.

Morning is the season when, ordinarily, our spirits are the freshest, and our strength is the greatest, and by David's particularizing that season for prayer, we are reminded that our greatest apparent strength, and our brightest hopes should never be allowed to induce us to refrain from prayer. When seemingly strong in ourselves, then are we weak, and we are only then strong in reality, when with a sense of our utter weakness, we rely on a divine arm.

In the morning do we awake to new plans, efforts, and desires, and as we are then especially exhorted to pray, this should remind us that all our projects of greater or less importance or duration, should invariably be prefaced by prayer. No design should be cherished for a moment by a Christian, on which it would be inconsistent to implore God's blessing. Such as may

be thus commenced are all connected with the glory of God, and our own or others' welfare: and if such may be the fruits of them, it would be, indeed, a culpable neglect not to seek prosperity from God in reference to them.

Morning not only awakens us, but all mankind, of whatever class, whether the friends or foes of the Redeemer. Well, then, may it be selected as a most appropriate season for imploring Divine protection and assistance. Morning may well put us in remembrance of that glorious morning of our Saviour's resurrection, in which the completion and efficacy of his work was so wondrously attested, and a firm basis given us for hope of acceptance with God. Morning may point our thoughts forward to that awful morning of the resurrection of the dead, when the acts of every day must be reviewed afresh by an all-seeing, holy Judge. Every day is a stage onward to that day, in prospect of which, how earnestly should we implore grace, that our account may then be rendered up with joy, and not with grief.

It is instructive to mark the confidence which David cherished respecting the acceptance of his prayer. "My voice shalt thou hear." Such a confidence the gospel encourages us to entertain. "Believe that ye receive." Of course, there are some necessary conditions, without which such a confidence would be presumption. We must ask what God has promised to give: and his promises contain all that is really needful. What he has left it uncertain whether he will bestow or not, we must ask in submission to his will. All we ask must be in the name of Christ. And our spirit and conduct must be accordant with the true character of a suppliant. And then it is our duty, as well as our blessed privilege, to rest assured that our weak voice shall reach the ears of the Most High, and secure his gracious, all-powerful interference in "our mean affairs."

Lastly, there is much suggested in the phrase, "and will look up." In a great portion of every day, our engagements are such that formal prayer is precluded. Often our minds are so pre-occupied, that even silent ejaculation is impracticable. Still let us endeavor to cherish an habitual upward tendency of the soul, that recognizes

God's presence, and the necessity of his aid, at all times. Thus many such melting glances may be exchanged between our souls and God, in the thickest of life's turmoil, as passed between Peter, and his adorable Lord, in the judgment-hall of Caiaphas.

J. P. M.

## SCRIPTURE QUESTIONS.

### No. IV.

"And the Lord said unto him, Where is Abel thy brother? and he said, I know not; am I my brother's keeper? and he said, What hast thou done? The voice of thy brother's blood crieth unto me from the ground."—Gen. iv. 9, 10.

How speedily does envy ripen into hatred; and how soon does hatred end in murder! How fearfully bitter the enmity which rankled in the bosom of Cain! Divine warnings did not avail to abate its virulence; while Abel, unconscious of it, continued to confide in the love of a brother.—Dire and dismal were the thoughts that envy unrestrained, had generated in the heart of Cain, when one day he proposed a walk with Abel, on the lovely fields which lay stretched out before them. With the confidence of innocence and unsuspecting simplicity, Abel consented and went forth. Of the subject of the conversation that passed between them we know nothing; but from Abel's reputation for holiness, we may infer there was a strain of piety in it, which might have delighted the ear, and soothed the heart of any who had a sympathetic share in his feelings; but alas! no such sympathy existed in the heart of Cain. Those pious strains served but to chafe his mind, already inflated with envy, and to whet his desire for revenge. A moment more—and his unrelenting arm was lifted and his hand reeked with a brother's blood. The deed was done—envy was satiated in the blood of a righteous man. And who was there to witness the dreadful deed? No eye of man; but He,—the ever present God—He saw the blood of his martyr; and his messengers were instantly despatched to convey the soul of his ransomed one to realms of love and peace. Now safely landed in a world of bliss, would he cry for vengeance on the head of his brother? Nay; but there was blood; the blood of the pious dead cried aloud for wrath. The unwilling repose of

the murderer was not disturbed by apparitions of foul fiends: the God of the spirits of all flesh spake:—Where is thy brother Abel? How brief; how simple! yet how searching! The glance of Him whose eyes are as a flame of fire could not more surely pierce into the inmost recesses of the heart, than did those soft words penetrate the soul of the murderer. Where is thy brother Abel? The companion of thy childhood; the friend of thy youth; thy pious counsellor; he with whom thou so lately communedst in yonder field? But alas! the words fell upon a heart insensible to tenderness, and he replies; I know not: am I my brother's keeper? Cain! it is God that speaks. Thinkest thou to conceal from Him thy cruel act? It was his servant thou didst slay:—thinkst thou to escape his judgment. "What is this thou hast done?"

Our space will not permit us to dwell longer on the narrative; let us proceed to the application of the questions. Read them in connection with Ezek. xxxiii. Scripture recognises a close connection between man and his fellow-man; "Have we not all one Father? Hath not one God created us?" Mal. ii. 10. With reference to this we are all expected to have some regard for our fellow-creatures; and in proportion to the privileges we enjoy, and the influence we exercise, is our responsibility. Reader, where is thy brother? Dost thou know him to be still a stranger to real happiness, a blind slave of passions, dead in trespasses and sins? Hast thou done aught to bring him to the Saviour? If not; do so now; let not thy brother's blood cry out against thee! Is he a fellow-heir of the grace of God; and is he tried, tempted, afflicted? Hast thou done aught to alleviate his sufferings, to comfort his wounded spirit, to strengthen his soul? If not, delay no longer; let not thy brother's sufferings cry out against thee.

But alas! how many reply to the solemn question, not indeed in the words, but in the spirit of the murderer,—"I know not;" perhaps, *I care not*; "Am I my brother's keeper?" It may be, thy brother, a stranger to God, is a friend: he sits at thy table; thou hast had many conversations with him; yet thou hast not dared to manifest any concern for his soul, nor direct his attention to things of eternal



import, for fear thou shouldst offend him, or infringe upon the manners of the world. Vain man! Wilt thou for these trifles, allow him to *perish* without one kind warning? Oh! how many souls that have been thus with thee, have sunk into perdition, when thou mightest have held out thy hand to save, and directed them to the sinners' Friend?—and now, where is thy brother?

It may be, he is far beneath thee in the ranks of society; it would be beneath thy dignity to speak to him about the concerns of his soul, or seek to heal his wounded heart. Proud man! wouldst thou, by such a vain excuse, attempt to shake off the responsibility thy God has conferred on thee? If thou be a disciple of him "who was rich, yet for our sakes became poor, that we through his poverty might be made rich;" "mind not high things, but condescend to them that are of low estate." If God has blessed thee with temporal mercies, let not thy comforts steel thy heart against thy brother's errors. Remember that thou and he must alike appear before the judgment seat of Christ.

Can it be that wrath and envy have made thee regardless of thy brother's interests? Fearful thought; yet so it sometimes is: and wrath and envy bring thy brother's blood upon thy head; as the blood of Abel cried for vengeance on his wretched brother. Thou wouldst not continue in this position. Let love and compassion take the place of those evil feelings, and seek, Oh! seek thy brother's peace.

How frequently do we find, too, that members of one church scarcely know each other's circumstances, trials or difficulties; and how many when asked, Where is thy brother? must reply, I know not. These things ought not so to be. Members of one family in Christ, partakers alike of the ordinances of Christ, sitting together at his table, eating of one bread, and drinking of one cup,—can it be that we are thus strangers to one another? If the love of Christ constrained us, we should learn to sympathize with those who are our brethren on the kingdom and patience of Jesus.

But there are some, who when asked, Where is thy brother? would without hesitation reply, 'Am I my brother's keeper?' If it is the minister's

duty to look after him.' No doubt it is; but are you, dear friends, exempt from such duties? Is the minister to do all, and is he to expect no help from his flock? Is the injunction of the apostle, "Bear ye one another's burdens, and so fulfil the law of Christ," inapplicable to you? Are you exempted in that command, "Love one another, with *pure hearts, fervently*?" When Christ set us "an example that we should walk in his steps;" did he not intend that private Christians, as well as ministers, should make every effort to promote the spiritual and eternal interests of their friends and neighbors? Nay; my brethren, let these few thoughts have a beneficial effect upon our minds. Let us think of what we *have* done for others; let us meditate upon what we *can* and *may* do; and let well-directed efforts and zealous perseverance prove that loving Him that begot, we love them also that are begotten of him; and have imbibed the Spirit of Him, who "went about doing good."

J. R.

## THE SPIRITUAL MIND.

To be spiritually-minded; to be habitually disposed with pleasure and attention, to think of and desire spiritual objects, is *life and peace*.

I. It implies an interest in the life-giving covenant of *peace*, which cannot be broken; a purification of conscience, with Jesus' *quieting* blood; and an inward possession of his quickening and *peaceful* Spirit: it promotes habitual serenity and meekness; it renders us active and lively in the service of God.

II. Self-loathing: The axe is laid to the root of a vain-glorious spirit.

III. It maintains too, a walk and converse with God. *Enoch walked with God*. There is a transaction between God and the spiritual mind: if the person feels dead and heartless, that is matter of complaint to God. He looks to God for wisdom for the day, for the hour, for the business in hand.

IV. A spiritual mind refers its affairs to God. (Prov. iii. 6.)

V. A spiritual mind has something of the nature of the sensitive plant. "I shall smart if I touch this or that." There is a holy shrinking from evil.

VI. A spiritual mind enjoys at times the influx of a holy joy and satisfaction, which surprises even itself; and when bereaved of creature comforts, can repose in Christ and his promises.

VII. A spiritual mind is a mortified mind. This mind must mortify itself in whatever would retard its ascent towards heaven; it must rise on the wings of faith, and hope, and love.

VIII. A spiritual mind is an ingenuous mind. There is a sort of hypocrisy in us all. We are not quite stripped of all disguise. One person wraps round him a covering of one sort, and another of another. They who think they do not this, yet do it, though they know it not.

There are various means of maintaining and promoting a spiritual mind.

Beware of saying concerning this or that evil, "*Is it not a little one?*"

Much depends on mortifying the body. There are silent marches which the flesh will steal on us, the temper is too apt to rise; the tongue will let itself loose: the imagination, if liberty be given to it, will hurry us away. Vain company will injure the mind: carnal professors of religion, especially, will lower its tone. Avoid all idleness: *exercise thyself unto godliness*: plan for God. Beware of temptation: the mind, which has dwelt upon sinful objects, will be in darkness for days. Associate with spiritually-minded persons. *Contemplate Christ*: be much in retire-

ment and prayer: study the honour and glory of your Master.—*Christian Remembrancer*.

### HERVEY'S PREPARATION FOR DEATH.

My next journey must be to a place no eye has seen, and of which I can give no account, unless you read a description of it in Hebrews xiii. 22, 24.—"But ye are come unto Mount Zion, to the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels; to Jesus the Mediator of the new covenant; to the blood of sprinkling, that speaketh better things than that of Abel."

My provision for the journey is from John vi. 54.—"Whoso eateth my flesh, and drinketh my blood hath eternal life; and I will raise him up at the last day."

My passport is derived from John iii. 15.—"That whosoever believeth in Him, should not perish, but have eternal life."

My credentials, to be shewn on my arrival at the city, are obtained from Ephesians ii. 8, 9.—"For by grace ye are saved, through faith, and that not of yourselves; it is the gift of God; not of works, lest any man should boast."—*ibid*.

## Original Poetry.

### MY SAVIOUR.

Who thought of me, before the world was made,  
And, seeing I should be by sin betrayed,  
Resolved to offer me his gracious aid?

My Saviour.

Who came, from Heaven, to this vile world below,  
With heart, which did with pity overflow,  
To rescue me from everlasting woe?

My Saviour.

Who did upon the cross for me expire?  
Who bare for me the Almighty's dreadful ire,  
That I might 'scape Hell's everlasting fire?

My Saviour.

Who turned me, in my youthful, thoughtless days  
From the broad road,—from sin's most dangerous ways;  
And, for this act, deserves my highest praise?

My Saviour.

Who offered pardon to my guilty soul?  
Who made my deeply wounded spirit whole,  
And did, with thoughts of peace, my heart console?

My Saviour.

Who has preserved me, in his ways, so long,  
Helped me to overcome temptations strong,  
And given me cause to make his praise my song?

My Saviour.

Now, I look forward to a dying day ;  
 Death is a valley dark, a sad and gloomy way ;  
 Who then will be my strength, support, and stay ?  
 My Saviour.

I wish to enter then that world of rest,  
 Which sin and Satan never can infest :  
 But who will place my soul among the blest ?  
 My Saviour.

When, at the last day, I the saints shall see,  
 Arrayed in robes of immortality,  
 Who, that eternal life, will give to me ?  
 My Saviour.

When thou, in Heaven, hast given to me a place,  
 Then will I praise the wonders of thy grace,  
 And tell thy love through Heaven's unbounded space,  
 My Saviour.  
 W. R.

### DAY AND NIGHT.

"The day is thine, the night also is thine."—Ps. lxxiv. 16.

In the sunshine of gladness,  
 When thy spirit is free,  
 And no dark cloud of sadness  
 Casts its shadow o'er thee :  
 When sweet Peace sheds her lightness,  
 And dispels every fear,  
 Pause and think, 'midst the brightness,  
 That dark night may be near.

2.

When the night of affliction  
 Steeps in anguish thy soul ;  
 When no bright thought or action  
 Can thy sad tears control ;

*Agra : 30th January, 1852.*

When hope's starry effulgence  
 Struggles feebly, in gloom ;  
 'Midst thy griefs' full indulgence  
 Firmly trust, day will come.

3.

God of Life ! we implore thee,  
 Shed thy light from above :  
 May we ever adore thee  
 For thy mercy and love :  
 In the night of our sorrow  
 May we cease to repine :  
 Thou vouchsafest the morrow ;  
 Day and Night are both thine !

C. C. S.

### Narratives and Anecdotes.

#### LIGHT IN DARK PLACES.

On the 21st of December, 1776, as some workmen were pulling down an old building that had formed part of the Carthusian Convent at Basle, a wooden box was found concealed in the wall of what had once been the cell of a monk. On opening the interesting relic of antiquity, a paper, in an ancient hand-writing, was discovered, signed some centuries before, by a friar of the name of Martin. It proved to be his confession of faith, in which, among other passages, he wrote, "O most merciful God, I know that I cannot be saved, and satisfy thy righteousness, otherwise than by the merits, by the most innocent passion, and by the death of thy dearly beloved Son."

D'Aubigné has quoted the above interesting passage, as an illustration that God, even

before the time of the Reformation, had his true followers ; who, amidst much obscurity of view, and many infirmities, arising from the corrupt state of the Roman Catholic Church, yet rested on Christ for salvation, and brought forth the blessed fruits of the Spirit. Neander has in the work, entitled "Light in Dark Places," preserved many illustrations of the same truth. Running back, as his examples do, to times of a remote antiquity, when the torch of Christian truth was but dimly burning, it is easy to discover deep defects in the best characters he has noticed. Still, in many we see proofs of the effectual working of the Holy Spirit on the heart, and evidences that in the most depressed periods of the church's history Christ had some living members. Among

the first of these under notice, occurs Cæsarius, of Arles, who was born in the district of Chalons sur Saone, A. D. 470. Even at the early age of eight years, he is said to have felt deep impressions of religion. The liberality which pre-eminently distinguished him in after life showed itself also when he was very young, to an extent, indeed, which almost required checking, rather than encouragement.

As he attained maturity of years, however, this compassionate spirit was subjugated to the control of judgment. In due time he was raised to the office of preacher, and gained at last a high ecclesiastical post. His lot was cast in troublous times, when society was in a very convulsed state. He did much to mitigate the horrors which war had brought upon the country. "The house in which he resided was so filled, we are told, with the poor and suffering, that room could scarcely be found amidst the crowd for his visitors. Such respect was felt for his person, that all the people of rank sent him gold to distribute. He was enabled to send back a multitude of captives in their carriages to France."

A still more interesting anecdote is related of his sympathy with the groans of the captive, and his faith in God's providence. A number of captives had been detained in the town of Arles, without any means of subsistence. Cæsarius had accordingly generously made arrangements for their support. "One day," says Neander, "his steward told him there was no resource, but that the captives must beg that day in the streets for themselves; for if they were nourished that day by the church, he would have no bread on his own table to-morrow. When Cæsarius heard this, he retired, and prayed that the Lord would provide for the poor. He then returned full of joyful trust, and said to his Secretary, 'Go into the granary, and empty it, until not one grain remains; then have the bread baked as usual, and we will all eat together. To-morrow if there is nothing to be had, we will all fast together,—so that to-day people of high birth and the rest of the captives may not have to wander about and beg while we sit eating and drinking.' He whispered, however, at the same time to one of his confidential friends, 'To-morrow God will surely provide; for they who give to his poor shall never want.' On the next day,—which they all anxiously awaited,—early in the morning, three ships appeared, full of grain, sent to Cæsarius, by the Burgundian princes, Gundebad and Sigismund, to support his beneficence."

Equally touching and interesting, we may for a moment digress to observe, is another instance of liberality, flowing from trust in God's providence, recorded of an individual in France. Germanus, who was near-

ly contemporary with Cæsarius, being desirous of distributing in charity, he found that he had only three pieces of gold left. Some pressing objects of relief being near, he ordered the whole amount to be expended. "What shall we live on to-day?" exclaimed his attendant. "God will provide," was the substance of the reply; "a call of duty is before us: it is ours to follow it." His companion, more prudent, or more faithless than his superior, gave only two pieces, reserving the third for unexpected contingencies. Soon afterward, Germanus received an express from a nobleman, begging his attendance, and transmitting two hundred solidi, or pieces of gold, as a gift to him. Turning to his treasurer, as he handed him the money, Germanus said "Take this, and acknowledge that thou hast robbed the poor of one hundred of these pieces; for if thou hadst given all to the poor, He who repayeth a hundred-fold would have restored to us three hundred pieces to-day."

These remarkable incidents will not be deemed fabulous by those who have studied the workings of Providence in our own day. Our object in quoting them, however, will not be misunderstood as meaning to dictate lavish, imprudent, and extravagant giving. The measure of Christian liberality must be left to each individual conscience to decide. Let every man in this, as in other matters, be fully persuaded in his own mind.

To return to Cæsarius, however:—Having been accused to Theodoric, the Arian king of the Goths, he was in 513 carried off to the royal residence at Ravenna. That monarch, opposed as Cæsarius was to his heretical views, was awed by the sanctity and dignity of his manner. "I trembled," he afterwards said, "when I saw him. I beheld before me an angelic countenance—an apostolic man; of so noble a man I can believe nothing evil." As some compensation for the inconvenience to which he had been exposed by his long journey, the emperor sent him a silver dish, weighing about sixty pounds, together with three hundred solidi. Three days afterwards, the dish was sold, and, together with the money, employed in some pressing objects of charity.

When at home, he would often send out his servant to the door of his house, to see if there were any poor people waiting without, too modest to enter in, from fear of disturbing his rest. In Christ's poor he considered that he saw Christ himself waiting to be ministered to.

He died in his seventy-third year, on the 27th. of August, 542. A question of some importance will occur to the enlightened reader.—Was this liberality a rag of self-righteousness? or did it spring from

love to the Saviour, and the gracious operation of the Holy Spirit on the heart? Neander has preserved so many proofs of the deep spirituality of Cæsarius's teaching, and has shown his attachment to the writings of the great Augustine so clearly, as to remove any apprehensions of his being one of those who fall into the error of resting on almsdeeds as any ground of justification with God. A few notices of his preaching may be subjoined for the improvement of the reader. In urging on his hearers the duty of reading the Scriptures, he thus combats the objection of those who plead their inability to do so from never having been taught the way to read; an excuse then natural and common, when education was so partially diffused:—"Let none of you say, 'I cannot read.' This is an empty and unmeaning excuse. If a man cannot read the Holy Scriptures, he can get them read to him. We know many merchants who, because they cannot read and write themselves, have clerks; and by having their accounts kept by others, make large profits. If those hire clerks to make earthly gain, why dost thou not rather pay some one to read the Scriptures, that thou mayest gain everlasting wealth? As our body perishes if it receives no food, so our soul grows faint if it does not feed on the word of God. And let none say, 'I am a peasant, always occupied with my daily work; I can neither read the Holy Scriptures, nor get them read to me;' for how many men and women of the peasantry learn the devil's songs by heart, and sing them! Thus they retain and appropriate what the devil teaches, and they cannot remember what Christ teaches."

His sense of the dependence of the soul upon Divine grace is thus expressed:—"He did not lie who said, 'The temple of God is holy, which temple ye are;' and, 'Know ye not that your body is the temple of the Holy Ghost?' since, therefore, without any merit of your own, by the grace of God, we have been made temples of the Holy Ghost, let us strive as much as we can that the Lord may find nothing in his temple, that is, in us, that may offend the eye of the Divine Majesty; that the dwellings of our hearts may be cleansed from sin, shut against the devil, and open to Christ."

"As a disciple of Augustine," observes Neander (of whose writings he had manifestly chiefly availed himself), "he always pointed out love to God as the true spring of Christian excellence. His remarks on this subject may be read with advantage by modern readers:—'Since selfishness is the root of all evil, and love the root of good, I ask, what avails it a man to have a thousand branches, with the loveliest flowers or fruits, if the true and living root is not

in him? My brethren, what can be sweeter than love? Let him who knows it not, taste and see. Hear what the apostle says:—"God is love." What can be sweeter than this? Let him who knows it not, hear what the Psalmist says:—"Taste and see that the Lord is good." If thou hast this love, thou hast God; and if thou hast God, what canst thou lack? As long as the root in thy soul is not changed, thou canst not bring forth good fruit; in vain dost thou promise good things with thy mouth,—thou canst not accomplish them as long as thou hast not the root of all good in thy heart; for one root is planted by Christ in the hearts of the believers, the other by the evil spirit in the hearts of the wicked;—one is planted in heaven, the other in hell."

So spake Cæsarius, echoing the words of One higher,—"*Marvel not that I said unto you, Ye must be born again.*"—*The Visitor.*

## THE MYSTERY OF THE PROVIDENCE OF GOD.

Most inscrutable are the dispensations of Providence in superintending not only the affairs of nations, but the circumstances of individuals, not only the events which agitate the earth, but those which, appearing only to decide the most trivial occurrences of the fleeting hour, involve results of infinite importance to the eternal destinies of man.

During the time that Charles Wesley was under the care of his brother at Westminster, a gentleman of the same family name, and of considerable respectability and opulence, wrote to Charles's father, and enquired if he had a son of that Christian name; because if he had, it was his intention to make him his heir. In consequence of this arrangement, the accounts of Charles Wesley at school were, by this unknown person, regularly discharged. The incognito, after the lapse of some time, called upon his protégé and enquired if he was willing to accompany him to Ireland? Charles wrote to request the opinion of his father, who left it to his own decision. The consequence, however, ultimately was, that Charles Wesley remained in England. Had he gone to Ireland it is impossible to estimate the consequences, for the person who inherited the property intended for him, and who took the name of Wesley or Wellesley, was the first Earl of Mornington, grandfather of the Marquis of Wellesley, and of the Duke of Wellington.

What an extraordinary interposition of Providence was this? "Had Charles Wesley," says one of the biographers of his

brother, "made a different choice, there might have been no Methodists, the British Empire in India might still have been menaced from Seringapatam, and the undisputed tyrant of Europe, might at this time have insulted and endangered us on our own shores."

## PROVIDENCE AND PRAYER.

THE constant protection which, in the most fearful perils, was afforded to Luther, is justly to be regarded as the gracious answer of his prayers.

Of the devotional spirit of this eminent reformer, a contemporaneous author says,

"Once I overheard him in prayer; but oh! with what life and spirit did he pray. It was with so much reverence as if he were speaking to God; yet with so much confidence, as if he had been speaking to a friend." And Sleidan says of him, that perceiving the interest of religion to be low, he betook himself to prayer. At length rising off his knees, he came out of his closet triumphantly, saying to his friends, "We have overcome! We have overcome!" At which time it was observed, that there came out a proclamation from Charles V. the Emperor of Germany, ordaining that none should be any longer molested for their profession of the Gospel.

Thus like a prince, he had power with God as well as man, and prevailed.

## Ecclesiastical History.

### PROTESTANTISM DOWN TO 1648.

THE internal history of the Calvinistic or Reformed churches during the period now under review opens with the publication of a number of confessions of faith, which were thenceforth, each in its own country, regarded as standards of doctrine. In the four years from 1559 to 1563, the Gallic, Belgic and Scottish confessions, the 39 Articles of the Church of England, and the catechism of Heidelberg, were successively published. To these were added, in 1566, the (second) Helvetic Confession, and in 1614, the Brandenburg Confession, which last was drawn up under the auspices of the Elector John Sigismund. Of all these works, the catechism of Heidelberg enjoyed by far the greatest authority on the continent.

For a considerable period of time Geneva was the principal centre of Calvinism, and exercised great influence upon France, Holland, and Scotland; whilst Zurich and Heidelberg were likewise of considerable importance. Calvin's place at Geneva was ably supplied after his death (27th May, 1564) by Theodore Beza, a French nobleman of very high rank, who after his conversion in 1548, at the age of nineteen, had renounced the enjoyments of wealth, the pleasures of an exalted station, and the pursuit of worldly literature, and cast in his lot with the people of God. More learned

and more gentle than Calvin, though less acute and less determined, he equalled him during life in the extent of his usefulness. It was as if the mantle of Elijah had fallen upon Elisha. Beza was spared to the Church till the year 1605.

Among his numerous pupils at Geneva there was, about 1580, a young Dutchman, named Harmensen, better known under his Latin name Arminius. Shortly after his return to his native land, there arose various discussions on the subject of predestination, in the course of which the advocates of that doctrine became divided into two parties, the supralapsarian and the infralapsarian. Of these the former regarded the divine decree concerning election as anterior, and the latter as posterior to the fall of Adam. Arminius being a man of great talent, and having at Geneva enjoyed opportunities, not common to all, of becoming acquainted with the details of the views entertained by Calvin and Beza, he was requested to write on the subject, in order to expose the inconsistency of the infralapsarian theory. In the course of his investigations he adopted sentiments materially different from those of Calvin and Beza, and began to advocate the desirableness of doing away with all standards of faith of human origin. However, in 1603, he was appointed

professor of divinity at Leyden; but there he found a powerful and determined opponent in his colleague Gomarus. Much angry discussion of a public character ensued, in the midst of which Arminius died, in 1609. His sentiments survived him, and Bishop (or Episcopius), also professor at Leyden, soon became their chief champion. They were, however, extremely unpopular, and those who preached and avowed them, were repeatedly assailed by the mob; for the subject of predestination had become a standing topic of discussion even in taverns and ale-houses. To protect Arminian congregations, some towns now began to keep bodies of militia. This step was taken at the advice of Oldenbarneveld and Hugo Grotius, who both had adopted Arminian sentiments. These two men were at that time at the head of the republican (afterwards called patriotic) party, whose main object it was to prevent the prince of Orange—then Maurice—from becoming a monarch, and to take care that his power, as the head of the executive government, should be kept within the limits drawn by the constitution. Oldenbarneveld had done more for securing to the republic its independence of Spain than any one else, except William of Orange and his son Maurice; and it was originally at his suggestion that the latter, as a counterpoise to the Earl of Leicester, had been raised to the important post which he occupied. But Maurice was bent upon enlarging the power of his family; and under the pretext that by the occupation of some towns with militia his prerogative had been infringed upon, seized the opportunity, afforded him by these discussions, for apprehending Oldenbarneveld and Grotius, and shutting them up in prison. It was during their confinement that the synod of Dort held its sittings, in the winter from 1618 to 1619. All the Calvinistic churches had been invited to send delegates to it, and those of Switzerland, England and Scotland complied with the request. Bishop Hall was one of the four English delegates. It was at this synod that the Arminian party (which was not allowed to vote, but merely to appear as defendant) was condemned, and Calvin's theory regarding "divine predestination, the extent of redemption, the depravity of man and his conversion to God, and

the perseverance of faith," fully elaborated and stereotyped. The transactions of the synod itself were dignified, and were not, as has been asserted, swayed by Maurice; but its work was, no doubt, greatly facilitated by the absence of such men as Grotius, who were all the time in prison. On the 13th of May, 1619, four days after the conclusion of its sittings, the head of Oldenbarneveld—then 72 years old—fell under the executioner's axe, as a sacrifice to the ambition of Maurice.\* Grotius was sentenced to imprisonment for life;† but after a while succeeded, through the sagacity of his wife, in making his escape. Being allowed the privilege of having occasionally a box of books brought to him, he one day stowed himself away in one, and was safely carried out. The remainder of his life was spent in foreign countries. It is greatly to be regretted that the conduct of the prince of Orange should have afforded an occasion for calling into question the independence of the synod of Dort; for such doubts are in reality unfounded, whilst they are calculated to throw unnecessary discredit upon the doctrine which was then maintained. The Arminian or "Remonstrant" party, as a distinct body, was crushed by the result of the synod. Maurice persecuted it during the remaining seven years of his life; but even after his death, when full toleration was granted, it never became numerous, whilst its members gradually adopted a variety of new opinions,‡ all more or less decidedly leaning to rationalism or downright infidelity. But whilst the party, as a distinct body, always remained insignificant—it may now number about 5000 persons—it possessed individual members of stupendous learning; and its sentiments were very extensively adopted by those who repudiated its communion. This was especially the case with the High Church party in England, and at a later period with the

\* This prince did not care a straw about predestination. He said he did not know, whether it looked grey or blue. His only object was to get rid of the men who stood in his way.

† It was during his confinement that he projected his well known treatise "On the truth of the Christian religion."

‡ One of the earliest which they adopted, was that the inspiration of the Bible did not extend beyond the essential principles of religion.

Wesleyans, but by no means only in these quarters, for to the present day the members of the Reformed churches are greatly divided in their opinions upon those sentiments. It appears therefore desirable to enter somewhat into detail upon this topic.

The earliest official statement\* of the views of the Arminian or "Remonstrant" party is embodied in the celebrated "five propositions" drawn up by Episcopius, and submitted to the States of Holland in 1610, of which the following is the substance:—

1. Before the foundation of the world God determined, by an unalterable decree, to lead to salvation through Christ those members of the fallen race of man, who through the grace of the Holy Spirit should believe on him and persevere to the end in the obedience of faith;—and to abandon to their merited punishment those who remained unconverted and who did not believe.

2. Christ died for all, so as to obtain for all reconciliation and the remission of sins through his death; but believers only do in reality enjoy this forgiveness of sins.

3. Man does not obtain saving faith of himself, nor through the power of his free will; he needs for this the grace of God in Christ.

4. This divine grace must commence and finish all that is good in man, but its operation is not irresistible.

5. Grace imparts to man the strength requisite for overcoming evil; but whether it may be lost through his own negligence, is a question which remains to be investigated from the Scriptures.†

These propositions, it will be seen, exhibit the very minimum of the diversity which existed between the Arminian and the Calvinistic systems. A few years after the synod of Dort the real extent of the difference became more fully manifest, and the number of those who continued to adhere strictly to these five propositions, was very small. In 1621, Episcopius composed a "Confession of the sentiments of the Remonstrants," in which his views appear more fully and more clearly developed. In this document there occur propositions like the following:—

The innate freedom of the will of man, once given to him in creation, was never taken

\* The Arminians have always repudiated all human standards of doctrine. Their Confessions of Faith—in whatever shape—are therefore simply historical statements of the views held at the time by a number of individuals, not pledges of the doctrine which they were determined to adhere to for the future.

† In 1611, the next year, the Arminians decided this question in the affirmative.

away.—The natural man is able both to resist grace and to co-operate with it.

In his "Apology for the Confession," published in 1629, Episcopius maintained that Adam's body was mortal even before the fall; that original sin is not guilt, nor deserving of punishment, but merely an evil or infirmity; that the imputation of Christ's righteousness is an absurdity;\* that grace is not in itself efficacious, but becomes such only and wholly by the co-operation of the will of man.†

These sentiments taken together (omitting perhaps that of the original mortality of Adam's body) constitute what are commonly called Arminian sentiments. Most of those who held them, soon began also to maintain, that the satisfaction made by Christ, was not, strictly speaking, a full equivalent either for the sins or the punishment of man, but merely accepted as such through the generosity of God. We are not aware to what extent this view now prevails; neither do we think it necessary to mention the further development of Arminian sentiments, which would now be repudiated by all evangelical parties. The great points of what is now generally understood by Arminianism, appear to be the following; (1) that man is not, on account of original sin, deserving of punishment; (2) that he is able, in his natural state, either to resist grace, or, by accepting it and co-operating with it, to render it efficacious; (3) that Christ died for all men alike; (4) that all men (or at least all who hear the gospel) have sufficient grace given them to save them, if they choose to avail themselves of it; (5) that predestination amounts to no more than a foreknowledge as to who will and who will not savingly believe; (6) that strictly speaking, there is no such thing as individual election; (7) that the doctrine of the perseverance of saints is unscriptural and dangerous.‡

\* John Wesley also said, that "imputed righteousness was imputed nonsense."

† In a later work he illustrated this by the simile of a prisoner, whom some one endeavors to liberate. "If, when his chains are broken and the prison doors opened, he himself gets up and runs out, then he will be free, but not otherwise."

‡ Whilst the Lutherans utterly repudiate the first two of these points, and to some extent—but not as to its practical bearings—the fifth, they in the main agree with the Arminians in the remainder, although they



It would lead too far to give, in full, the decisions arrived at in the synod of Dort; the substance of them may be expressed in the following statement:—

(1) Because in Adam all have sinned, God would not be guilty of injustice, if he condemned the whole human race; but from love he sent his Son into the world, that whosoever believeth on him, might not perish. The wrath of God abides upon the unbelieving; but the cause of their unbelief is to be sought in themselves only. Faith, however, is the free gift of God; and its being bestowed in the course of time upon some, and not upon others, is the result of the eternal decree of God, according to which he softens the hard hearts of the elect and inclines them to faith, whilst he abandons the non-elect to the just judgment of their wickedness. That choice does not arise from his foreseeing in the elect faith, or the obedience of faith, or sanctification, or any other good quality or disposition, but is itself the source of all that is good in them. It originated in God's good pleasure, which consists in his accepting as his peculiar property certain persons from among the common mass of sinners. His rejection of the rest does not constitute God the author of sin, but simply exhibits him in the character of an awful and just judge. This doctrine is not an occasion of despondency; let all constantly employ the means, through which God has promised to operate true faith; he will not break the bruised reed; and pious parents should not doubt the salvation of their children, who die in infancy.

(2) The death of Christ is the only and perfect sacrifice and satisfaction for sin, of infinite value and price, and abundantly sufficient for expiating the sins of the whole world; and the promise of the gospel is, that whosoever believes in Christ crucified, shall not perish, but have everlasting life. This promise, together with the command to repent and believe, ought to be announced to and set before all nations and individuals, to whom God, in his good pleasure, sends the gospel. That many, who are called by the gospel, do not repent and believe in Christ, but perish in unbelief, does not arise from any defect or insufficiency in the sacrifice of Christ made on the cross, but from their own guilt. All who truly believe and are saved, receive this blessing from the grace of God alone, which no one can claim of him as his due, but which is given to them in Christ from all eternity. For it was the generous determination and most gracious will of God, that the life-giving and saving efficacy of the most precious death of his Son should operate in all the elect, so as to bestow upon them alone the gift of justifying faith, and thereby to lead them without fail to salvation.

(3) Through the fall of Adam his whole race has become depraved; not merely by imitation, but by the propagation of the depraved nature. The remnant of natural light is not sufficient to a saving knowledge of God

or to sanctification. Only the gospel, by which God has saved the believers of the old and new covenants,<sup>1</sup> is able to rescue man from his misery. All who are called by the gospel, are seriously called; if many of those who are so called, do not come, the fault is their own; but if others who are called, come and are converted, this is not to be ascribed to them, as if they differed from others, supplied with similar grace sufficient for faith and conversion; but to God alone, who not only causes the gospel to be preached to them, and powerfully illumines their minds by the Holy Spirit, but also through the efficacy of the Spirit penetrates into their inmost parts, and changes their dead will into a living one, and their unwilling will into a willing one, and so acts upon it and strengthens it that, like a good tree, it brings forth good fruit. This change is not greater than that which is manifested in creation or in the raising of the dead. Those who are its subjects, are certainly, infallibly, and efficaciously born again, and become actual believers. The will, thus renewed, is not only acted upon and moved by God, but being acted upon, itself acts and moves. For grace does not operate upon man as upon stocks or logs of wood, nor forcibly compel them, but it spiritually imparts life and health to the will, whilst at the same time it sweetly and powerfully sways it; and this is the spiritual renovation and freedom of the will. The mode in which grace operates, cannot, however, be fully understood on earth.

(4) In those who are truly his elect, God, on account of his immutable purpose of election, preserves that imperishable seed, of which they are born. Although occasionally they fall, and commit not only sins of infirmity, but even gross sins, yet he does not wholly take away his Spirit from them; he keeps them from sinning unto death, and by his word and Spirit effectually renews them unto repentance, so that they do not remain in their fallen condition to the end.

Such, in its great outlines,\* is the system of Calvinistic doctrine, which was elaborated by the Synod of Dort, and embodied in its canons. It is the same in substance with that which, in a less systematic form, may be found in Calvin's own works. It is deserving of special attention that, according to this system, the invitations of the gospel ought to be proclaimed to and pressed upon all men to whom it is sent (i. e. whom it can reach), and together with the gospel also the command to repent and believe;—so that it is the duty of every hearer of the gospel to listen to its invitations, and by faith to come to Christ. After the

\* The four paragraphs of which the above summary consists, contain the substance of the four sections, into which the canons of the synod are divided, but not of the refutation and repudiation of opposite sentiments, which are appended to each section.

would express themselves differently. Thus, under the fourth point, they would fall back upon "baptismal grace."

times of the Synod of Dort many Calvinists, either in theory, or in practice, or both, repudiated this part of the system, deeming it inconsistent with the rest, and thus virtually denying that "the call addressed to sinners in the gospel, is serious." These are usually called Hyper-Calvinists, and justly so; for they carry the inferences of the system far beyond the limits regarded as either fair or scriptural by Calvin himself, and by the majority of his followers.

The decrees of the Synod of Dort were received as binding standards of doctrine in Holland and in Switzer-

land; but the churches of Eastern and Northern Germany refused to acknowledge them. In England and France and other countries no special authority was attributed to them, although at that time most good men—not all—regarded them as in accordance with the Bible.

For Holland itself the synod became further important by originating the Dutch version of the Bible, which of all authorised versions is perhaps the most literal, but for that very reason not the most perspicuous or the most impressive.

J. W.

## Notices of Books.

### THE ONE PRIMEVAL LANGUAGE TRACED EXPERIMENTALLY THROUGH ANCIENT INSCRIPTIONS.

BY THE REV. CHARLES FORSTER, B.D.

#### *Part I. The Voice of Israel from the Rocks of Sinai.*

THE inscriptions found in the hills and valleys which branch out from the base of mount Sinai towards the north-west have attracted the attention of most modern travellers in Arabia. They are found chiefly in the route between Sinai and Suez, and are so abundant that they can hardly fail to be seen. One valley is pre-eminent in the number of its inscriptions, and for this reason is called by the Arabs the Wady Mukatteb, or, *written valley*. It is of considerable length, and is bordered by a chain of lofty and almost perpendicular sand-stone rocks, which are to a great extent covered by alphabetical characters, with many rude figures of men, beasts, birds, and reptiles. A hill hard by has its rocky surfaces similarly carved, and is called the Jebel Mukatteb, or, *written hill*. The writing is often slightly scratched in the rock, but sometimes it is deeply cut in very large characters,\* and is found in positions which could have been reached only by contrivance, and with protracted labor and risk of life.

\* One inscription on the Jebel Mukatteb is spoken of as consisting of forty-one lines, of which the first—called by the Arabs, "The Title"—is carved in characters each six feet long, and the remaining forty in characters each one foot in length.

Nor is the easily-wrought sand-stone the only rock upon which it is carved. The red granite of the peaks of Mount Serbal has also yielded to the graving tools of the same people. Owing to the difficulties which the attendant Arabs throw into the way of inquisitive travellers in these regions, the country around has been very imperfectly explored, so that it is possible that a large proportion of the inscriptions have still to be discovered; yet those already noticed may, it is said, be numbered by thousands and measured by miles.

The earliest mention of these interesting remains of antiquity may be found in the "Christian Topography" of Cosmas Indicopleustes, an Alexandrian of the sixth century. He relates that in his journey through the desert of Sinai, he found all the resting places on the roads to be full of inscriptions carved in Hebrew letters; and that some Jews in his company read them, and said that they contained brief records of dates of journeys, &c., cut in the rock by former travellers. Cosmas unhesitatingly believed that these former travellers were the tribes of Israel who came forth from Egypt; and he expresses his assured opinion that they had no sooner seen the earliest

example of writing, engraved upon the two stone tablets of the law given to Moses, than with a praise-worthy zeal for self-improvement, they employed all their leisure in practising the new art upon the smooth surfaces of the rocks amidst which they were so long encamped.

For many centuries these discoveries of Cosmas were lost sight of; so that when his "Topography" was printed in 1707, his editor, Montfaucon, could find no confirmation of his statements on this point in the works of subsequent travellers. One short inscription upon a rock in the so-called Mount Horeb had been copied and brought to Rome by a Franciscan monk, and had excited much attention. It was said by some to mark the spot where Moses beheld the burning bush; other traditions regarded it as indicating the scene of the worship of the molten calf,—and this was thought to be supported by a carving of the head of a calf upon the rock; while another tradition declared that the inscription was an autograph of the prophet Jeremiah, pointing out the place where he had secreted the sacred vessels of the temple, rescued by him from the Babylonian spoilers. The task of deciphering this inscription was undertaken by the learned Jesuit, Athanasius Kircher, and the result was boldly published in his "*Prodromus Coptus*." He maintained,—without a shadow of probability,—that the meaning of the unknown characters was: "God will make a virgin to conceive, and she shall bring forth a son." It is not easy to reconcile the interest which was excited by this inscription with the fact that those travellers to Sinai who speak of it, must have seen thousands more, concerning which they maintained silence. It may be accounted for in part by the circumstance that special legends were connected with that particular monument, and Pococke in his "*Description of the East*," tells us that even the Arabs attached great importance to it, as being "the writing of God." Since the publication of the last named work, information concerning the sculptured rocks of Sinai has been plentifully supplied, and copies of a large number of the inscriptions have been published by successive travellers and submitted to the examination of the learned.

The results of this examination are

not very satisfactory, yet some important facts have been established. Thus it is generally admitted by competent judges that, a few Greek and Latin inscriptions excepted, all are written in one alphabet and belong to one era; the interval of time between the earliest and the most recent, being apparently not more than a single generation.

To whom, then, can these monuments be ascribed? We have already seen that Cosmas Indicopleustes, in the sixth century regarded them as indubitably the work of the children of Israel during their forty years' sojourn in the wilderness; an opinion, which if it could be shown to be true, would invest every line and letter with great interest and importance. But this hypothesis has found little favor with the majority of those best acquainted with the subject; it has rather been quietly set aside as unworthy of serious discussion. It is said that the frequent occurrence of the symbol of the cross in the inscriptions proves that they belong to a period posterior to the Christian era; that the silence of the Scriptures as to the existence of any such rock-cut records cannot be understood, if they really are monuments of the Exodus; that the positions in which they are found—near the ordinary resting-places on the roads,—suggest that they are the work of travellers; and that the "free drawing and bold conjunction of the letters" prove that they were engraved by a cultivated and flourishing people. For these reasons, Professor Beer of Leipsic, who has studied the inscriptions with probably more diligence and success than any other scholar, has ascribed their origin to the Nabatæans, whose ancient capital, Petra, with its splendid ruins of triumphal arches, temples, and innumerable rock-hewn mausoleums, bears striking testimony to their national prosperity and culture. This hypothesis is strongly supported by the fact—unknown to Professor Beer when his work was published,—that an inscription on rock found by Captain Frazer near Petra, exhibits the same alphabetical characters, though cut in a somewhat different style. The learned professor has given translations of a large number of the Sinaïtic inscriptions; and the result accords with his theory of their origin. They contain, according to his translations, the names of pil-

grims or travellers, usually preceded by a word corresponding with the Hebrew שָׁלוֹם or *peace*. We have not seen Professor Beer's book, and cannot, therefore, express any opinion upon his argument; but it has generally been admitted to be substantially correct.

From this verdict the writer of "The One Primeval Language" strongly dissents. He has appeared as the resolute champion of the opinion that the inscriptions owe their origin to the ancient Israelites while encamped in the desert. In refutation of the arguments which are brought to prove their comparatively recent date, he maintains that the cross so often found among them is not a Christian symbol but an alphabetical character; and that if they had been inscribed by Christian inhabitants of Arabia Petrea, it is very improbable that their origin would have been forgotten there, as early as the beginning of the sixth century. He dwells also on the unreasonableness of supposing that pilgrims or merchants, *en route*, in a desert so inhospitable and barren, would or could tarry to scale the precipitous heights and to arrange the machinery of ladders and platforms, or of pendent baskets, needed to support them while executing the sculptures; and it must be admitted that there is much weight in this objection. He also calls attention to the fact that even when seen by Cosmas, masses of the inscribed rocks had been detached from their original position by the winter torrents and hurled into the valleys below; and to the observations of modern travellers, that on some of these the inscriptions are upside down, showing that they were sculptured before they fell from the parent rocks; comparing then their aspect in the days of Cosmas with that presented by them now, after the further lapse of thirteen centuries, he affirms that we cannot avoid the conviction that even then they had attained to a hoar antiquity. Another argument upon which Mr. Forster lays much stress is, that the inscriptions are found just in the route taken by the Hebrews in their journey to Mount Sinai, while the caravans from Petra to Egypt would certainly take a more direct line of march; and that their vast number and extent, and the fact that they were all executed nearly at the same time, are far more satisfac-

torily explained by attributing them to the hands of Israel in the wilderness, than to any other people who can be thought of in connection with them.

But Mr. Forster's strongest argument is derived from his translations of several of the inscriptions. How different the results of his attempt to interpret these are from those arrived at by Professor Beer, will be sufficiently manifest from the following selections from the translations given in "The One Primeval Language."

## No. I.

The People with prone mouth drinketh [at] the water-springs

The People [at] the two water-springs  
kicketh [like] an ass  
smiting with the branch of a tree  
the well of bitterness he heals.

## No. V.

The red geese ascend [from] the sea  
Lusting the people feed to repletion.

## No. VI.

The People the hard stone satiates with water  
thirsting.

## No. VIII.

Prayeth unto God the prophet [upon] a hard  
great stone [his] hands sustaining  
Aaron Hur.

## No. XII.

Destroy springing on the People the fiery  
serpents.

Hissing injecting venom heralds of death  
they kill

The people prostrating on their back curling  
in folds

They wind round descending on bearing  
destruction.

However, unintelligible some of these translations may be as specimens of English composition, it can hardly be denied that, if they really are translations, the testimony they bear to their origin is clear enough. But does Mr. Forster succeed in demonstrating that they are so? This question we will endeavor to discuss, as briefly as possible.

The primary difficulty with which he had to contend was the decipherment of the characters—the ascertainment of their alphabetical value. The canon which was adopted as his guide through this difficulty was, that "letters of the same known forms be assumed to possess the same known powers." By the aid of this—certainly not very safe rule, Mr. Forster has, he believes, settled the alphabet through analogies with the Hebrew, Greek, Ethiopic, Egyptian enchorial, Hamyaritic (?) and modern Arabic letters. His alphabetical system is any thing but simple. Very diverse characters are sometimes

classed together as possessing the same power; and again some which appear to be identical in shape have two distinct powers assigned to them. But, the alphabet understood, the next thing was to recognize the language and to translate. Now, if the writing be indeed that of the Israelites at the period of the Exode, we might reasonably suppose that the language is Hebrew, and therefore expect Mr. Forster, once familiar with the "primeval alphabet," to read it off with as much ease as he would Van der Hooght's edition of the Hebrew Pentateuch. And it appears that the first word of the inscription first attempted fulfilled this natural expectation. The עם, namely, of Professor Beer, is, according to his system, עם, *people*; an auspicious token, in his estimation, of the connexion of the inscriptions with that people who dwelt alone, and were not reckoned among the nations. But after the first word the Hebrew fails, and but little further examination is required to prove that the language is not that of the books of Moses nor of the divinely written tables of the Law. In this difficulty Mr. Forster turned to Golius's Arabic Lexicon, and there happily found the combinations of letters which he sought. We will not stay to enquire what combinations of letters short of the "incompatibles" may not be found in an Arabic lexicon. Selecting then from the varied significations which the lexicons assign to nearly every Arabic word, those which pleased him best, or best accorded with some bright thought which had possessed his mind,—and where the Arabic failed, resorting to the Persian!—he has elaborated the translations of which we have given specimens above. An examination of the analysis which he has appended to each of these, will satisfy any impartial judge that, even admitting his classified alphabet to be correct, he has dealt violently with the inscriptions to make them accord with the Arabic words which he gives as their decipherment. Thus characters in the inscriptions are often left out in the decipherment, and in other cases, letters which are required to bring a word into the desired shape are liberally supplied.\*

His interpretations are also arbitrary in the extreme: and, indeed, must necessarily be so; for in all the thirty-eight specimens Mr. Forster has given of his "primeval language" there is, strictly speaking, no verb,—no article,—no pronoun,—no preposition,—no prefix,—no affix,—no conjunctive particle,—and no grammatical inflection;—nothing but unconnected nouns and verbal nouns, with a solitary adverb and one or two interjections. This he regards as proof that the language is a primitive one. May it not rather be proof that he has failed to decipher and interpret the inscriptions? Such a language as he exhibits in his analyses is, we are bold to say, one which never could be a medium of intercourse between men.

But what is this language, and where did the Israelites acquire it? Mr. Forster tells us that it was the dialect of the Egyptians and was adopted by the Israelites during their sojourn among them. But this hypothesis is capable of ready refutation. Copious remains of the language of the ancient Egyptians exist in monuments which are in process of decipherment and translation with far more likelihood of correctness than these attempts of Mr. Forster, and any one who will compare specimens of it,—which may be found in many easily accessible books—with Mr. Forster's specimens of his "primeval language" may easily satisfy himself that no likeness between them

specting the process by which he arrives at even this result, we give his decipherment of inscription No. I. of which the translation has been already quoted,

عم كوع عدر اما عم عدرن رمع هزر نو عين  
مر رف

If he had dealt with all the letters of this inscription in strict accordance with his own principles and alphabet, it would have been deciphered thus:—

عم كوع عويدر و مو عم عدرن رعم هزر  
در زين مب رف

In order to illustrate the system of interpretation we add, that in connexion with inscription No. I. a rudely executed figure of a quadruped is found, which Mr. Forster declares to be intended for a wild ass, and this is taken as a key to the import of the writing,—showing what kind of kicking was emblematical of the conduct of the people at Marah. So also two vagrant lines, which bear very much the appearance of flaws in the stone, are regarded as outline maps of the two wells which he finds spoken of!

\* That we may show the kind of Arabic which Mr. Forster makes out of these inscriptions, and to substantiate our statement re-

exists. Another remark may be made here. Our author proposes to demonstrate the truth of his discoveries by the "vestiges of patriarchal tradition from the monuments of Egypt, Etruria, and southern Arabia." Now, since he declares the language of the Sinaitic inscriptions to be identical with that of Egypt, he certainly should have devoted "Part I." of his work to the Egyptian monuments; so that, having made his readers acquainted with that language, they might be able to judge whether the inscriptions of Mount Sinai are indeed written in it. The purchasers of Mr. Forster's book may, we think, justly complain, that he has not adopted this plan.

But, we must ask, if the language of the Israelites at the time of their departure from the house of bondage was the vernacular Egyptian, how and when did they abandon it and adopt the Hebrew language, which, if the Pentateuch be indeed the work of Moses, was in use before they entered on the possession of the promised land? Let us hear Mr. Forster in reply.

The answer seems easy and natural. The Scriptural Hebrew would appear to have been first imparted to Moses by Jehovah himself, upon the two tables of Commandments, and at the giving of the Law from Mount Sinai. The reason for such a provision is to be found in the nature of the case. It was clearly the design of Divine Providence, from the first hour of the Exode, on the one hand, to *sever* the Israelites from all contact with the manners and idolatry of Egypt, whence they had so recently departed; and on the other hand, to *isolate* them, amidst the idolatrous nations by whom they were to be surrounded in the land of promise. But no effectual severment or isolation could take place, so long as the language remained the same. And as, at Babel, Almighty God interposed miraculously by *diversity of language*, to disperse mankind; so, by strict analogy, after the Exode, we might again expect Him to interpose, by *peculiarity of language*, to insulate His People Israel.

In the lack of better Scriptural arguments for this assumption, Mr. Forster adduces Psalm lxxxi. 5, 6, and Zephaniah iii. 9, as direct and indirect confirmations of his theory!

This is extraordinary, indeed! But how are we to account for the silence of Moses on the subject? Can we think he would have passed over a fact so remarkable,—a miracle so stupendous,—without a word? The supposition is most improbable. Nor is this the only difficulty. Whether Mr.

Forster would have us to believe that the language of the whole people was instantaneously changed at the giving of the law, or that the new language, being first communicated to Moses only, was gradually learned and adopted by the people, it is alike impossible to reconcile his theory with the facts of the case. The severance of the people from Egyptian influence, if effected for the reasons he has assigned, could be accomplished only by causing the whole people simultaneously to forget the Egyptian language and to think and speak only in Hebrew; for it is well known that a man does not necessarily forget his mother-tongue when he learns a new language. Moreover the time when contact with Egyptian manners and idolatry was especially perilous, was that spent in the desert; so that it was then, if ever, that Israel needed the security afforded by a new and peculiar language. But then, if the old language was forgotten from the time when God gave the law, the inscriptions—since they are all in the "primeval language"—must have been executed before that event; that is, between "the fifteenth day of the second month after their departing out of the land of Egypt," and some day "in the third month." And in this case the chief reason for assigning them to the Israelites is destroyed, and they may, as far as leisure for cutting them is concerned, be as reasonably believed to be the accumulated memorials of caravans of pilgrims, or of Nabathan merchants. But it is clear that Mr. Forster regards the inscriptions as extending over the whole forty years; he must, therefore, believe that the Hebrew language was first communicated to Moses at the giving of the tables of stone, and afterwards taught to the people until the "primeval language" was supplanted and forgotten. Now if the people were learning and gradually adopting the Hebrew throughout the time occupied in carving the inscriptions, how is it that none of the sculptors—whom Mr. Forster calls "inspired pupils of Bezaleel and Aholiab," wrote in the language which God required them to use? Surely it was contumacious in them to persist in writing a language which Jehovah commanded them to forget, and foolish, to leave their records in a dialect which their children were not to understand! Something short of in-

spiration might have taught them better than this.

We might say much more to show how baseless and contradictory Mr. Forster's conclusions are. But our limited space will not admit of it, and we think we have said enough to show that Christians will do well to be wary in making use of his translations in their arguments with unbelievers. We do not apologize for occupying the attention of the reader with a subject of this kind. In the present temper of the enemies of the Bible, and in the widely spread scepticism of the day, it is im-

portant that all departments of the evidences of the truth should be laid open to the Christian reader; and not less important, that those arguments which cannot be sustained, should be brought to the test of reason.

We acknowledge that there is much interesting information in Mr. Forster's work, and much ingenious speculation; but it fails altogether to establish that which it attempts to prove; and is we fear worse than useless, considered as a contribution to philology and to the evidences of the truth of revelation.

## Christian Missions.

### MISSIONS TO THE BURMESE AND KARENS.

*(Extracted from the Reports of the Tavoy and Maulmain Missionary Societies.)*

#### I.—TAVOY MISSIONARY SOCIETY.

A new feature has been given to the labors in this city the past year, which has thus far been successful and promises well for the future. Through the kindness of the Magistrate, permission to erect a Preaching Zayat, on a vacant spot, in a very desirable location has been given, the Zayat erected, and there the Assistant supported by this Society has been surrounded by many who have heard the gospel of salvation; and from thence also have been put in circulation a greater amount of Testaments and tracts, than in former years—and the only difficulty has been, we have not had it in our power to receive enough of either from Maulmain to supply the demand. The report of the people who have visited the Zayat has been most gratifying; captious disputations, which formerly so characterised the people, seem to have given way to calm enquiry, and solicitude to know the truth.

Three have been added to the Burmese Church by baptism the past year, and there are several very hopeful enquirers—some of whom are residents of villages in the regions around us.

#### KAREN MISSION PRESS.

Since the commencement of the present year, to the time this Report is made, there has been printed nearly *two and a half millions* of pages; comprising a portion of the Sgau Karen Bible as far as the middle of Exodus, an Edition of the Pentateuch nearly half-completed; the Pwo New Testament commenced, a new edition of Matthew completed; a vol. of 240 pp. Notes on Hebrews, by the Rev. Mr.

Abbott: the first vol. of a work on Ecclesiastical History by the Rev. Mr. Cross, of 468 pages, and some minor works. There has been a larger amount of new matter added to our Karen works this year, than formerly. The issues from the depository thus far, for this year are about a million and a half of pages.

#### MATAH.

The Church in Matah was visited in Jan. by Messrs. Cross and Benjamin. A meeting for business was held with the Church in that place consisting of delegates from all the churches in this and the Mergui province. The object of the meeting was the encouragement of the people in their Christian duties as well as to afford an opportunity to introduce for the consideration and adoption of all the converts, habits of industry and economy in their worldly affairs, also definite rules in the conduct of their religious duties.

During the meeting a number of persons from a neighboring heathen village came to request baptism. Three of them were elderly men with their wives, and have heard the gospel for many years, but could not make up their minds to break away from their heathen associates and relations, and decide to become Christians. They now came with much trembling and hesitation and at first seemed unable to decide to be for God and for none else. No sooner, however, did they come to this decision, than they were filled with a resolution to do all they could to counteract their former influences while in the service of the devil. As they expressed it, "They had lived almost to the close of their lives in sin. Their sun was almost set. The eleventh hour

was come. There was but one hour left. But that hour, they were resolved should be spent in the service of God. In their village they wanted a teacher for themselves and their children. They should set up the worship of God in their neighborhood and in their own houses. And they should endeavor to give of their substance as far as possible to sustain their teacher whom they begged might be sent to them." Five were baptized from this village, making in all, baptized at Matab this season, eighteen. The teacher selected by themselves was sent to be stationed at their village.

A number of reports have been received of the condition of this village, and all concur in asserting their zeal and perseverance in exhorting all around them to repentance and faith in the gospel of Christ. One of the old men spent much of his time from morning till night testifying to all his neighbors and acquaintances, of the wrong course he had formerly pursued and of the goodness of God in sending his Son to die for sinners and persuading all to become reconciled to God, by seeking an interest in the Saviour.

In a communication dated 5th of Sept. from Quala who has been stationed at Matab during the rains to help in carrying out the arrangements entered into at the meeting in January, he says, "After the meeting in January, those who were appointed as travelling preachers to go about in this region returned and reported that a village of heathen Karens to the north, were anxious to obtain a teacher and to become Christians. This claim was presented to the Church and an individual named San Thao offered himself as willing to go. He has had experience in former years as a teacher and preacher and was accepted by the Church. It was then proposed that a collection should be taken up for his support. As it was a new thing, continues the native report, it was distinctly stated that none were forced or urged to give. It was simply said to the people, Let those whose hearts move them, give for this object that these villagers who have called for a preacher may not be turned away empty on our account. Let each give what he likes, that they may have the word of life. But if one's mind does not move him to give let him not give. Thus some gave an anna, some four annas, some eight annas, and some but three pie. The collection in all amounted to twenty-five rupees, six annas and three pie. There were some who said 'We have nothing and can give nothing.'"

A communication from Kaulapau of a later date mentions a visit to the new Christian village as it may now be called, mentioned above, where five were baptized in January. The account given of the zeal

and perseverance of the persons baptized, and of the general state of things in the village is very encouraging. Four other persons were baptized on this visit by the ordained Assistants and a number more were anxious to follow in future. Eleven young persons in the school were anxious to be baptized.

A letter dated 2nd of October last from Quala gives particulars of interest. On the 28th of September three persons were baptized. These were grown persons and exclusive of those mentioned in the letter of Kaulapan. After giving an account of a person who had been the occasion of producing a difficulty in the Church in reference to some property belonging alike to all, which he determined to appropriate exclusively to himself, but had been brought to repentance, and apparently to a better state of mind than he has ever before evinced, the letter goes on to state, "that there is manifestly a work of the Spirit going on among the people, the disciples who were scattered abroad in all directions have been gathered together again, and being near their house of worship they assemble uniformly and hence hear the gospel, and are led to confess their sins. Many sins which they had before denied, they now bring forward and confess. Hence we have much reason to hope that God has turned again to visit his people and that he will not leave them."

Sabbath Schools and Bible classes have been established and kept up with a good degree of interest at Matab and the smaller villages in the neighborhood, as Lertapou and Kergon.

#### LAU-LOO.

This place was visited by the missionaries in January, on their return from Matab, and three persons were baptized. A good state of feeling seems generally to prevail. A young man from the school for Native Assistants in town, has been stationed as their pastor, and seems to gain the good opinion of all the people.

In a letter dated the 1st of September, after giving an account of the poverty of the people, and the circumstance that some of them were without rice, he remarks, "The disciples have taken good care of my wants. One has given a half rupee, another six annas, another a rupee, and also bought me a garment which cost a rupee." This was from an aged woman. Thus has she given an example for her children in following the truth and in good works. She says to the disciples, "Let us have a teacher with us till we die—without him we are as blind people who see not the light." When we have a teacher it is as if we were in a dark place, but one lights for us a torch. When the teacher goes from us, it is as if our torch went out



in darkness. We are now old, and can do nothing. But in order that our children may learn, let us exhort them. We think they may go beyond us, and learn more than we were permitted to know. Let us urge them on, and convince them of the necessity and importance of improving their opportunities. Those who do not now improve their advantages and learn, will repent of it in old age."

#### NEWVILLE.

The churches on the Tavoy river are in a much better state than they have been for many years past. A number of years of decline, followed by a succession of epidemics—the small-pox, measles and cholera left them in a deplorable state. It might in truth be said that their house was left unto them desolate. When the missionaries visited them during the year the few still remaining, scattered abroad, were induced to return. A pledge was written which they signed, to return and build their houses near the chapel and never to leave it without consultation with their brethren. Most have returned according to the agreement. A young man from the school for Native Assistants was stationed here during the year, who has faithfully contended with the obstacles, the evil habits induced upon the people by their wanderings and frequent alarms. Some of these evils required authority as well as patience and firmness on his part. But it would appear that a good degree of success has attended his efforts. He is happy to say that those who had been set aside from the communion of the Church for misconduct, come with apparent humility and confess their sin. The five who had been deceived by the Young-thus and induced to buy medicine, presented in the shape of small images, the young man thinks have shown such signs of their innocence in the matter, as to leave no need for discipline in the case. These hawkers, came with pills of clay, besmeared with some substance to give it color. The pills were made into different shapes, to suit the probabilities of success in selling to different persons. They pretended to sell it as medicine, or as a charm, according to the probable disposition of the purchaser. In the case of these five disciples, they presented their clay pills as a rare kind of medicine. They succeeded in selling enough perhaps to obtain more money than the disciples in that place have ever paid for good medicine. And the circumstance has been made use of to convince the people, of the importance of imitating some others, who make their purchases of medicine direct from the missionaries. As soon as the disciples saw that all was not right, they went to their teacher and said they had done foolishly, and had sinned in making such a purchase. His reply was, that

they "must hate what they had done." They went immediately to the persons from whom they had made the purchase and gave back their medicine, but they did not get back their money in return. Yet they expressed themselves happy to get rid of it in this way. They also returned with much confession to the Church.

#### KLOTSHAI.

Klotshai, the second village on the Tavoy river has by advice, been nearly abandoned. There are, however, a few families left. They have a nice new chapel and their teacher is to be supported pretty much by themselves. It was found so difficult to get the people in the neighborhood to build their houses near the chapel, that all who were not disposed to do so, were advised to go to one of the other two villages, as might suit them best. This the most of them have done.

#### YAVILLE.

The upper village has been in a better state than either of the others for a year or two past. When visited by the missionaries during the year, they were found settled about their chapel in tolerably comfortable houses, and endeavoring to observe the ordinances of the gospel. Four were baptized at that time and the people seemed much encouraged and strengthened to go on their way. One case for discipline has since occurred which arose from a family quarrel.

#### THE SOUTHERN CHURCHES.

The southern churches were visited by the missionaries as usual, and were found in about the usual state. Stated meetings, Sabbath schools and Bible classes are kept up and family prayer observed. They have generally maintained a strict discipline among themselves.

The reports of the travelling preachers and colporteurs at the close of the dry season were encouraging. Some of the villages which were visited are still asking for a teacher. One new station has been occupied and others could not be supplied for want of suitable men.

## II.—MAULMAIN MISSIONARY SOCIETY.

#### BURMESE ASSISTANTS.

THE Rev. Mr. Wade reports:—

Moung-Loon, the Burman Assistant employed by this Society and stationed at Daingwoonquin, came under my charge about seven months ago, during which time he has made bi-weekly reports of his labors, showing that he has preached to 2898 individuals, 72 of whom listened with marked attention, and manifested a desire to know the truth. Of the whole number, 1722 were citizens, and others belonging to this Pro-

vince, the remaining 1176 were from different parts of Burmah proper. Besides the above labors he has usually preached every alternate Sabbath at 5 P. M. in the Burmese Chapel.

In addition to these labors in town, Moung-Loon has also within the year visited some of the neighboring villages. On one occasion, in company with other assistants he went up the Salwen, as far as Krong-naing, preaching and distributing books in twelve villages along its banks. In this trip about six hundred persons heard the gospel, among whom were forty-seven priests. Many listened with an attention which encouraged the hearts of the assistants, and in one village, two women were found, who said they were accustomed to pray to the true God.

In December last, in company with the same assistants, Moung-Loon also went up the Gyaing, visiting in order the villages along its banks to the number of *twenty-three*.

Moung Shway Moung, the other Burmese assistant supported by the Society, is still stationed at Amherst, preaching daily to the people of that place, and alternating with another assistant, in maintaining the weekly religious services, which are held at the chapel. He also assists in the Sabbath school, and from time to time visits the adjacent villages, preaching and distributing tracts. It is not yet our privilege to report any conversions in these places, as the result of his labors, notwithstanding there is reason to believe, that he has been faithful in testifying the gospel of the grace of God.

Besides preaching in Amherst and its immediate vicinity, Moung Shway Moung has also visited, in company with a Talaing assistant, the more distant villages in the Zayah district; also Zagtappin, Taranah, Damatha, Kaubaing, and other villages on the Gyaing; and fifteen villages on Beloo island. Here he was well received, and distributed many books. In some of the villages, the principal men invited them into their houses, and listened attentively to their message. He observes that the number of those who admit the existence of the eternal God is increasing, but he has found none who are anxious to obtain the salvation which is in Christ, and who are willing to take up the cross and follow him.

#### SGAU KAREN DEPARTMENT.

Rev N. Harris reports:—

Myah-kai has spent most of the year with the Church in the vicinity of Amherst. On account of his illness, he has been able to itinerate but very little. He appears to love to preach Christ and him crucified, and if his health should be restored, we may, by the blessing of God, expect much good to result from his labors.

Maukoo is still laboring in the valley of the Attaran. He appears to be steadfast in the faith of the gospel, exhorting the disciples to union and stability.

Au-pau, the only ordained Karen preacher connected with the Rangoon station, speaking of his labors in a letter recently received, says: "The disciples in Burmah are in a lower state than they were last year; for as I have itinerated among them, I have seen much that is not good, therefore, during the year, forty-four have been suspended, and six excluded. Of those who were suspended, some had drunk arrack, some had disregarded the Sabbath day, some were guilty of profanity; and of those who were excluded, some had apostatised from God and eaten to the nats; others had been guilty of immoral conduct. Within the year eighty-six have been baptized and nineteen have died.

Of fourteen preachers, one has been excluded for immoral conduct, and another has been dismissed for not going about to preach the gospel, and for not teaching the children to read.

#### PWO KAREN DEPARTMENT.

Kai-mah and Chong-te-yai are stationed as the pastors of two small Karen churches, the former at Krung-pung and the latter at Kayin. During the rainy season they have preached to the people of their respective villages, and each taught a small school. Parents take so little interest in the education of their children, that if the assistant collects a school averaging eight or ten pupils, from twice as many families, it is good evidence that he is industrious and attentive to his duties. During most of the dry season these two assistants itinerated together. Their reports show that they visited 23 villages in the valley of the Gaing. They remained a day, two days, or a week in a place, according as they could gain a hearing.

The Karens have gained a world-wide fame as a people prepared of the Lord, made willing in the day of his power for the reception of the gospel. To the Pwo Karens, however, this remark is applicable only in a limited degree. Within the last century, though there are many exceptions, as a people, they have been converted to the Buddhist faith. Though they may not be at present as firm Buddhists as are the Burmese, they *desire* to be so. In their estimation, the Burmans are the learned and wise race, possessing all the knowledge, and all the arts of civilization worth having. The assistants are everywhere met with such repulses as the following: "Have any of the priests or of the Burmans believed?" "The Burmans have the *great teachers* among them, they have heard your religion preached these thirty years, and how many of them have believed?" "There

must be something not good about your religion, or the Burmans, who are capable of examining its claims and understanding its merits, would long since have followed your teachers." "We choose to wait." "Who have become Christians but the Sgaws?"

#### BURMESE BOARDING AND DAY SCHOOL.

Notwithstanding the unavoidable circumstances that have in some degree interrupted the progress of this school during the past year, it has had a larger number of pupils than in any previous year. Several of the older ones, who had been as long at their studies as was necessary, having left, their places have been filled by others—and the whole number attending is 118, of whom 38 have been boarders.

Mrs. Stilson died in August, after a long lingering illness. It can be truly said of her that "she hath done what she could."

The failure of Mr. Stilson's health made it necessary for him to give up the school at the close of September. Mr. Simons will have the temporary charge of it, until other teachers are appointed and sent out to relieve him.

#### BURMESE DAY SCHOOLS.

Four schools were noticed in the report for last year. In the months of June and July of the present year, two new schools were commenced. These are located in at such distances from each other, as to have one or more in each principal division of the town, one at Daingwoonpuin, two at Mr. Simons' house, one at Thahyagong, one at Tavoyzoo, and one at Mopoon. The station at Moung-Ngan's village is still unoccupied. A suitable person can now be had for that place, and he will be employed if the funds will admit.

A special effort has been made by the teachers to get more girls to attend the schools. Ten have entered the school at Mopoon. The one at Tavoyzoo is composed entirely of girls, under the care of a suitable woman, the wife of a native assistant. It has been promising from its commencement. The new school at Mr. Simons' house has a number of girls, as also the others.

The parents are favorable to their attending school, not so much that they may learn to read, as that they may learn to sew and make garments readily. It is deemed a desirable object to have girls taught to read as early as possible, before they can be of much service to their mothers; for they will then be deprived of the opportunity altogether.

#### KAREN THEOLOGICAL SEMINARY.

The twelfth term of this school was commenced on the 15th of April, and closed on the 14th of October; whole number of pupils thirty-four. One has died, a young man of great promise and

one of the best scholars in his class. He died in the triumphs of faith, and left as his dying legacy to his associates an exhortation, that as the ministers of Christ, they would prove themselves faithful unto death.

This school has accomplished for the cause, during the six or seven years of its continuance, all and more than its most ardent friends had ventured to anticipate. In the loss of Mr. Binney, however, it has sustained a shock, from the effects of which it will not easily recover. How the labor of giving instruction to these young men, till the return of Mr. Binney, or the arrival of his successor, is to be performed, seems difficult to foresee. For the last five or six years, the churches in the neighboring jungles have sadly suffered for the want of a more careful supervision on the part of faithful Missionaries. In Rangoon the churches have been brought to the verge of ruin, from a like cause.

#### NORMAL SCHOOL.

The present number of pupils in this school is fifty—thirty boys and twenty girls. It will be seen that the number of scholars is gradually increasing, and it should be added that the course of instruction is being enlarged; so that the labor of teaching in future years will be much greater than hitherto. If such additional help in the department of instruction as the future exigencies of the school shall demand can be obtained, no department of our Mission promises more good to the cause than this school.

The proficiency of the pupils in acquiring knowledge is beyond our most sanguine expectation, and we trust that their conduct in future years will continue to gladden the hearts of their friends and patrons.

#### SGAU KAREN BOARDING SCHOOL.

This school commenced April 15th, and closed the last of September. The Average number of pupils was ninety-four.

The pupils of this school have, as heretofore, studied more or less, reading, writing, geography, philosophy, arithmetic and surveying. The object has been, to give the pupils, as far as practicable, in connection with their ordinary studies, *religious* instruction.

Before the school closed, seventeen were baptized, and several others asked for baptism, who were advised thoroughly to examine themselves and test their character by the word of God, as, if they should give good evidence of a change of heart, they could be received by the churches in the vicinities to which they severally belonged. Since they returned to their jungle homes, we hear that three of them have been baptised by the pastor of the church at Chet-thingsville.

## Correspondence.

## THE DEACON'S OFFICE.

To the Editor of the Oriental Baptist.

DEAR SIR,—The nature of the Deacon's office has been more than once taken up by your correspondents, and I have read their remarks with interest in the hope of deriving from them light on some difficulties which appear to me to pertain to the subject. This hope has not been realized, for the writers have not discussed the questions I wish to see answered, but have apparently been content to adopt without enquiry the views commonly held on the matter by the bodies to which they belong. With your permission, I will state one of the points upon which I am anxious to gain satisfactory information.

Does the narrative in Acts vi. 1—6 record the institution of the office of deaconship? Most interpreters assume that it does. I am not satisfied that their conclusion is correct. I do not lay stress on the fact that the seven are not called deacons in the sacred text; because the duties to which they were appointed are called *διακονία*, in the 1st verse, and the discharge of those duties is spoken of in the phrase *διακονεῖν τραπεζαῖς*, in the 2nd; and I readily admit that as the apostles themselves, while they attended to these duties, were said to act as deacons (*διακονεῖν*), so those who were specially appointed to perform them were also *διακονοῖ* in the same general sense.\* But my reasons for doubting whether the seven were deacons in that special sense in which the name is given to a permanent order of church officers, are drawn from the consideration of the very peculiar circumstances through which the institution recorded in Acts vi. 1—6 was brought about. I will briefly state these. A Christian community numbering certainly not fewer than 6000 members (for before this

event "the number of the *μεν—τῶν ἀνδρῶν*—was about 5000,") had been almost suddenly called into existence, and largely endowed with the influences of the Holy Spirit. Many of these were strangers in Jerusalem, and must have been unprepared by supplies of money for any thing beyond a brief sojourn there. When therefore they were converted and led to tarry with the apostles, as it appears they did for some time, extraordinary means were needed for their support, as well as for that of the resident poor. Under the holy and generous influences which had been poured out upon them so abundantly, and perhaps too, in prospect of the speedy destruction of Jerusalem, the liberality of the church was equal to the demands of the occasion. "All that believed were together and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need." "Neither was there any among them that lacked: for as many as were possessed of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the apostles' feet: and distribution was made unto every man according as he had need." Thus the apostles held large sums for distribution and a very large number depended for subsistence upon their daily ministrations, and busied as they were in instructing the church, and preaching to the unconverted, they found the burden of such an office too heavy for them, and hence said to the church, "Look ye out among you seven men of honest report, full of the Holy Ghost, and wisdom, whom we may appoint over this business." Now there is no reason to think that any other church was ever placed in circumstances identical with these, and, therefore, the appointment of such officers could not be required for the same reasons. Had the number of the disciples not multiplied so greatly, it appears as though the apostles would have continued to superintend the distribution, both with ease to themselves and to the satisfaction of the people; and their language implies that the advice they gave related simply to the case before them: "Look out seven men...whom we may appoint over this

\* The reader may refer to Matthew xxii. 13, John ii. 5, Rom. xii. 4, xv. 8, 1 Cor. iii. 5, Gal. ii. 17, Eph. iii. 7, &c., for examples, some of them very curious, of the use of the word *διάκονος* in the general sense of servant or minister. All the instances in which the word occurs in the New Testament may be seen conveniently arranged in an article reprinted in the *Oriental Baptist* for April, 1850, p. 118.

business—ἐν τῇς χρεῖς ταύτης." If, indeed, the seven were deacons in the ecclesiastical or technical sense of the word, the modern apparatus of deacons in most of our churches is disproportionately large and cumbrous; for if seven men were competent to discharge the duties of the office in a church of probably as many thousand members in circumstances so very peculiar, and calling for such close attention, how many deacons can be needed

in a church of 50 or 100 members in ordinary circumstances?

The question as to whether the seven were deacons in the usual technical sense is important, because the duties of the deacon's office in general have been mainly deduced from those discharged by them. I shall, therefore, be glad if one of your able correspondents will satisfactorily answer it.

Yours, &c.

SILURIAN.

## Religious Intelligence.

### Home Record.

#### RECENT BAPTISMS.

*Jellalore.*—Mr. Phillips writes: "On Lord's-day, the 8th of February, I had the pleasure to baptize *three* native women, all connected with respectable families. Two of them broke caste about a year ago, and the other in October last. Several others are expected soon to follow their example; while a number of other families seem to be on the point of breaking caste."

*Barisal.*—Our beloved brother Page had the happiness to baptize *one* person, lately a heathen, at Dhamshar, on January 25th;—*fifteen*, seven men and eight women, at Digaliyá, on February 16th;—and *two* women at Suagaon, on February 20th. A very interesting account of the services connected with these baptisms, and of some of the persons baptized, will be found in a paper by Mr. Page in the Calcutta Missionary Herald for the present month.

*Agra, Cantonment Church.*—A correspondent writes: "On Wednesday evening, the 3rd March, *one* believer was added to this Church by baptism. Mr. Smith, of Chitaura, preached an interesting sermon from Mark xvi. 15, 16, and administered the ordinance, assisted, in parts of the service, by Mr. Lish. The candidate, before descending into the water, gave a statement of his Christian experience, and his reasons for the change his sentiments had undergone from Pædobaptism to the baptism of believers. The chapel was crowded.

"The last previous baptism in this chapel was that of *one* believer, by Mr. Smith, on the 1st October last. Mr. Smith took for his text part of Acts xi. 26.—'And the disciples were called Christians first in Antioch.'"

### JELLASORE.

(From the Rev. J. Phillips.)

SINCE my return from Calcutta I have been the greater part of my time among the people in the villages, not very far from home; and certainly never enjoyed my cold season labors more. The virulence of opposition has disappeared, and the conviction that Christianity is both *true* and destined soon to take the place of Hinduism seems strong and general. Cold indifference or open opposition used to meet us in almost every place we visited: it is quite otherwise now; zealous and deeply interesting enquiries and marked attention to the preached word, constantly cheer our hearts. I pretend not to predict the result, but certainly we never enjoyed more favorable opportunities for sowing the good seed. Very lately we took our stand under a banyan tree, near a temple of Mahadev, when the singing of a *gita* soon drew together a goodly number of hearers. One native brother gave a pretty full historical account of the creation, the fall, the promise of, and advent of the Saviour of the world. He ceased, and a second took his place. The attention was good. As a proof of this, when one asked, "Whence came sin?" he was at once silenced, not by the preacher, but by a chorus of voices, calling out, "You have heard all that before!" referring to the narrative of the first speaker. Proof was called for. "I brought forward the four evangelists as witnesses, and showed how their testimony was as conclusive now, as it could have been at first, this appeared satisfactory. One said, 'We will worship the gods no more.' Another asked, 'How are we to worship Christ?' A third, 'We never saw things in this light before.'"

# THE CALCUTTA MISSIONARY HERALD.

MONGHIYR.  
FROM THE REV. J. PARSONS.

*Jan. 28th, 1852.*—On the 17th inst. I was favored to return from a month's tour in the Bis-házári and Giddhaur districts, in which our native brethren, Sudin and Bandhu were my companions. Our Scriptures have previously been circulated in these districts, which lie to the S. W. of Monghyr, by having been distributed among the great number of ryats, who come into Surujgarha once a year, to bring the produce of their opium fields to be weighed at the godown there. Also, four years ago, brother Lawrence and Nainsukh visited the same district and preached the gospel of peace. We were gratified to find many traces of these efforts among the villagers; though, alas! none realizing our best and earnest wishes for the poor benighted heathen, which are that they might know and trust our all-gracious Redeemer to their everlasting salvation. Oh! how much do we need to have that power accompanying our words, which rendered effectual the command of Christ to Matthew, "Follow me." In our way, we spent about two days in the village of Surujgarha, a place where many evangelistic efforts have been made. We were pleased with a young man, who had had some intercourse with missionaries at Chaprah. He heard with candor our exposition of those points which most offend the Muhammadans, and called us to his lodging to read the Testament with us, that we might explain it to him. Not so satisfactory was our interview with the manlvi of the Maulanagar charity schools, who called us for conversation. After a lengthened discussion, which painfully showed how much more desirous he was to evade than to discover the truth, we found him as ready to treat the weighty concerns of religion with levity and jest, as the most ignorant of the rabble could be. At Massauna, we were visited by a very candid villager, who had lately returned from Jagannath, and who appeared deeply interested in

the truths which were communicated to him. At Gaus-ganj, was the only place where we experienced any considerable interruption in our labors, and that arose, not from any opposition to our message, but from the noisy mirth of a number of young men, who crowded around us, whenever we began to speak. At Deera, our tent remained parts of three days, during which we visited the neighboring villages. We were pleased, both evenings that we were there, with a number of the inhabitants coming just before sunset, and sitting near our tent, though the ether was very cold, till long after night-fall, to hear our discourse. The two largest villages we met with, besides Surujgarha, were Secundra, the residence of the zemindar of the Bis-házári district; and Jamui, a place having a considerable bazar, and an opium godown. In the former we spent two half-days, and in the latter four days, two in going and two in returning, and had, almost invariably, large and attentive congregations. In Jamui, we distributed many portions of the word of God. In returning, during the two days we were there, we had the opportunity of speaking not only to the people of the village itself, but also great numbers of persons from all the country round, who had come in to receive the usual advances on the opium cultivation, giving the village almost the appearance of a melá. Our distributions amounted to about 230 Scriptures and 200 Tracts, out of which two of the former were sent by cartmen, who requested them for relatives to villages farther south than our journey extended; and one, a Sanscrit Testament, I was pleased to have an opportunity of presenting to Rájá Jye Mangal Singh, and yet more pleased to hear afterwards, that he had been reading it. Now may the God of all grace pardon the imperfections of our labors, and condescend to use them for His glory!

## VISITS TO STATIONS IN THE BARISÁL DISTRICT.

BY THE REV. J. C. PAGE.

*March 4th, 1852.*—I have just returned from a visit to some of our stations; and think you will be pleased to learn some particulars about them.

## DHAMSHAR.

The first place I visited was *Dhámshar*. Here I spent four days (Jan. 22nd—26th). You may remember that it was here, just twelve months ago, two brothers with their wives renounced caste, and joined our little Christian community. Unmindful of the indignation, abuse, and outstretched broom of their own mother,—and braving the threatened opposition of the zamindár, they declared for Christianity, and were all but carried off by the zamindár's piadás, when our people rescued them. Their offence was not soon forgiven. More than one petition have they been obliged to present for protection. Their houses have been left alone, their mother has joined them, but their zamindár, a wealthy and influential man in these parts, has not ceased to annoy them. They have been waited for at markets, and watched in all their outgoings and in-comings, as though they had been thieves and robbers with the police after them. Every now and then, promises of condign punishment have been renewed,—and then bribes held out to them, if they would but return,—but all in vain. They have remained steadfast; and, on the evening of Sabbath-day, Jan. 25th, I baptized the elder brother, named Paban.

## SUFFERING FOR THE GOSPEL.

On the Friday previous, the good man, with his eldest son, an interesting little fellow, took some vegetables for sale to the neighboring bazar. There he was met by his old friends the piadás, and marched off prisoner-fashion to the chaudhuri's kacheri. "We have caught you at last," cried they. "So you have become a Christian, have you?" "I am a Christian," said Paban. Then followed sundry upbraidings, and railings, and threatenings; all which, however, failed to move the good man. Calmly he bore it all; telling his enemies that he was now in their power, it was true; they might do what they liked with him,—but they could kill only his body. "My soul," and twice he repeated it, "will go to my Father in heaven. That you cannot touch." "You are fined 25 Rs." cried

out one of the great men: this elicited only a smile. "Pull his ears," cried out another; but this was but gently done, and never disconcerted or angered Paban. "Take him off," was the next order; that is, being interpreted, Take him to the inquisition-like place where ryats are punished, and occasionally tortured. "Take me," said Paban; "but it is late in the day, so let my boy go home, for he must be hungry." No; father and son must go together. They were removed; but in five minutes a message came, to let the Christian go: and home he came at night, telling me that the devil had been after him trying to injure him. A significant question is now asked in the bazar: How was it a Christian was carried off to the kacheri,—and then dismissed unfined and unbeaten? We can answer this question. Would that the heathen could! I hope Paban's example will be soon followed by his wife and brother too. They all seem getting into the right way.

Our adult and children's schools at *Dhámshar* are well attended. A few men, women and boys have learned to read. One of those lately come amongst us, has given us a fine bit of ground for a chapel: and a chapel we must have. The last day I was in the village, I had a large congregation of *Mulhammadans*, who kept me speaking nearly two hours.

## AMGAON.

*Amgdon* was the next place visited. This is only an out-station, with seven families. Before seeing the people, I inquired of the heathen about them. "One thing we know," was the reply, "the Christians do not work on the Sabbath, but meet together to worship God. We cannot say we have seen any evil in them." I spent a day with the Christians, and had many Hindus and *Mulhammadans* around me all the time.

## KALIGAON.

Next I went on to *Kaligdon*. Here the people had long been very unsteady. Months ago, the native preacher was taken very ill, and was nigh unto death. He was forced to come away,—and there was no one to supply his place. Then, three or four families kept away from worship, talked of *Mahantism* as better than Christianity—that is,

sin better than obedience to the precepts of Christ. Soon the majority wanted neither Sabbath nor Scripture; neither Sáhib nor sarkár. So they dreamt that we would give them up, and let them do what they liked. I do not think, therefore, they were at first over-pleased at seeing my boats approaching their village. No one came out to meet me; but I pushed on, and spent four days with the offenders, reproving, expostulating, and teaching. Finally, they *all* promised to do better in future; to be regular at worship, observe the Sabbath, obey their teachers, and so forth. So I placed a school teacher from Digaliyá among them, prayed with them, and came away, indulging a hope that this station would now revive a little. But I fear I hoped too soon. The last accounts from the place were not favorable.

On the Sabbath afternoon, I had a large number of heathen, together with the Christian congregation. To them I spoke at length of the glory and greatness of Christ—how that He is Lord over all gods; and that the gods of the heathen are vanity. There was great attention; and after the service I ascertained that what was said was understood by all, perhaps *felt* by some.

## GHÁGAR.

*February 10th.* Left home again for Ghágar. On the way we stopped at a market place, and had a goodly number of hearers, to whom John and I spoke for an hour. The sun was so hot, and there was not a tree even to shade us, that I was obliged to finish sooner than I wished. The number of men able to read was rather surprising. They seemed all poor villagers, but yet managed to read our tracts, and were glad to get them.

## CRUEL PERSECUTION.

Late at night two of our people from Mádrá came on board, with a letter, stating that some ryats of Bábu Rám Ratan Ráy had seized our native preacher Adam, and beaten him most unmercifully. The following day we reached Ghágar, when I sent for Adam. In the afternoon he came, attended by all the Christian men in the village, by way of escort! He had been beaten very severely, had marks of sticks all down his back, and had managed to walk so far with great diffi-

culty. It seems that the previous Tuesday morning while Adam was going into the village (Mádrá) to collect the children and others who attend school, six men, ryats of the Bábu's, stopped him and told him to call on the Rájá (Bábu Rám Ratan) to save him! This, of course, he would not do. So they seized him by the hair, knocked him down, beat him to their hearts' content with *lúthís*; and then dragged him to a ditch, where they left him senseless and hopeless. For all this treatment I could discover no reason whatever. The Bábu's gomáshutás could assign none; for three of them came to me, asking me to make up matters, promising to send the offenders to me that I might punish them,—and asserting that the assault had been made without their orders or knowledge. However, as I could not believe that ryats unencouraged by their superiors are so bold and lawless, I would not listen to them; but sent Adam that night to Barisál to petition the Magistrate. How far we shall get justice remains to be seen. But if the offenders escape, matters shall not end. The fact is, this is the *third* time Ratan Bábu's people have seized our native preachers, and ill-treated them; and we must not put up with such things.

## DIGALIYA.

On Thursday morning, the 12th, our people from Digaliyá came for me, and dragged me and my goods in several little dingis through mud and water, a distance of three good miles. The heat, the stench of the mud, and the disagreeable motion of the dingi made me feel quite ill. I was glad, about 11 o'clock, to get into the chapel. Here all was neat, clean, and tidy. The first thing that struck me, was a pretty little round golá which the people had just finished. Poor as they are, they left their fields, and gave about 12 Rs. of labor towards this object, and that most cheerfully. The paddy deposited here (now nearly 300 maunds) is for the relief of the sick and helpless by gifts, and the people generally by loans, in times of want. We have similar, though smaller, golás in nearly all the stations. The Circular Road Church and the Native Christian Social Advancement Society have generously and considerably helped us in this matter: and to them I would renew our thanks.



At Digaliyá I spent five pleasant days, having worship with the people twice a day, examining candidates, attending to the schools, &c. On Sabbath the 16th, I had a congregation of 147 adults crammed within the chapel, with nearly 50 little ones outside. After each service the people were questioned about the sermons, and were able to give a tolerable account of them. In the evening I had some Hindu hearers.

#### BAPTISMS.

On Monday, after a long examination, we received *fifteen* persons for baptism, seven men and eight women. They had all been candidates for twelve months, some for eighteen months. Their answers to the numerous questions put were very satisfactory. The testimony given by the native preacher and members generally, concerning their changed characters and consistent lives, was most decided and pleasing. It was with both joy and fear that I agreed to baptize them. Yet, after what I had heard and seen, I could not help asking, "Can any man forbid water that these should not be baptized?" &c. At sun-set I immersed them in an adjoining tank, and loudly did we sing that evening:—

নিজ রাজ্য বাড়িও হে কৃপায়, &c.

At night we had the Lord's Supper together, and I do not remember to have been engaged in a more solemn service. One of those baptized is a very old, blind man. He seemed nevertheless the happiest of all. "I have no other wish," said he, when told that he was accepted by the church, "but to obtain a little refuge at the feet of Jesus Christ:—to lie at his feet is all my desire." When baptized, I asked him how he felt? "Full of joy in Jesus Christ," he answered. *Ten* of the rest, six women and four men, are from our adult classes, and are able to read the New Testament; so that we see, with no little gratitude and pleasure, the fruits of our efforts to get *all* our people, old and young, to read God's own Book. And more fruit God will give us; and more humble praise will we pay to Him!

There are now twenty-eight women, ten men and nineteen boys attending school in this village. Of these, thirty-one have learned to read with more or less fluency.

#### BROTHERLY KINDNESS.

It often happens that sickness, or the

want of bullocks or seed, prevents a poor man from cultivating his field, and thus leads to misery all the year through. Well, to prevent the occurrence of such distress, our Digaliyá people have, untold by me, formed themselves into various bands, agreeing to bear the burden of the weak, sick, and helpless, and prepare and sow their land for them. This shews no little union and love among them. Indeed, several little things of this kind I might mention, all which tend to shew that the station is blessed of the Lord.

#### PAKHAR.

On Tuesday the 17th, I had engaged to go to *Pákhár*, an out-station of Digaliyá, but said I could not sit in a dingy and be dragged through the mud,—it made me so sick. So the men from *Pákhár*, after spending Monday evening with us, set to, after midnight, and worked hard till morning, filling up all the broken parts between the ridges of the fields, so that I might be able to walk to their village, a distance of three miles. Then they came for me, took what things I required, led the way, and now and then carried me over places which, with all their trouble, were too wet and muddy to get over dry-shod. After 12 o'clock I attended to those who were learning to read, saw how far each had got on, how much all knew of the First Catechism, and so forth. Though there are only twelve families here, there are thirteen women and eight men learning. Next we had worship together; and then proceeded to speak to the heathen, who had mustered full 200 strong to see the *Sahib*, and hear what he had to say. With them we were engaged till evening. At night again the Christians came, and the heathen came, and the day's work was renewed. I wished much to stay a day or two longer in this village, but other places were wanting me; so, on Wednesday morning, I returned to Digaliyá, and found the people from *Mádrá* had come for me.

#### MADRÁ.

Thursday 19th, went to *Mádrá*. Here I staid but two days, but was obliged to sit up till much after midnight to make up for the shortness of the visit. This station is improving, though it is not yet which we would like it to be. There are twenty-two women who come to school three mornings in the week; but no men. The names of a few candidates for baptism were men-

tioned, but I thought it better for them to wait a little longer. The congregation was very good both times each day.

• STAGAON.

Saturday 20th, proceeded to *Suágá-on*. It was night before I got to the village, hungry and worn-out. On Sabbath-day, we had more than the chapel could hold. There was much attention to the preached Word. On Monday we received *five* women who had long been anxiously desirous of baptism. One of them has learned to read, and has grown considerably in knowledge. On Tuesday evening I baptized them in a tank far from the chapel; the heathen from the neighborhood and several brethren from other stations, quite surrounding us. Oh, may all

those thus confessing Christ, be kept by his mighty power through faith, unto salvation. *Suágáon* is now in a much healthier condition than it ever was. I hope things will daily improve. Five women, ten men and three boys can read. Others are learning.

Thus ended my two visits to the stations.—Will not the reader join me in thanking the Lord for the tokens of his favor so evident among some of our people? Will he not join in prayer, too, for each one of these little churches, that it may be kept pure, and be greatly increased: and for the heathen and Muhammadan, too, that they may turn to Christ? Pray, reader, pray, that Christ's kingdom may come and his will be done on earth as it is done in heaven!

## DINÁJPUR.

FROM THE REV. H. SMYLIE.

February 16th, 1852.—We are now at Chinit. In this direction we have been as far as Goriyá, a large market ten or twelve miles nearer the hills. Many respectable Musalmán families received us affectionately. "What shall we do when you go?" is here a common saying. "We trust you will soon come here again: and when you come, don't forget our house. If you would leave Paul with us, we could at least give him a house." We are about forty miles in a direct line from Dinájpur. This, however, can give no idea of the ground gone over, because we go from house to house, and door to door, wherever our tent is, north, south, east and west.

The other day I called on two respectable farmers. On entering the first house, I observed the New Testament lying very near the couch on a *morá*. When the man came in, the first thing he did was to take the book, and request us to explain something to him. By this I had an opportunity of seeing that the book had been well worn during the few months he had had it.

The same day I called at Pirú Baniyá's; he did not observe we were coming till we were immediately by his seat. He was deeply engaged in

reading the New Testament. On looking up and seeing who had come, he said "It is a wonderful book!" He then told us of a boy, who, he said, was for ever reading our books. At the moment the boy came in, and Pirú ordered him to read a chapter. The other day, after a good deal of warm argument, he said: "Well, after all, what is the use of all this, I still need a new heart, and the Qurán cannot tell me where to get it?"

While our tent was at Kánta-nagar and Birganj, we had daily visits from two very interesting Hindu youths. Sometimes it happened we had gone out among the villages before they arrived, yet they would follow us through all our wanderings, jungle, plain, or paddy fields, till they found us. This they did, because, as they said, "When you go into Dinájpur we shall not be able to get instruction more than once or twice a year. We will, however, go whenever we can find time."

Some on reading the above may be led to suppose, we should have multitudes immediately converted. With all their profession and appearances they still hold on to their old notions; lame and limping to be sure; and I hope this lameness will increase.

## CALCUTTA AUXILIARY BAPTIST MISSIONARY SOCIETY.

THE Thirty-first Annual Meeting of this Society was held in the Baptist Chapel, Circular Road, on Thursday evening, March the 4th. The Rev. A. LESLIE opened the service by giving out the 156th Hymn of the Selection:—"All hail the power of Jesus' name, &c." and by reading the Scriptures and prayer. M. WYLLIE, Esq. then took the chair, and after a few introductory remarks, called upon the Rev. J. WENGER to read the Report. We present a copy of this document, somewhat abridged, but are obliged for want of space to omit giving an abstract of the speeches delivered at the meeting.

## REPORT.

The labors of the Missionaries have been continued at nearly all the stations without any material interruption. Some of them have passed through seasons of affliction, and one, Mr. Smylie of Dinajpur, has been deprived of the companionship of his life; but all are enabled to adopt the language of the prophet: "It is of the Lord's mercies that we are not consumed, because his compassions fail not."

In one respect the history of the past year is of a depressing character. The losses which the churches have sustained by death, withdrawal, or exclusion, have been more numerous than usual, and have not been adequately supplied by conversions from among the ranks of the world and of idolatry. It becomes us to lay to heart a fact so melancholy in itself, and so evidently intended to call for self-examination and humiliation before God. At the same time it should ever be remembered that those who die in the Lord, are not really lost to the Church of God, but promoted from a lower to a higher rank in His service. And we have to acknowledge, with gratitude to God, that conversions have not been entirely wanting. Not to mention other places, a remarkable awakening has taken place in the district of Comillah or Tipperah. Some Hindus of that district, who heard the gospel and obtained tracts some years ago either at Chittagong or at the Sitakund melâ, received such deep impressions that in the course of the last rainy season they sent a deputation to Mr. Johannes at Chittagong, avowing their readiness to profess the gospel, and soliciting further instruction in the principles of Christianity. So bold a step at once provoked persecution, in consequence of which the great majority of them drew back, but a remnant had the courage to abide by their determination, and, of these, thirteen have since been baptized, and have manifested a pleasing degree of steadfastness, notwithstanding the very trying persecution to which they have been and still are exposed. It is a very encouraging fact that this awakening can be traced mainly to the impression produced by a tract, called "The True Refuge," and composed by the late Mr. W. H. Pearce,—a tract which has often before been highly honored in a similar manner, and by which that lovely follower of Christ, "being dead, yet speaketh." One of the inquirers who had borrowed it from a neighbor, was so struck with its contents that he delayed returning it, until he had copied it out from beginning to end, and thus secured to himself the perpetual possession of a highly valued treasure. Proofs such as these, that the heaven of divine truth is at work among the mass of the population, are not altogether of rare occurrence, and constitute one of the most hopeful signs of the times. In the Jessore district, for instance, Mr. Parry recently discovered that a company of Brâhmans had for some time past been in the habit of meeting regularly among themselves, for the purpose of reading the New Testament in a spirit of serious enquiry, and that they were pretty well acquainted with the facts of gospel history, and the leading features of Christianity. It is well known that even at Calcutta the Hindu population has become alarmed at the progress of Christianity, and that in May last a numerous meeting of Hindus was convened expressly for the vain object of stemming the advancement of the Redeemer's kingdom.

Before proceeding to take a survey of the various departments of labor, the few changes which have taken place in the distribution of our missionary strength, require to be mentioned. Shortly before the last annual meeting, Messrs. Bion and Supper were added to the mission. Since then, Mr. Bion has been appointed to Dacca, where he is laboring conjointly with Mr. Robinson; and in December

last Mr. and Mrs. Supper took up their abode at Bishtupur, on the Diamond Harbour Road, and in the vicinity of Narsikdarchoke. In the North Western Provinces, Mr. Phillips during the rains left Saugor, and after remaining some months at Agra, went back to Muttra, his old station. Mr. Williams has for the last six months resided at Cawnpore, and is likely to remain there. Saugor will not again be occupied by the Baptist Mission. Mr. Makepeace is expected to return to India in May next, accompanied by Mr. Jackson, late of Falmouth; but it is intended that both shall remain at Agra; Mr. Jackson as pastor of the English church, and Mr. Makepeace as a missionary to the heathen.

## CALCUTTA.

I. The work of PREACHING THE GOSPEL TO THE HINDU AND MUHAMMADAN POPULATION of this city has been carried on throughout the year by Messrs. Aratoon and DeMonte, and by Kailas Chandra Mitra and other native brethren, and occasionally also by Mr. W. Thomas, Mr. Pearce and others. The chapel in Jan Bazar, rented by this Society, has been open nearly every day, and frequently twice a day. Audiences ranging from forty to upwards of a hundred persons have often been addressed in various thoroughfares, both of the city and of the eastern suburbs.

In this department of labor the brethren connected with the *Native Baptist Missionary Society* have rendered very material assistance to the cause. Their exertions during the past year have been marked by a very pleasing degree of perseverance, energy and self-denial.

II. The operations in TRANSLATING, PRINTING, AND DISTRIBUTING THE SCRIPTURES have been perseveringly continued.

1. In the *Hindustani* language, an edition of the New Testament, in the *Arabic* character, was completed some months ago; but that in the *Roman* character is still in the Press. This department is superintended by Messrs. Thomas and Lewis.

2. The reprint of the *Persian* New Testament, edited by Mr. Lewis, has also been completed.

3. In the *Bengali* language, the second edition of the Old Testament was completed in September last, and the revised edition of the New Testament, uniform with it, has been printed nearly to the end of 1st Corinthians. In this department, Mr. Wenger is assisted by Mr. Lewis.

4. In the *Sanscrit* department, superintended by Mr. Wenger, the progress has again been slow, because his time has continued to be occupied mainly with the revision of the Bengali version. Nevertheless, the revised edition of the *Sanscrit* New Testament was completed in October last, and the printing of the Old Testament has advanced to the 15th chapter of the 2nd Book of Chronicles.

As no portions of Scripture smaller than the entire New Testament were printed during the year, the number of volumes which have left the Press, does not exceed 10,000; but the number issued from the Depository for distribution has been 32,371.

These operations in translating, printing and distributing the Scriptures continue to be supported by friends in England and America, as well as in this country. A special report concerning them will shortly be published.

## EDUCATIONAL LABORS AT CALCUTTA.

1. The *Benevolent Institution*, which is not directly connected with the mission, has been attended throughout the year by about 240 children, of whom about 75 are girls.

2. The *Christian Institution* at Intally, under the superintendence of Mr. Pearce, is attended by about 80 boys, the great majority of whom are Hindus. The Ladies' Auxiliary Society has continued to collect the funds necessary for defraying the current expenditure of this school.

3. It was mentioned in the last report, that the *Native Christian Boarding School for Girls*, superintended by Mrs. Pearce, which amidst various changes had existed for eighteen years, was closed at the commencement of 1851. Various measures for establishing another in its stead have since been under contemplation, but hitherto without any practical result. Mrs. Pearce's day-school for native Christian girls has been kept up throughout the year and numbers about 12 scholars.

4. *The Native Christian Boarding School for Boys*, under Mr. Pearce's superintendence, has been revived, and numbers about twelve boys, who receive instruction in the adjoining Institution.

#### CHURCHES IN AND NEAR CALCUTTA.

In our last report it was stated that the ten churches connected with the Calcutta and Haurah Missions contained 563 members; but a revision of the church-books has since shown, that this statement was too high, and that the real number only amounted to 550. It is with feelings of sorrow that we now report that at the present time it only amounts to 526.

Among the other eight stations in Bengal Proper, which are occupied by the mission, there is one, viz. Jessore, concerning which no full statistical details\* have come to hand. Leaving this, therefore, out of consideration, there remain seven other stations, viz. Serampore, Cutwa, Birblum, Dinájpur, Barisál, Dacca and Chittagong. At the commencement of last year, the churches connected with these seven stations contained 461 members; at the commencement of the present year, they contained 471. But it is deserving of attention that among these seven stations there are two, where the number of baptisms has been unusually large, viz. Dacca where 15, and Chittagong where 17 persons have been baptized. If these two places had not been so favorably distinguished, we should be compelled to report a very considerable decrease in the number of our church-members throughout Bengal.

It is sad to have to record such fluctuations in the history of our churches. We must, however, be prepared for them, and with a firm faith rest upon the promises of our God. There can be no doubt that in other respects we have many things to encourage us; such as the increasing attention paid to the gospel by the heathen, and the growing intelligence, liberality and morality of the native Christians. The two districts of Jessore and Bakarganj contain very nearly 400 native communicants; and in the latter district alone, the nominal native Christian community, connected with the Baptist Mission, numbers 1250 persons of all ages. The work of God is a work of faith; and faith is exercised, strengthened, and rendered victorious by trials. The Lord's exhortation to his servants is: "Be ye stedfast, unmoveable, always abounding in the work of the Lord, knowing that your labor is not in vain in the Lord."

#### FUNDS.

On the 29th of March there was a debt to the amount of, .....	493	15	5
The expenditure from that date to the 31st December 1851, was,...	1564	7	3
	2058	6	8
The receipts have been,.....	2112	12	0
Leaving a balance in hand, Dec. 31st, 1851, of .....	54	5	4

The 1st Resolution, "That the Report, an abstract of which has now been read, be adopted and printed, and that it be circulated under the direction of the Committee," was moved by the Rev. J. W. YULE, and seconded by the Rev. J. ROBINSON.

The 2d Resolution, "That the following Gentlemen constitute the officers and Committee of the Society for the ensuing year:—*Treasurer*,—Mr. I. B. BISS; *Committee*,—Rev. Messrs. ARATOON, LESLIE, MORGAN, PEARCE, SUPPER and THOMAS, and Messrs. J. S. BISS, J. L. CARRAU, P. H. HOLMES, W. H. JONES, F. DE MONTE, J. RIDDLER, S. F. SEYMOUR, W. THOMAS, and S. G. WYATT; *Minute Secretary*,—Rev. C. B. LEWIS; *Cash Secretary*,—Rev. J. WENGER," was moved by the Rev. J. MULLENS, and seconded by the Rev. T. MORGAN.

The doxology was then sung and the benediction pronounced.

The meeting was remarkably well attended, and the speeches were excellent. A very high degree of interest appeared to be excited, and the collections were good. We hope that the impressions produced by the meeting will be permanent, and that the Society may enjoy more liberal support during the present year than has of late been afforded it. A large field for enlarged labor is open to it, but the means at its disposal are hardly equal to the support of its existing agency.

\* 21 persons were baptized in Jessore: the total number of members must be nearly 220.

# THE ORIENTAL BAPTIST.

MAY, 1852.

## Obituary Notice.

### NOTES OF A SERMON

PREACHED IN THE CIRCULAR ROAD CHAPEL, CALCUTTA, ON THE OCCASION OF THE DEATH OF MR. JOSHUA MARDON ROWE, WHO DIED AT AGRA, MARCH 26TH, 1852, AGED 21.

John xiv. 28. "Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I."

THE Saviour when he spoke these words was just on the eve of being crucified. He had told his disciples that he was about to be parted from them; and they, in consequence, were in great distress of mind: "And now I go my way to him that sent me: and none of you asketh me, Whither goest thou? But because I have said these things unto you, sorrow hath filled your heart." With the view of comforting them, he uttered the long discourse of which our text is a part.

The first part of the text ought, in all probability, to be connected with the last part of the preceding verse: "Let not your heart be troubled, neither let it be afraid: ye have heard how I said unto you, I go away, and come again unto you." He had repeatedly told them that he was to be apprehended and crucified; and this was in every way calculated to trouble them and make them afraid. But his words, "I go away," were fitted, in a great measure, to relieve them from their trouble and fear; inasmuch as they indicated, that his death was to be thoroughly voluntary. He was to "go away;" he was not to be "driven away." His departure was to be his own act; for he had power to lay down his life, and he had power to take it again. The whole thing, therefore, being one of his own pleasure, his disciples ought to have been more willing than they apparently were, to allow him to proceed.

And still more ought they to have dismissed their trouble and their fear since he had also told them that he intended to return to them: "I go away, and come again to you." They were not to be separated from him for ever. They might not, indeed, understand what sort of a "return" was intended, nor when it would take place, seeing that the departure spoken of was a departure through the gate of death. But still, since a return was talked of, they ought to have held by this, as a support against the trouble and the fear which was pressing them downwards.

But not only does the Saviour remind them of that which should be as an antidote against their trouble and their fear; but he mentions to them a fact which he says ought to make them to rejoice: "If ye loved me, ye would rejoice, because I go unto the Father; for my Father is greater than I." When Christ called God his Father, it was in that peculiar way which led all the Jews to understand him as claiming equality with the Father in his every attribute and perfection. When, therefore, he said to his disciples, that his Father was greater than himself, they did not understand him as meaning that he was inferior to the Father in Deity. All that they could understand by it, and all, no doubt, that they did understand by it, was, that at the time at which he was speaking, the Father was, as it regarded

*condition*, greater than the Son. The Father was then in the heaven of heavens, surrounded by holy angels, admired and honored, and in every way the ever-blessed and the ever-happy God; whilst the Son was in this lower world, encompassed by wicked men and devils, despised, dishonored and hated, and just as miserable as the reproaches and sins of men could make him. To go, then, to his Father, was to go from a woeful condition on earth to all the glory and happiness of God in heaven. And surely it might have been expected, that if his disciples really loved him, they would have rejoiced in this. We all feel glad when any one whom we heartily love is exalted and blessed: "If ye loved me, ye would rejoice, because I go unto the Father: for my Father is greater than I."

And here, perhaps, it may be said, Does not the Saviour's language in the text, when taken in connection with the trouble and sorrow of heart of the disciples, seem to imply that they did not love him? No; his language here, whatever it may seem, does not really imply this. He knew full well that they were passionately fond of him, and that it was just because of the strength of their love to him that they were then in so much distress of mind. But it is likely that his words were intended to convey some such idea as this,—that whilst they were not wanting in love to him, they were wanting in consideration for him. They did not sufficiently consider the great difference that there would be betwixt his condition in heaven and his condition on earth; for if they had, they would have rejoiced, because he was going to the Father, seeing that his Father was greater than he: and to dwell in a father's house is to partake of all that belongs to the house.

And if the thought of the exchange made by Christ, of earth for heaven, and of suffering for glory, was a reason for joy, will not the same reason stand good in the case of any of our friends by whom, there is every ground for believing, an exchange of the same kind, though less in degree, has been made? Who that knew the young friend, the loss of whom this church, as well as his own immediate relations, has sustained, can doubt, for a moment, that he was a true child of God, and that consequently he has gone to be the

possessor of a greater and happier condition than was his lot upon earth? And who that loved him, and that considers this, is not inclined to rejoice that he has gone unto the Father?

Although, as it regards conduct, he had from his very childhood been strictly moral,—a circumstance which is to be mainly attributed to the care, the example, and the instructions of pious parents,—yet it was not till some time after he had left his home that he, as he believed himself, was made a subject of the converting grace of God. But though this was the case, who can doubt that his conversion was just the springing up of that seed which had been sown in his heart by his beloved parents, and watered by their prayers? The great change took place, as he himself said, after he came to Calcutta, some four or five years ago: and in giving an account of it, his statement of the workings of his mind on the occasion, and of what brought peace and healing to his soul, was so simple and satisfactory that none who heard it could entertain the smallest doubt of his having been made a subject of saving grace. And the whole of his subsequent career has been one unbroken testimony to the truth of the narrative then given.

Shortly after he had reason to believe that he was born again, he came meekly forward and offered himself for baptism and membership with this church: and you cannot have forgotten his humble and pious demeanor on the occasion. And truly he was, from the beginning to the end, a most consistent member. His place in the chapel, unless when he was sick, was never unoccupied either on the Sabbath or on the week days. The prayer-meeting, too, was the place of his constant resort; and most readily did he take his share in leading the devotions of the audience whenever he was called on to do so. And though by no means a fluent speaker, yet how pleasant were his prayers! Great humility, fervor and simplicity characterized them; and what used to strike me very much in them was their resemblance to the prayers of an aged Christian. Whilst wondering at this peculiarity, it never entered into my mind, that he was fast maturing for the eternal world: but now that he has gone, I can fully account for *that* in his prayers which used to make me wonder so much,—

he was ripening for heaven. For a considerable period, too, he was a constant and diligent teacher in the Sabbath school; and it was his most anxious desire that he should be yet more extensively employed in the work of the gospel.

His conduct, too, in the world, as well as in the church, was such as became a Christian. Most studiously did he avoid the society of light and trifling young men,—never seeking their company, and never identifying himself with them in any way or in any place. Diligent in business, he gave, I have reason to know, satisfaction to his superiors. Truly innocent in his words and ways, I do not believe that he knowingly caused a pang to a human being. Though by no means deficient in sound sense and observation, yet the simplicity of his air, and the guilelessness of his speech were sometimes almost amusing. Humility clothed and adorned him: you could see it in his countenance and in his whole manner. Though not devoid of attainments, yet he never displayed them: you found them out rather from those immediately connected with him than from himself. And as for pushing himself into notice, he was the very reverse of this: he almost hid himself.

His health having greatly declined during the last rainy season, it was deemed advisable that he should for a time visit his home at Agra. He, therefore, towards the close of the year, returned to the house of his parents; and he returned to it in a new character, even that of a new creature in Christ Jesus. A number of the pious people of the place, among whom were two ministers, were so struck with his piety, his simplicity, his transparency, and his devotedness, that they of their own accord came forward, and proposed to him an entrance upon the work of the ministry in the mission-field, designing to support him by funds collected among themselves. On being made acquainted with the proposition, I rather dissuaded him from the undertaking, telling him that I thought his want of fluency in speaking, together with a timidity which physically belonged to him, unfitted him for a public speaker; and that, therefore, he was more likely to be useful as a private Christian than as a public one. But deliberation on the part of mortals was not required. Whilst the mat-

ter was yet in abeyance, God himself decided it by suddenly taking him away to serve in heaven. During the few hours of his illness he gave the most satisfactory evidence that he died full of the faith and the hope of the gospel.

Here, then, as I think, we have a striking proof of the efficacy of divine grace,—grace for which, if we have hearts at all, we must magnify and praise the name of the Lord. Loudly does his example speak: and to whom does it chiefly speak? It speaks chiefly to young men; and to them it shews in a very particular manner what it is possible for them to become: and it also for ever refutes the saying, *that young men must be young men*, that is, that they must be abandoned to folly and sin.

And was our young friend, *because of* his religion, a melancholy and moping person, incapable of enjoying life, and always exhibiting unhappiness in his face? None, I believe, ever saw him otherwise than in a cheerful and happy mood, enjoying what was pleasant, rational and innocent, and that with as much zest as it was possible for any one to do. In fact, he seemed to be the possessor of an unusual measure of real happiness. Every thing seemed to please him. He had no fault to find with any person or with any thing. The world in which he dwelt was to him God's world; and the people among whom he dwelt were God's creatures: and he was disposed to be pleased with both for the sake of Him to whom they belonged. He was, therefore, an ample refutation of the stale objection that religion disposes a person to melancholy, discontent and fault-finding. True; you sometimes find these in some who make a profession of religion; but it is not religion that produces these: it is the want of religion that produces them. The gospel of Christ is designed to be an antidote against melancholy and discontent, and to infuse into the soul a spirit of the most liberal and benevolent kind. Those then who are, in deed and in truth, the followers of the ever-happy God must be the partakers of a great measure of happiness; and as happiness is diffusive, every heart so disposed must have its felicity increased by the presence and company of the sincere and humble followers of the Lamb.

A. L.



## Theology.

### DEATH, THE LAST ENEMY.

The last enemy that shall be destroyed is death."—1 Cor. xv. 26.

WE now live under the mediatorial government of Jesus Christ. He is the Lord of all; and all men are placed under his authority. His authority extends beyond the human race, for it is decreed, that every knee shall bow to him,—every knee in heaven, every knee on earth, and every knee under the earth, i. e. in the world of departed spirits. But there are enemies that oppose the authority of Jesus Christ, and refuse to submit to him; these enemies must be destroyed; whether they are fallen angels or wicked men, destruction awaits them. "For this purpose was the Son of God made manifest, that he might destroy the works of the devil." Jesus Christ must reign till he hath put all enemies under his feet. Death is among the enemies, and he too will be destroyed. "The last enemy, that shall be destroyed is death." It has been observed by many, that this passage is incorrectly translated, and that the words should run thus. "Death, the last enemy, shall be destroyed." The words as they stand in our version, imply that there are enemies, which will not be destroyed; but such a sense is inconsistent with the context, and with the whole tenor of the Scriptures. The passage therefore should be rendered as above: "Death, the last enemy, shall be destroyed."

Let us now consider what the apostle here says of death. He says, that it is an enemy—that it is the last enemy,—and that it will be destroyed.

I. Death is an enemy.

1. Death is an enemy, because he destroys our bodies. The destroyer of our bodies, is most evidently an enemy; we cannot view him in any other light. He, that deprives us of a limb, a leg or an arm, is an enemy; he that takes away a finger, or but a joint of a finger,—he that destroys the smallest part of our bodies, must be considered an enemy; how much more then, must he be considered as an enemy, who destroys the whole body? If it is very distressing to lose a limb, or even the smallest part of the body; how distressing then to think of the whole body as being lifeless, and turning to dust in the grave! Our

bodies are a part of ourselves; we do not wish to lose them; the loss is a punishment inflicted upon us for sin. How much better to go to heaven at once, in our bodies, if we could do so, than to be separated from them for hundreds or thousands of years! Some have already been deprived of their bodies for several thousand years; and how much longer they may have to sustain that privation, we cannot tell. We grant, that saints are happier after death, in a disembodied state, yes, far happier, than they would be here, for it is gain to die; but they will be much happier, when they receive their bodies again, at the resurrection.

2. Death is an enemy, because he deprives us of all that we love on earth.

We should certainly consider him an enemy, who might deprive us of any part of our property. The thief who steals our money, we consider an enemy; and we think the same of him, who unjustly deprives us of our lands and houses. And if any one were to deprive us of our wives and children, either by killing them or making them captives, what should we say of him? Should we think him a friend? No! we should consider him our bitterest enemy. But death takes away all; there is nothing that he will leave to us. "We brought nothing into this world with us; and, it is certain that we can carry nothing out." Thus, death causes the loss of every thing that we love on earth. All must go; and the reflection is peculiarly distressing to those, who have nothing but what they possess on earth. Christian, you may let all go without much distress, for you will be more than remunerated when you enter another world.

3. Death is a universal enemy. Other enemies have specific objects of their hatred, and on these objects they vent their malice, while other men remain uninjured. Nations, that are at war with each other, seek each other's injury, while they leave other nations unmolested. But death attacks all nations; he is the enemy of

all the inhabitants of the earth. He attacks every country, every city, every town, every village, every house. He assails every individual of the human race, and every one must fall before him.

4. Death is an enemy, from which none can escape. You may bribe some enemies, and you may escape from others; but death takes no bribes, and from him no one can escape. The rich must yield to him as well as the poor. The prince's palace is as accessible to him, as the poor man's cottage. "Not one of them, who trust in their wealth, and boast themselves in the multitude of their riches, can, by any means, redeem his brother, nor give to God a ransom for him, that he should still live, and not see corruption." It is God's decree, that man must die. "It is appointed for all men once to die," and after death, there will be a judgment. You may employ the most skillful physician, and take the best medicine; but still, you must die. You may select the most salubrious spot on earth for your residence, where you may breathe the purest air; but still, you must die. You may have the strongest constitution and may far exceed the common age of man; but still, you must die. You may long outlive all your contemporaries, and be an ancient among moderns; but still, you must die.

5. Death is an enemy, from whom we are at no time safe; and an enemy who introduces many into eternal misery. Nothing is more certain than death, yet nothing is more uncertain than the time of our death.

"The rising morning can't assure,  
That we shall end the day,  
For death stands ready at the door,  
To take our lives away."

Some arise in health in the morning, and close their eyes in death before the sun comes to the west. Some lie down in health at night, and never see the rising sun. Then, "Boast not thyself of to-morrow, for thou knowest not what a day may bring forth." If any wish to repent, let them repent to-day, for to-morrow may be too late. Many are counting on long life, and great happiness; but to some individuals among them, God may be saying: "Thou fool, this night shall thy soul be required of thee."

"How dreadful must thy summons be, O Death!

To him, that is at ease in his possessions,  
Who, counting on long years of pleasure  
here,

Is quite unfurnished for that world to come."

We must not shut our eyes to what is, in many cases, the awful result of sudden death. A man is snatched away from earth, and all its pleasures, and plunged at once, into a state of misery. This awful result is not limited to heathens and Muhammadans; for many that are called Christians, we have reason to fear, will meet the same fate; being here on earth in health and spirits one day, and the next in the world of misery. A profession of Christianity will not save us; many who bear the Christian name are dead in trespasses and sins, and live in the utmost danger.

6. Every man should think of a preparation for death. We should turn from our sins and believe in Jesus. This preparation is soon made, when men are inclined to make it. No long course of penance is required; no great length of time spent in reformation, is needful: reformation will follow, as a matter of course when the mind is in a right state. It is faith in Jesus, that turns the scale; it is by that, that we are brought into a state of safety. Was not the Philippian jailor, at midnight, a great sinner, in heart a suicide, and most unprepared for death? And was he not in the morning, a believer, a saint, and quite prepared for death? Thus, between midnight and the rising sun, this work of preparation was performed; and what was the process? There was not, you see, any long course of penance, nor any long time spent in reformation, for in a very few hours, the work was done. How then was this preparation effected? In the interval between midnight and the rising of the sun, he had believed in Jesus: this is the whole secret. He, that would prepare for death, as quickly as possible, must come at once to Jesus Christ, and trust wholly on him. "Believe on the Lord Jesus Christ, and thou shalt be saved." Come then, without delay, to postpone this preparation is most dangerous. Let not health and youth deceive you. We may be in youth and health to-day, and in the cold grave to-morrow. Let not our anxiety about the world, cause us to delay this preparation. What will earthly things be to us, when

death comes? Let us "seek the Lord while he may be found, and call upon him while he is near:" to-morrow may be too late to pray.

#### II. Death is the last enemy.

This is spoken relative to the Christian, for it is not true of the wicked; death is not the last enemy of a wicked man, for misery, eternal misery, awaits him at death. To the Christian death is indeed the last enemy; the last he will ever have to encounter. His life has been a life of warfare, from the moment he came over to the Lord's side. He has had many a contest with the world, the flesh, and the devil. Some of his conflicts have been very severe; and he has sometimes been almost overcome; but he has now done with contests; he has overcome those enemies; and he is now struggling with the last enemy. We need not fear for him, if his other battles have been well fought; he will suffer no injury from his contest with the last enemy. It is not a moral contest, like those which he has had with sin and Satan; in them, had he been overcome, he might have been ruined; he might have lost his soul. They were perilous contests, but in this there is no peril; he must yield; he must be overcome; but he will lose nothing by the defeat. Death is the enemy of his body only, not of his soul; and when it has done its worst he will rest from all contest; he will enter into a state of peace. Perhaps, he is glad, that he is now conflicting with the last enemy; it is perhaps, a consolation to him to reflect, that this is his last contest; he is tired of warfare, and longs to enter into that world, where the blessed rest from their labors. Such is the Christian's struggle with the last enemy; it is, by no means, a formidable one, and it ends in everlasting rest.

III. This last enemy shall be destroyed.

When the Christian falls by the hand of death, and escapes into the world of rest, he has not, strictly speaking, done with death, for that enemy has not only deprived him of his body, but he also keeps that body under his power. Nor will his body be liberated from the power of death, till that day when death and Hades shall give up their dead. It is at the resurrection, and not before, that death will be destroyed. When all that

have died, and all that *will* die, shall have been raised again; then will death be destroyed; for then, men will die no more. With what joy will the saints appear in their bodies again! Not weak, sickly, dying bodies; but strong bodies, impervious to disease, immortal, glorious bodies, fashioned like the glorious body of our blessed Saviour. Then will be heard the shout of victory: "O death! where is thy sting?" Now, where is thy power to destroy? O Hades! where is thy victory? Where now is thy power to retain us in thy domains? Now, this mortal has put on immortality. Now, death is swallowed up in victory. Now, the Saviour has fulfilled his promise. Now, he has given us eternal life. Now, we are like the angels; now, we are indeed, the sons of God, being the children of the resurrection. Now we shall receive that inheritance, which is incorruptible, undefiled, and cannot fade away. Long has this inheritance been reserved for us in heaven; but now, we shall no longer speak of it, as in reserve; the time of possession is come. heaven is now ours; its gates will just now open before us, and we shall enter;—enter to dwell with God, and angels, and our blessed Saviour for ever and ever.

Let us all seek this blessedness, by coming to the Saviour without delay.

W. R.

#### ABSENCE FROM THE CHURCH.

In every body of Christians, we believe, may be found a class who think they neither commit wrong, nor lose much by absents themselves from the stated meetings of their church. When the hour for worship arrives, they either reconcile their feelings with imaginary difficulties, or content themselves with the idea that a sufficient number will be in attendance without them. Foolish conclusion! Though multitudes should be there, they cannot possibly claim the blessing for absent brethren; and while they openly disobey the divine injunction of "Forsake not the assembling of yourselves together," they also lose much more than they can possibly appreciate.

We are told by the divine historian that the disciples were assembled to talk of the crucified Redeemer, who, as yet, had not appeared unto them, and that, for fear of the Jews the doors were shut, when to their astonishment their Master appeared in their midst; and "then were the disciples glad when they saw the Lord." He had visited them to cheer them in their present affliction.

tion, and to commission them as his messengers, and after having done this, "he breathed on them," and said, "Receive ye the Holy Ghost."

What a happy meeting this must have been! How must the heart of each have rejoiced as he beheld his divine Master, as he heard the tones of that well-known and loved voice in consoling promises. But a *shade* must be drawn over this picture. One was absent. "Thomas, one of the twelve, called Didymus, was not with them when Jesus came." Where was he? and why was he absent? While his brethren were rejoicing in the blessed certainty of an arisen Lord, he was, perhaps, alone doubting. He might have had good reasons, too, for his absence. It might have been an *unpleasant day*; or he might have been *indisposed*; or he might have thought it waste of time to spend an *hour* in talking of one whom he did not know whether to believe in or not. Be this as it may, he lost the blessing which those who had assembled themselves together received, and bitterly did he repent of it afterwards.

And now, did the disciples of Christ at that time really need a blessing more than they do now? We think not. And how are they to obtain this blessing? By remaining at home, and suffering their brethren to commune with their Redeemer for them? God has said, "In all places where I have written my name, I will come and bless you." Where is the minister who can look over his congregation, even upon that day, which is, as it were, fenced in from the regular course of time for the praise of God, without beholding many vacant seats, plainly indicating that the Thomases of his congregation are not a few? Why is this one absent? Perhaps a brother has offended him; but is this sufficient excuse? On the contrary, it is utterly worthless; and not only worthless, but you, because your brother has offended you, offer a direct insult to Christ, by so doing. He has advised us to sociality by the prayer given to his disciples. He does not command them to say, "*My Father*," when they pray, but "*Our Father*." By this we should learn, not only to cultivate the acquaintance of our brethren in the prayer-meeting; but also to cultivate a praying heart for all—that we should acknowledge one common Saviour in all we do and say, and assemble ourselves together that we may commune as to the best mode of promoting his kingdom upon earth, until his will shall be done, "as it is in heaven."—*Christian Index*.

## RUDENESS.

SOME men are blunt in their feelings, and rough in their manners; and they apo-

logise for their coarseness by calling it honesty, downrightness, plainness of speech. They quote in self-defence the sharp words and shaggy mien of Elijah and John the Baptist, and, with affectation, they sneer at the soft address and mild manners of gentler men. Now it is very true that there is a certain strength of character, and an impetuosity of feeling, and a sturdy vehemence of principle, to which it is more difficult to prescribe the rules of Christian courtesy, than to more meek and pliant natures. It is very possible that Latimer, in his bluntness, and Knox, in his erect and iron severity, and Luther, in the magnificent explosions of his far-resounding indignation, may have been nobler natures, and fuller of the grace of God than the supple courtiers whose sensibilities they so rudely shattered. But it does not follow that men who have not got their warfare to wage, are entitled to use their weapons. Nor does it even follow that their warfare would have been less successful had they wielded no such weapons. The question, however, is not between two rival graces—between integrity on the one side and affability on the other; but the question is, Are these two graces compatible? Can they co-exist? Is it possible for a man to be explicit and open, and honest, and, withal, courteous and considerate of the feelings of others? Is it possible to add to fervor and fidelity, suavity, and urbanity, and brotherly kindness? The question has already been answered; for the actual union of these things has already been exhibited. Without referring to Nathan's interview with David, where truth and tenderness triumph together, or Paul's remonstrances to his brethren, in which a melting heart is the vehicle of each needful reproof, we need only revert to the great example itself. In the epistles to the Asiatic Churches, each begins with commendation, wherever there was anything that could be commended. With the magnanimity which remembers past services in the midst of present injury, and which would rather notice good than complain of evil, each message, so far as there was material for it, is ushered in by a word of eulogy, and weight is added to the subsequent admonition by this preface of kindness. And it was the same while the Lord Jesus was on earth. His tender tone was the keen edge of his reproofs, and his unquestionable love infused solemnity into every warning. There never was one more faithful than the Son of God, but there never was one more considerate.—And just as rudeness is not essential to honesty, so neither is roughness essential to strength of character. The Christian should have a strong character; he should be a man of remarkable decision; he should start back

from temptation as from a bursting bomb. And he should be a man of inflexible purpose. When once he knows his Lord's will, he should go through with it, aye, through fire and water with it. But this he may do without renouncing the meekness and gentleness which were in Christ. He may have zeal without pugnacity, determination without obstinacy.—He should

distinguish between the ferocity of the animal and the courage of the Christian. And whether he makes the distinction or not, the world will make it. The world looks for the serene benevolence of conscious strength in a follower of the Lamb of God; and however rude its own conduct, it expects that the Christian himself will be courteous.—HAMILTON.

## Original Poetry.

### LINES

SUGGESTED BY THE UNTIMELY DEATH OF A YOUTH OF PROMISE.

Why didst thou die, so young, so fair,  
When life's bright hopes were thine ?  
Why hast thou sorrowing left behind  
The hearts thou didst entwine ?  
Was childhood's home not pleasant found ?  
Were not thy parents dear ?—  
Brother and sisters loved to tell  
Thy worth in others' ear.

Why didst thou die in youthful prime,—  
Thy bloom fade like a leaf ?  
Thou, at the music of whose voice  
Thy sire forgot his grief ?  
With joy he marked thy lightsome step,  
And fondly gazed on thee.—  
Why didst thou go ? Of thee, he said,  
“My son shall comfort me.”

Why didst thou die, thou first-born hope,  
Pride of thy mother's heart—  
Were not her heart's affections thine,—  
Then why didst thou depart ?  
Thou wast the sun-beam of her home  
The star which brightest shone :  
Thou wast that dear and valued thing  
She fondly called her own.

Why didst thou die, when friendship's voice  
Thy youthful heart could cheer ?—  
Why take thy flight, when those around  
Would have detained thee here ?  
The wintry winds have passed away,  
And spring renews her bloom,  
The flowers smell sweet, all nature's gay,  
But thou hast filled the tomb.

Why didst thou die ? We ask no more :  
Jehovah called thee home,  
Ere thou hadst known the tempest rude,  
Or darker days had come.  
His young disciple Jesus raised  
Early to share his throne ;  
And, midst the host of seraph bands,  
Has decked thee with thy crown.

S. G. G.

## Narratives and Anecdotes.

### A WORD SPOKEN IN SEASON.

WHILE on a journey for my health in 1812, on a hot, sultry day, I called at a farm-house in one of the beautiful towns in Berkshire county, Massachusetts, to procure a drink of water. There happened to be no one in the house but a young lady, apparently about sixteen years of age, to whom I was introduced by my travelling companion, and from whom I received a glass of that refreshing and healthy beverage which flows in such rich abundance from the hills of New England.

As I arose to depart, I took her hand, and said, "Permit me, my dear girl, before I leave you, to inquire whether you have yet given your heart to your precious Saviour?"

She replied in the negative, while the tears that stole down her cheek, showed that she was not without feeling.

I then said to her, "My child, I am a minister of Jesus Christ, and as such it is not only my duty, but my privilege, to offer you eternal life, upon the condition of your repenting of your sins, and putting your trust in him; will you accept of this offer?"

She answered with deep emotion, "I cannot decide that question now."

I said, "You will have to decide it now. Jesus Christ is beseeching you by me, to be reconciled to God, and if you do not choose to tell me what your decision is, He will take the answer from your heart, and it will be recorded in heaven, that you have either accepted the offer of eternal life made to you by your Redeemer to-day, or that you have rejected Him again."

She seemed to take a new view of her fearful responsibility, and wept convulsively; but could not be prevailed on to tell me what her decision was.

After repeating some appropriate passages of Scripture to show her duty and her danger, I left her, expecting to see and hear of her no more, until we should meet at the judgment-seat of Christ.

Years afterwards, on stepping upon a steamboat in New York to go to Philadelphia, my name being called by some of my friends on board, a gentleman came up to me, and asked if my name was Wisner.—On being answered in the affirmative, he inquired if I had ever been in the town of —, in Berkshire county. I told him I had passed through it in 1812. He then informed me, that when he was coming from home, a lady requested him, if he should meet me on his journey, to say, that she was the individual who gave me the glass of water—that what I had said on

that occasion sunk so deep into her heart, that she could find no rest until she had closed in with the offer of her blessed Lord—and that she wished me to accept her thanks for what was to her truly, "a word spoken in season."

How many opportunities more promising than the one which, by the grace of God, resulted in the conversion of this dear girl to her Saviour, do Christians and Christian ministers suffer to pass unimproved; and yet the Master has said, "Sow thy seed in the morning, and in the evening withhold not thine hand." The redemption of the soul is precious, and it will soon cease for ever, and ought we not to embrace every opportunity, to warn sinners to flee from the wrath to come?—*WISNER'S Incidents.*

### JEHOVAH-JIREH.

SHE was utterly in despair. Her husband, the arm of her support, and the choice of her young heart, the father of her helpless babes, and the hope of her future years, her fond loving husband had been cut down in an hour. The blow, like a bolt from a cloudless sky, had smitten him in health, in the bosom of his joyous family, and he was dead, dead!

I found her on the sofa with two little girls kneeling at her side, and all in tears of anguish, such as utter desolation like this alone can make in hearts and homes; and as I entered, the sight of one who had come to comfort, seemed to stir the fountains of love, and they wailed in concert, till their cries pierced my breast like a knife. Alas! what shall I say? This is grief, and this is grief that I cannot soothe. Had I a balsam for crushed hearts, I would use it now; but what can I do, what say, that shall minister comfort in this great sorrow? I sat down in silence, like the friends of Job, who could not speak in the midst of his grief. At last, in a gentle tone of voice, not to break too suddenly upon the sacredness of her emotions, I said, "JEHOVAH-JIREH."

She raised her large dark eyes, inflamed with weeping, and fixing them upon me, asked, "What does that mean?"

"Jehovah-Jireh," said I, "the Lord will provide."

Again we were still. Her sobs had ceased, and I ventured soon to say to her, "He who has taken away your husband, and the father of these precious children, has said, 'Leave thy fatherless children, &

will preserve them alive, and let thy widows trust in me.”

Once more she looked up, but now there was peace and dawning hope in her sad face. “Oh what comfort,” she said, “there is in those words. Say them to me again.”

“Jehovah-Jireh, the Lord will provide. Your staff is broken, the arm on which you leaned is gone. Your children are fatherless, and you are a widow; but more than husband or father is the God in whom you trust. He will take you and them into his holy care and keeping, will wipe away your tears, and show you hereafter, if not now, that his ways though higher are infinitely better than yours. These children shall never want for any good thing. You shall find that God will provide for you and them, and perhaps make this great sorrow that now crushes you to the dust, a blessing to you all.”

Then I prayed with them, and went away. I saw them after. They were very poor, but their grief and their wants touched the hearts of those who knew them, or heard of their afflictions. Friends were raised up for them, and in ways quite unexpected but very pleasant, doors were opened through which good flowed in upon them. They mourned, indeed, for they had lost the best of earthly friends, and God has not forbidden us to mourn. He has blessed them that mourn. Once he wept at the grave of a friend. And God blessed these mourners. Years have passed by, and they are alive and doing well; in usefulness and comfort, a happy family, ever keeping in mind their early loss, but never forgetting, in all the changes of this changing world, the first words that brought hope to them in the hour of their despair: “Jehovah-Jireh.”—**PRIME.**

## THE BROTHERS GRANT.

MANY years ago, in Scotland, a man published an exceedingly scurrilous pamphlet against the firm of Grant Brothers, holding up the elder partner to ridicule as “Billy Button.” William was informed by some “kind friend” of the existence and nature of the pamphlet, and his observation was, that the man would live to repent its publication. “Oh,” said the libeller, when informed of this remark, “he thinks some time or other I shall be in his debt, but I will take good care of that.” It happens, however, that the man in business does not always know who shall be his creditor. It turned out that the libeller shortly after became bankrupt, and the brothers held an acceptance of his, which had been endorsed by the drawer, who had also become bankrupt. The wan-

tonly libelled men had now an opportunity of revenging themselves upon their libeller, for he could not obtain his certificate without their signature, and without that he could not again commence business.

But it seemed to the bankrupt to be a hopeless case to expect that they would give their signature—they whom he had so wantonly held up to public ridicule. The claims of the wife and children, however, at last forced him to make the application. He presented himself at the counting-house door, and found that “Billy Button” was in. He entered, and William Grant, who was alone, rather sternly bid him “Shut the door, sir!” The libeller trembled before the libelled. He told his tale, and produced his certificate, which was instantly clutched by the injured merchant. “You wrote a pamphlet against us once,” exclaimed Mr. Grant. The supplicant expected to see his parchment thrown in the fire; instead of which Mr. Grant took a pen, and writing something on the document, handed it back to the supplicant, who expected to find written on it, “Rogue, scoundrel, libeller,” instead of which, there was written only the signature of the firm, completing the bankrupt’s certificate. “We make it a rule,” said Mr. Grant, “never to refuse signing the certificate of an honest tradesman, and we have never heard that you were any thing else.”

The tears started into the poor man’s eyes. “Ah!” continued Mr. Grant, “my saying was true: I said you would live to repent writing that pamphlet; I did not mean it as a threat; I only meant that some day you would know us better, and repent that you had tried to injure us; I see you repent it now.” “I do, I do,” said the grateful man; “I do, indeed, bitterly repent it.” “Well, well, my dear fellow, you know us now. How do you get on? What are you going to do?” The poor man stated that he had friends who could assist him when his certificate was obtained. “But how are you off in the mean time?” and the answer was that, having given up every farthing to his creditors, he had been compelled to stint his family of even the common necessities of life, that he might be enabled to pay the cost of his certificate. “My dear fellow, this will never do; your wife and family must not suffer; be kind enough to take this ten-pound note to your wife for me; there, there, my dear fellow. Nay, don’t cry, it will all be well with you yet; keep up your spirits, set to work like a man, and you will raise your head among us yet.” The overpowered man endeavored in vain to express his thanks—the swelling in his throat forbade words; he put his hand to his face, and went out of the door crying like a child.—*New York Observer.*

### EXTRAORDINARY DELIVER- ANCE.

IN the war called "Braddock's war," as a British vessel of the navy was one night running close to the coast of Barbary, the officers on deck heard some one singing. In a moment they were convinced that he was singing the Old Hundredth Psalm tune. They immediately conjectured that the singer was a Christian captive, and determined to attempt his rescue. Twenty stout sailors armed with pistols and cutlasses, manned the ship's boat and approached the shore. Directed by the voice of singing and prayer, they soon reached the abode of

the Christian captive. It was a little hut at the bottom of his master's garden on the mouth of a small river. They burst open the door and took him from his knees, and in a few minutes he was on the ship's deck frantic with joy.

The account that he gave of himself was that his name was M'Donald; that he was a native of Scotland, and had been a captive eighteen years. He had obtained the confidence of his master, was chief gardener, and had the privilege of living by himself. He said he was not at all surprised when they burst open his door, for the Turks had often done so, and whipped him while on his knees.—*Ibid.*

## Ecclesiastical History.

### PROTESTANTISM DOWN TO 1648.

THE religious history of Scotland from 1560 to 1603, when king James VI. the son of Mary Stuart, succeeded Elizabeth on the throne of England, presents no events which require special notice. Up to the time of her flight into England, (1568) Mary endeavored in various ways, to secure for Popery, to which she was herself attached, toleration and dominion in Scotland, but the determination of John Knox—who never feared the face of man—the spirit of the nobility, the will of the nation, especially in the Lowlands, together with the criminality of her own character and conduct, frustrated her efforts. The Reformed or Calvinistic doctrine was introduced, together with the Presbyterian form of church-government, and the latter was more perfectly developed in Scotland than in any other country. The accession to the throne of her son, James VI. was favorable to the cause of Protestantism; during his minority the government was carried on by a regency; and when he became of age, he had discernment enough to see that in order to remain king, he must conceal that hatred of presbyterianism, which he soon began to manifest after he had obtained the crown of England.

Elizabeth of England was led, both by inclination and political necessity, to be an enemy to Popery. Nearly all foreign Roman Catholics regarded her as a bastard, and Pope Pius V. formally released her subjects of the oath of

allegiance, thereby openly encouraging them to rebellion, in favor of Mary Stuart, or of Philip II. of Spain, who being a cousin and the husband of her predecessor, bloody Mary, had many reasons, personal, domestic, political and religious, for hating Elizabeth; and who at that time was the most powerful monarch in Christendom, and the avowed champion of Rome. The English nation, as a whole, was weary of, and hostile to, Popery, and Elizabeth personally shared these feelings. Almost immediately after her accession, in 1558, she suppressed Popery in England, and re-established, with some alterations for the worse, the form of Protestant worship which had been introduced by her brother Edward VI. The Common Prayer Book, as then sanctioned, was very nearly the same as at the present day; all subsequent changes being of a very trifling nature. It was one great object which Elizabeth had in view, not to hurt the feelings of her numerous Roman Catholic subjects, and especially of the lower clergy, by too great a deviation from the form of worship to which they were accustomed; and so well did she succeed in this endeavor, that out of nine thousand four hundred Roman Catholic clergymen not so many as two hundred relinquished their stations; the rest all conformed, and of course constituted the main body of the Protestant clergy during the first part of her reign. Few of



them were competent to preach at all; and fewer still to preach the true gospel. In those days the book of Homilies was read in most churches as a substitute for sermons, and in by far the greater number of places it was read in such a miserable way, that it could not possibly be understood with profit by the hearers. The High Commission, appointed by the queen, was vested with arbitrary power in all religious matters; and all her subjects were commanded to attend the parish churches. In short, the law required religious uniformity. Elizabeth's private conduct showed clearly enough that she was not herself a true believer; and although her character, as well as her circumstances, induced or compelled her to become the Head of Protestantism, yet, her zeal did not arise from personal piety, nor was it accompanied with real spiritual knowledge.

The Church of England, thus framed and established by the queen, did not give satisfaction to all her subjects. Many of them, who had closely studied the Bible, and afresh examined the nature of Popery during the reign of her predecessor Mary, were grieved to see that submission to another authority than the Bible was now required, and that many remnants of Popery were retained. The writings of Luther, and still more those of Calvin and other Swiss reformers, were extensively diffused in England; many of her best men had spent the time during which Mary reigned, in Germany or Switzerland, and still kept up an active correspondence with their friends in those countries. The example of Scotland also, where John Knox and his coadjutors were then successfully engaged in building up Presbyterian Calvinism, had a great influence. Hence there was a considerable number of men in England, who were not pleased with the queen's church. The prayer book generally, and more especially the baptismal service on account of the sign of the cross, the communion service on account of the kneeling posture which it enjoined, and the official dress of the clergy, appeared objectionable to them. Some mourned in secret, whilst they nevertheless regarded it as their duty to attend the church service, and thought themselves justified, with a view to do good, in accepting ecclesiastical offices. Others spoke out, and whilst they conformed to the church

as far as the law absolutely required, began to meet stately among themselves for devotional purposes, just as was done afterwards by the Pietists in Germany, or the first Methodists in England, without thereby seceding from the church. Both these classes of men were called Puritans, being ridiculed on account of their longing for greater purity in the church. For a long time nearly all of them approved of the Presbyterian form of church government, and looked upon diocesan episcopacy (or prelacy) as unscriptural, it being their opinion that all ordained ministers ought to be of equal rank. Some Puritans, however, were not so decidedly opposed to episcopacy, and a few even advocated it.

During the first five years of her reign, Elizabeth did not proceed with severity towards those among the clergy, who failed to conform in everything to the regulations which had been prescribed. But in March, 1561, six clergymen, among whom were Dr. Sampson and Dr. Humphreys of Oxford, were deposed, and a few weeks afterwards thirty others suffered the same punishment,—some of the latter being not Puritans, but Papists. In 1567, some Puritans, who had established a meeting of their own, and organized a church apart from that of the queen, were discovered; and from that time forward persecution commenced. Nevertheless Mr. Cartwright, divinity lecturer at Cambridge, ventured openly to advocate Puritan principles, which in the main were those of the Presbyterians; and he was ably seconded by other writers. Thus things went on until about the year 1580, when Robert Browne, one of the Puritans, began to assert the principle, that a church ought to be a company of true Christians only, and that the civil government had no power over a church, but might execute its disciplinary decisions according to the will of God. Although he was a relation of Burleigh, the prime minister, the avowal of such sentiments made it necessary for him to seek a refuge in Holland. He subsequently returned, renounced his sentiments, became a clergyman, and died in jail, having been found guilty of gross immorality. But the truths which he had once propagated, continued to make progress, although most of those who held them, were obliged to seek in Holland that toleration which was

refused to them in their native land. His followers, called Brownists, formed the nucleus of the Independents.

Whitgift having become Archbishop of Canterbury in 1583, immediately drew up certain regulations, forbidding private meetings for devotion, except of members of the same family, and restricting the privilege of preaching, catechising, and administering baptism and the Lord's Supper to the clergy of the established church, who were all required to sign a declaration, approving of and promising to follow the prayer book. The enforcement of these regulations brought into existence a number of Nonconformists, i. e. of Puritans who, without being prepared for a total separation, conscientiously refused subscription—thereby differing from many other Puritans,—and who thenceforth, amidst much vexation and persecution, gradually formed a large body of Presbyterians, to which, at a later period, were added some Independents. The queen did not venture to proceed to extremities with such ministers, partly because they were highly esteemed by a large portion of the nation; and partly because they proved to be the best opponents of Popery, and conspicuous promoters of the anti-popish spirit among the people. They were the best, or rather almost the only competent preachers; and too great severity towards them would have produced a commotion, which Elizabeth, distracted as she was by a number of political engagements, probably was not anxious to provoke. Their peace, however, depended wholly upon the personal character of their ecclesiastical superiors, and their views formed a fertile subject of controversy. It was about this time, towards the end of Elizabeth's reign, that Hooker composed his celebrated work in defence of the Church of England.

It is unnecessary to enter into any details regarding the sufferings which the Puritans had to endure. When James I. ascended the throne of England, it was expected by many that he would grant them some relief. In January, 1604, a conference was held at Hampton Court on this subject among others; but it ended in disappointment. The king charged the Puritans with disaffection. "No bishop, no king. I will make them conform themselves; or else I will hary them out of the land, or else do worse,"—

such was the language which he used.\* It is humiliating to think, that on the occasion of that conference, the archbishop of Canterbury (Whitgift) should have degraded himself so far as to say to the king, "Undoubtedly, your majesty speaks by the special assistance of God's Spirit."

The hatred of Puritanism and Presbyterianism, which James manifested to the end of his reign, was produced by various causes. He remembered with feelings of revenge the humiliation of his mother and the curtailment of his own power in Scotland, both of which he attributed to the Presbyterian system. He especially scorned the idea that a king should not have supreme authority, whether in religious or temporal matters. And his personal character was such as he knew the Puritans could not approve of. He was awfully given to lying, swearing, and drinking, and to practical jokes (especially when intoxicated) of the most indecent description. In 1618, he gave his assent to the "Book of Sports," which authorized and encouraged church-goers to engage in all manner of amusements on the Lord's day. During his reign, the "country party," bent upon upholding the rights of parliament, and keeping the power of the crown within its constitutional limits, began to develop itself; and this party, which James abhorred, befriended the Puritans, and was befriended by them. The men whom such a king appointed as bishops and archbishops were usually† selected according to his taste, and made it their object to please their sovereign. They were the antipodes of the Puritans, maintaining the doctrine of apostolical succession, inclined to assimilate the Church of England to Popery, and far from strict in their theory of moral principles. When the Arminian controversy broke out, the Puritans to a man adhered to the principles of Calvin, and the High Church party to those of Arminius.

When the prince of Wales was to be married, James spurned the idea of an alliance with the royal family of

\* In 1590, when he was only king of Scotland, he said, in a speech to the clergy of that kingdom: "As for our neighbor kirk of England, their service is an evil said mass in English," and promised to maintain the principles of the Scotch kirk, "as long as I brook my life or crown."

† There were some honorable exceptions, such as Bishop Hall.

Denmark or that of Sweden, as below his dignity; and there being no other Protestant kingdoms besides these two, he determined that his son and heir should be united to a princess either of Spain or of France, though in both these countries the royal families were bigoted Roman Catholics.\* These ambitious schemes prevented him from being decidedly hostile to Romanists, and especially from doing anything for his son-in-law, the unfortunate Elector Palatine, when he was driven out of Bohemia and deprived of all his possessions. Towards the end of his reign, therefore, James was very unpopular, and by his injudicious, deceitful, and arbitrary conduct sowed the seed of those troubles, of which his successor reaped the full harvest.

His playing fast and loose with the severe enactments passed against the Roman Catholics was all the more unreasonable, as in the early part of his reign the Papist party, by organizing the gunpowder plot, had manifested its enmity to him in the most unmistakable manner; whilst the assassination of Henry IV. a few years later, confirmed the worst opinions that could be entertained, of the dangerous tendency of Popery.

In Scotland, James alienated the minds of his subjects by re-establishing, with a Protestant character, and re-endowing, in 1606, the bishoprics which had existed in Roman Catholic times. His endeavors thereby to introduce episcopacy were far from successful; and eleven years later, when he personally visited Scotland, and attempted to carry out his plans, he was not more fortunate; the Scotch people regarded prelacy as a portion of Popery, which they abhorred from the bottom of their hearts; and what little submission they yielded to it, was simply the effect of compulsion.

The best things which James did, were the colonisation of the north of Ireland by a number of Scotchmen, whose descendants dwell there to this day; and the stimulus he gave to the revision of the translation of the Scriptures, which resulted in the publication, in 1611, of the present English Bible, —a volume which combines faithful-

ness with purity, perspicuity, and impressiveness of language in a degree never equalled by any other popular version.

At the time of his death, in 1625, the large body of conforming Puritans, which existed when he obtained the crown, had either died away, or been silenced, or driven into the ranks of the Nonconformists.\* The latter now included a considerable proportion of Independents, who mostly belonged to the wealthy and respectable part of the middle classes. Their great principle, at that time, was that each church or congregation is an independent body, free from all obligation to acknowledge any extraneous human authority in matters of religion. It is not clear to what extent they regarded a state of conversion, rather than only a profession of faith, as an essential condition of church-membership. But it is certain that the majority of them maintained that it was the province of the civil government not only to protect each church, but also to enforce its discipline. The Brownists, as mentioned before, formed the nucleus of the Independents; but the real founder of Independency—so far as it is fair to ascribe its origin to man—was John Robinson of Leyden, the pastor of one of the churches which had been gathered in Holland from among the number of those who adhered to the truths once promulgated by Robert Browne.† Many of these exiles proceeded to America, to seek there that liberty which was banished from Eng-

\* Even the Nonconformists, however, were reluctant to separate themselves wholly from the communion of the Church of England. They looked upon their own organized system as a temporary supplement to, rather than a substitute for, the Church.

† The English government, having assisted the Dutch in their struggle for independence, at that time was allowed to retain military possession of certain towns in Holland, as a security for the expenses incurred. Hence there was much intercourse between the two countries. The most distinguished English ministers, who settled in Holland, were Johnson, Ainsworth, Smith and Robinson. Of these four, Smith soon afterwards became a Baptist, and he forms the most tangible connecting link between the Dutch and the English Baptists. Another distinguished Independent minister was Jacob, who may be called a disciple of Robinson; he labored afterwards in England as pastor at the first—at least, supposed to be the first—Independent\* church, until in 1624, he emigrated to Virginia.

\* After a foolishly conducted attempt to secure a Spanish princess—which led to a state of war with Spain—the hand of Henrietta of France was finally obtained for Charles.

land. The example was set by a portion of Robinson's church, which in the latter part of 1620, sailed in the "Mayflower" to New England—the Pilgrim Fathers, who were the first settlers in that country. Others returned from Holland to England, and began to propagate their sentiments there with great success. The Independents were more prepared than the Presbyterian Nonconformists, to withdraw entirely

from the communion of the episcopal church, although even they were reluctant to do it, and for a long time deprecated a final separation. Upon the whole it may safely be said that the best, if not the largest, part of the English nation sympathized with the persecuted Puritans, and stood opposed to the intolerant high church and the licentious court party, when James I. died. J. W.

## Christian Missions.

### ACCOUNT OF BHAGABAN DÁS.

THE conversion of a sinner from the error of his way, in any land, furnishes just cause for thankfulness and joy; but especially is this the case in India where so many millions are entirely ignorant of the great plan of salvation, and where additions to the Church of Christ from the heathen are, comparatively speaking, of rare occurrence. "There is joy" said the Saviour "in the presence of the angels of God, over one sinner that repenteth;"—if joy amid the redeemed in heaven, surely there ought to be joy in the Church on earth. With these feelings we propose in the following paper, to furnish the readers of the *Oriental Baptist* with a few particulars in reference to the conversion and baptism, &c. of Bhagaban Dás of Bonamalipur, fourteen miles east of Pipli.

Bhagaban Dás, according to his own statement, first heard the Gospel from our dear departed brother Lacey about ten years ago, and he received the first tract (The True Refuge) from him, about six years ago. This he carefully read in secret, and as a natural consequence he soon became dissatisfied with Hinduism; he repeatedly visited all the noted idolatrous shrines in Orissa, and he attended to all the Hindu ceremonies with great regularity, but in the observance of these he could never find for his agitated spirit either consolation or peace. Two years since he went to Bhubaneswar and from thence to Khândgiri where he obtained the Mahi Mandala Gitá and two or three other smaller poems, that were written by an ascetic, and which condemn many of the popular works of the Hindus, but especially caste. About this time he fraternized with eight

others, and they met nearly every night at Bhagaban Dás's house, to read and sing the above-mentioned poems and portions of the 12th Book of the Bhágbat, and not unfrequently they performed Sât Sanga, or the companionship of the faithful; on these occasions Bhagaban was invariably the leader of the party; they paid no regard whatever to caste, and they soon began to hate idolatry and all that pertained to it. Subsequently he received the First Catechism, the History of Christ, and other books; these he carefully read, and in his heart believed the important truths they contained: his wife and friends, however, afraid of their influence upon his mind, more than once concealed them in the thatch of the house, but he would never rest until he had regained these treasures. In the month of January, 1851, he met with a Christian hackery man, and from his advice he obtained much encouragement. In the month of December last, itinerating through the Kotedari district, we staid for four days at Bonamalipur, and it was on this visit that we first met with him. During our stay, in company with one or two of his associates, he came to the tent daily and had conversation with the native preachers. On the third day after our arrival, he invited them to accompany him after it was dark to his home and eat with him and his party; at first they felt somewhat reluctant to comply with his invitation, but after consulting with the missionaries they resolved to go. When night came on, a messenger arrived to conduct them to the appointed place of meeting; and according to request

they sat down and ate with the little assembly. At the conclusion of their meal all the books they had been accustomed to read were brought out, and after a slight examination of them the native preachers (Sebo Patra and Tāma) made known to them the Gospel, and they all listened with the deepest interest; so much so that the preachers were induced like Paul at Troas "to continue their speech till midnight." Before leaving them they consigned to their care a number of tracts and Gospels. On the following day we had another interview with them, when they promised to come over and see us at Pipli. In about ten or twelve days afterwards, Bhagaban and two others came and without the least hesitation ate with our Christians; they staid three days and then returned to their village avowing their intention to embrace Christianity. In a fortnight after Bhagaban came over again to Pipli; when he told us, that through fear of the losses and persecution that would overtake them by a profession of Christianity, his former companions one after another had forsaken him. He, however, was determined not to be influenced by them, but at all hazards to profess Christ without delay, he spent the whole night previous to the morning of his departure in explaining his views to his wife and the other members of his family, and in entreating them one and all to abandon forever the ways and works of the heathen, and give themselves to the Lord; and the detailed account that he gave of the scenes of that eventful night in his history was deeply affecting, and showed most clearly that he had encountered no small struggle in deciding to be a follower of Jesus. He brought away with him all the books that he had received, and as we looked upon the man's interesting countenance, and the worn tract, "The True Refuge," which had first thrown a ray of light upon his bewildered mind, and thought of his past as compared with his present happy condition, and his future prospects as a child of God, we could not but say within ourselves, Here is unmistakeable evidence of the good resulting from tract distribution: "Cast thy bread upon the waters, for thou shalt find it after many days," "In due season we shall reap if we faint not."

After repeated conversations with him, we felt fully convinced that the

"Lord had opened his heart" and that he was a fit subject to be "buried with Christ by baptism." On the 2nd of March, after an appropriate address by Mr. Miller, in the chapel, from the words "If thou believest with all thine heart thou mayest," and one, at the water side, by our beloved native brother Sebo Patrá, from 1 Tim. vi. 13, 14. "I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession, that thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ," he was baptized upon a profession of his faith in Christ by Mr. Bailey, in the presence of a goodly number of spectators. On his return to his village we accompanied him; but as soon as his aged mother saw him, she was on fire with rage, and began in the most unmerciful manner to abuse him, "*You Bhagabán! you wretch!* What demon has taken possession of you, and induced you to enter the house of a Chandál? and you think you are my son, do you? Never! never! *I am dead to you, and you are dead to me,*"\*—and, seizing a stick, she declared that he should never step over the threshold of his door any more. We went to her and endeavored to console her, by saying that her son as a servant of Christ would now feel doubly bound to reverence and support her in her declining years, but she retorted saying "What! you want me to become a Christian, do you?" Sebo Patrá also spoke many words of comfort to her, but in great alarm she cried out, "Don't repeat your mantrá over me. *I won't be a Christian: I will die a heathen: I will die a heathen!*" And again and again she beat her breast, and swept the ground with her hands, and wailed aloud for the son whom she had lost.

Let but a poor Hindu resolve to embrace the gospel, and from that day and hour we may see for ourselves the truth of the Saviour's words, "I came not to send peace, but a sword;" and, "a man's foes shall be they of his own household." Several hundreds of people came together, but they were not so violent as we had expected; some,

\* After a certain time has elapsed Bhagaban's friends will burn him in effigy and attend to all the funeral rites as though he had actually died.

however, amongst them were found so cruel as to tell the poor aged mother that her son's becoming a Christian was the consequence of some heinous sin that she had committed in a former birth. Every argument was brought forward by Bhagaban's neighbors and friends, to lead him if possible to recant. "You have," said one, "only to say that you broke your caste and embraced this new religion, because you had lost your senses, and, for a few annas, we will restore you to your former condition." Another said, "We know you have been baptized and have eaten with the Christians at Pipli; but, say you have not; and we will at once brand these Sáhíbs and native preachers as rogues and liars, and believe you." But no entreaty could move him. He said, "I am now of the Lord's caste; and do you think that I should again become of the caste of Satan? No! no! this will never do! I will worship your dead gods no longer, I will worship only Jesus Christ." Many from his village came to us, and were very earnest in their pleadings that we would remove him and his family to Pipli,—“Do take him and his family away, or others through his influence will become Christians!” Sebo Patrá in a conversation with one of the principal men in the village, learnt that it was not on Bhagaban Dás's own account merely, that they wished for his removal, but in consequence of his former

associates. These, they considered were not gone beyond redemption, but that if Bhagaban staid, there would be no hope. How afraid are the enemies of truth of having the darkness broken in upon even by a little light. At his own request he will remain in his own village, and pursue his own calling as formerly; and we hope that he will be a witness for Christ in the midst of that densely populated district. From our first interview until now, his conduct has only been such “as becometh the Gospel of Christ.” Let the pious reader of this paper pray that this disciple of Jesus may continue “to walk worthy of God who hath called him unto his kingdom and glory.”

We have just closed our cold season labors for another year, and we never remember on any former year to have met with so many hopeful characters that were reading our tracts and gospels; and as we listened to their interesting inquiries about the way of salvation we felt that we had indisputable proof that the labors of by-gone days had not been lost. Let the missionaries of the cross in India follow the example of their divine Master and go forth “throughout every city and village” (in their district) “preaching and shewing the glad tidings of the kingdom of God,” and we shall soon see, in the salvation of *many sinners*, the power and glory of the Gospel.

W. B.

## For the Young.

### “I SHALL REPENT.”

At the close of the district school in a certain township in the State of New York, the pious teacher made a very affectionate and solemn appeal to his pupils on the subject of personal religion. Alluding to his own experience, he said, among other things, “I am poor; I suffer very much, as you all know, from sickness; but I am happy, because I have a hope in Christ. I want to see you all happy, and therefore I want you all to repent and believe on the Lord Jesus Christ.” His remarks had a great effect upon those to whom they were addressed. There were many tears shed, and many resolutions formed to repent—at some future time.

Two of the older pupils were especially impressed. When the school was finally dismissed, they walked homewards together

in silent sadness. Just as they were about to part, one said to the other, “There is to be a prayer-meeting at the school-house to-night: let us go to it.”

“I do not quite like to be seen there,” said the lad, whose name we will call John.

“It is nothing to be ashamed of,” said Charles; “and if we are going to take Mr. Hall’s advice, which we both feel that we ought to do, we cannot make a better beginning than by going to the prayer-meeting.”

“I shall repent before long, but I am not quite ready to begin now.”

“I shall go to meeting, and you had better go with me.”

“Not to-night—some other time I will go with you.”

Charles went to the meeting, and al-

though no very marked effect followed the act, yet he was accustomed, in riper age, to regard it as one of the links of the chain of influences which brought him to the Saviour. He always thought that if he had wholly resisted the appeal of the teacher, his heart would have become so hard as almost to destroy the hope of future repentance. His example should be followed by young persons. When serious impressions are made upon their minds, they should pursue a course adapted to deepen those impressions. Charles' mind was impressed by the faithful exhortations of his teacher: he resolved to go to the first religious meeting that occurred.

What became of John, who felt sure he should repent at a future day? His history is an instructive, though a sad one. While Charles was at the prayer-meeting, he was sitting by the fire, in the bar-room of the village inn. A number of wicked men assembled there, who were drinking, singing profane songs, and telling stories to which no one should have listened. When John went home that night, every trace of the impression made by the teacher's address, had been effaced from his mind.

It is very dangerous for one who is under serious impressions to visit scenes of vice, and to mingle with the wicked.

About two years after the occurrence of the events above related, a great revival took place in the village. John's mind was deeply affected. He read his Bible, and prayed often in secret, and attended meetings. He was regarded as one of the hopeful ones. Christians confidently expected to see him enter the kingdom. While the revival was in progress, the annual Town Meeting took place. John had a desire to go, and yet feared it would have a bad effect upon his mind. He feared it would diminish his seriousness. After a season of doubt and hesitation, he concluded to go. He resolved that he would not take part in any amusements which should have a tendency to drive away his seriousness. He went. At first he walked slowly about the village, and was a spectator of several games in which he declined to take part.

At length he was prevailed upon to take one game, then another, and before night he retired with half a dozen wicked boys into a barn, and spent an hour or two in a species of petty gambling!

When he went home, he had little seriousness remaining. He was seen at a few meetings afterwards; but he soon became as careless and more hardened than he was before the revival began.

Not long afterwards, it was reported that he had been seen drunk in the streets. The report was a true one, though he had not then formed habits of habitual intem-

perance. He had fallen in with some wicked companions, who had, by means of a wager, induced him to drink till he was almost insensible. Soon after this, he contracted a fondness for ardent spirits, which soon gave him a place in the great army of drunkards.

Some ten or twelve years passed away, Charles had become an educated man, and a preacher of the gospel. He was on his way to his native village. The stage-coach stopped for a moment at a tavern about ten miles distant from his journey's end. A poor, bloated, ragged, swearing drunkard was forcibly expelled from the house, and fell down in the street. Charles recognized him as his early schoolmate John. He wept at the sight, and thanked God that he had been made to differ from the miserable object before him. He remembered the incident related at the head of this article. He remembered the words then uttered by the now ruined man, "I shall repent." "Poor soul," thought he, "I fear you will never repent in this world. You will soon be where you will repent of your course, but your repentance will be of no avail!"

Poor John had not yet reached the extent of his degradation. In a fit of intoxication, he took a garment from the porch of a house in which he called to procure some food. He was arrested for theft, and kept in jail for some weeks. He was finally discharged, but he brought with him from the jail a cough that indicated to all who heard it, that consumption was at work on his vitals. In a few months he was carried from the poor-house to the grave-yard, and buried in the corner appropriated to paupers and strangers.

Such was the sad end of one who, when he was young, was confident he should repent. The apparent cause of his ruin was his refusal to yield to the serious thoughts and feelings, or rather to pursue a course adapted to deepen those impressions, and to cause them to result in true repentance. It is a very dangerous thing to trifle with convictions of sin. If they are driven away, the heart is hardened and prepared for greater wickedness.

When serious thoughts enter a person's mind, he should carefully cherish them. He should avoid every thing having a tendency to banish them from his mind. Serious thoughts do not indeed atone for sin, or recommend one to the favor of God; yet, unless a man has serious thoughts, he will never take the steps necessary to secure religion.

My young reader, you intend to repent. So did John. Beware lest you meet with as deep a disappointment as he did. Carry your intentions into immediate execution. By so doing, salvation can be made sure.—*American Paper.*

## Correspondence.

THE LATE REV. CHRISTOPHER  
ANDERSON, OF EDINBURGH.

*To the Editor of the Oriental Baptist.*

DEAR SIR,—The accompanying is an extract from a letter received by the April mail.

It contains a beautiful and touching description of a truly good man, CHRISTOPHER ANDERSON, the author of the "Annals of the English Bible."

The subjoined account will be regarded by your readers with increased interest, when they are informed that it is taken from a letter written by a pious clergyman in the west of England to a friend in India.

This will also throw light on a sentence or two in the extract. Mr. M. as well as the writer of the letter, were Episcopalian students, and acquainted with Mr. Anderson when in Scotland.

Yours truly,

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"I can refrain no longer, but must write you a line to-night. Dear Mr. Anderson is no more. His trials are all over now. There has been for him, I know, many a night of sorrow during these last few months:—the morning has at length dawned—the joy is come—he has entered into that 'joy unspeakable'—the joy of his Lord.' He had not been long ill. The coming on of the illness was quite unexpected, as he was previously so well; and now, after four short weeks of alternate hope and fear, to have him pass from our earthly sight for ever, is, indeed, a great and almost sudden shock to us all. Just four weeks on Monday last he was first seized;—it was oppression on the brain,—he rallied a little, and we were full of hope; but on Saturday last, he had another stroke, and to-day, a little after 2 o'clock, he breathed his last. There was no pain or suffering; he gently 'fell asleep in Jesus.' I knew early this morning that the remaining hours could be but few, and after College, at 2 o'clock, I went straight to Charlotte Street. The day was very bright and calm. As I went down North Charlotte Street, that beautiful coast of Fife, which he used so often to look out upon and admire, lay so calm and still in the depth of

the quiet day, that by a strange sense, I seemed to recognize at once the hush, and to know that all was over. When I got to the house, that sure but sad sign first met me, the nurse came to the door. She can leave the sick chamber now; she is wanted to watch no more. Then, hearing a voice she knows well, Margaret, the old servant, comes forward weeping, and will have me come in. All is still; and she leads me passively into that front room where we first met. I found there four of Mr. Anderson's relatives and friends; three a few minutes before had been around his dying bed, and the fourth had just come in. But O M. that room was more than I could bear,—so many recollections. You knew something of Mr. and Mrs. Anderson, but you can hardly tell how kind they always were. All the words of wisdom and of kindness that had been spoken there, all the tenderness and sympathy, rose up as a cloud before me; and my eyes were far too dim for a while to see anything beside. It was only the Saturday before he was seized, that I was with him more than an hour. He talked with the same beauty and freshness of feeling as of old. I spoke to him of you. He said he had received your letter—'a beautiful letter'—and that he would try to reply to it soon. Dear M. we must wait for that reply, till we too have passed through the cloud and the sea. Yet it will be something for you to know now that your letter cheered and gladdened him. I can scarcely tell you what a loss this is to me, or what a blank it has made here. All the more, as, since I came back this time, I have seen more of Mr. Anderson than usual, and found my visits growingly useful and profitable. His life was so rich in experience, his words so full of wisdom, his heart so noble and truthful in regard, that I really feel I cannot over-estimate my loss. I need not tell you, however, what Mr. Anderson was to me; you know this, for you have often heard me speak of him. He was my first friend in Scotland,—a few days older than you. And we must never forget, dear M. that we met for the first time in his house. From that day to this, I have only had one feeling towards you,—the succeeding time has but strength-



ened and increased it. And surely any loss of those we knew together, should be a gain to us in mutual love. How many things come back upon me as I think of this dear and venerable man now taken from us. You remember that first Christmas-day on which we, in the very pedantry of superior enlightenment, paraded Prince's Street with holly in our coats; with us, you know, full of Christmas feeling, it was a kind of Crusade against the infidel. Just by Hill's picture-shop, we met Mr. Anderson, and turned to walk a little way with him. You remember that wise, grave smile with which he looked at our coats and talked of popery. It was so like him; a smile—but wise and grave. He was ever so kind and calm and earnest and fatherly. And how much is there that I would fain recall with all the distinctness of life, but am unable. We knock very earnestly and with wistful faces at the gates of memory, when those we love live only there. And sometimes, in seasons of silence, after long knocking, when we sit down weary and hopeless, they come forth for a moment and greet us as of old,—the same look, and voice and smile—and then all is still again. Let us not say, however, that they live *only* in memory, they truly live in God—in that deeper wider life of love, hidden with Christ in God, where all that we truly loved, all that we sometimes say we

have *lost*, is treasured for us, against that great day of redemption, when all the life and all the relationships of earth, shall become tenfold more true and dear in the life and relationships of heaven. You know the severe trial which Mr. Anderson had lately been called to bear. First the loss of dear Mrs. William,—or rather this came in the midst of the other with his church. I will not refer to this now. Enough that Mr. Anderson and his friends felt obliged to withdraw from the chapel. You may think what a trial this was. For more than forty years he had been connected with this church—the church which he formed at first, and watched over ever afterwards with all the zeal and interest and affection of an Apostle. He bore the trial in a beautiful spirit—as a Christian leaning on his Lord. I have talked much with him about it, but though he was naturally of strong feeling; I never heard him utter a harsh word. But though the spirit was kept calm and free, the weight was too much for the 'earthly house.' The tabernacle dissolved beneath it, and he has now received 'the building of God, the house not made with hands,' and in the 'many mansions' above has found a Father and a home. Thus as his life was all along one of Apostolic labor, so I think we may say that, in death, he has shared the Martyr's crown."

## Religious Intelligence.

### Home Record.

#### RECENT BAPTISMS.

*Jessore.*—Mr. Parry informs us that he had the pleasure to baptize *two* female believers in March.

*Agra.*—A correspondent writes: "On Sabbath morning, the 7th of March, Mr. Lish baptized *three* young disciples."

*Hawrah.*—On the 15th of March, Mr. Morgan baptized a young Bráhma-man.

*Pipli.*—Mr. Bailey baptized *one* interesting convert from Hinduism on Tuesday, the 2nd of March.

*Cawnpore.*—Mr. Williams writes as follows: "On Thursday, the 8th of April, I had the satisfaction to bap-

tize *two* Europeans, in the presence of a large company. I trust that others will be induced to follow their example at no very distant period. These candidates had passed through a long and painful process previous to their yielding to the force of truth: besides their own educational prejudices, to be overcome in the first place, they had to contend with the earnest dissuaves of not a few intimate friends. But, *truth prevailed at last*; and thus it would be with multitudes, if they could but be persuaded to set themselves to examine the New Testament writings on this much controverted subject."

*Comilla.*—Mr. Johannès was privileged to baptize *five* converts at Kalikapur on Friday, April 16th.

## ORISSA.

(From the Rev. I. Stubbins).

April 6th, 1852.—As another cold season's campaign is closed, I feel disposed to collect a few particulars which may not be uninteresting to some of the readers of the "*Oriental Baptist*." Our labors were, as usual, rather extensive; though, owing to several unavoidable circumstances, not quite so much so as during most previous seasons, still some hundreds of miles were traversed and all the principal towns, villages, and markets in the district were visited; tens of thousands heard the Word of Life and several thousand Tracts and Gospels were distributed. The general impression on my mind was that the people never heard with a greater degree of attention and seriousness, and I do not remember a single instance in which they attempted to defend the popular system of Hinduism. On the contrary, they very often said "We know that our religion is all lies; but how will you prove that yours is true?" In discussing this subject, we were often surprised and delighted to witness their great acquaintance with the Gospels and most of our principal Tracts. They would repeat with us argument after argument, and quotation after quotation: these opportunities enabled us fully and calmly to expose the fallacy or frivolity of their own system, and to prove the truth and solemn importance of Christianity; and, what was best of all, to shew them that what ~~our~~ knowledge, or wisdom, or morals any of their more sacred books might inculcate, not one of them could tell them what it was most important for them to know: viz. how as sinners they were to be pardoned and how obtain salvation.

These discussions, which sometimes lasted for hours, under the shade of some friendly tree, seemed to produce a very great and good effect, and not unfrequently did they leave us, saying as with one accord, "Your religion is true—your religion is true." We found too, that in several places a number were in the habit of meeting together to discuss among themselves the various arguments which had been advanced *pro* and *con*. and their meetings were commonly concluded by reading a portion of some of our books, especially of such as most strongly contrast Hinduism and Christianity. One cannot

reflect upon this fact but with the greatest satisfaction, and it is not difficult to read in it a prophecy of a future turning to the Lord. But a few years ago, we were beset in almost every place with arguments,—such as they were,—in defence of idolatry; but now the great desire seems to be, to understand the doctrines and evidences of Christianity!

I was much interested with the case of a Bráhmañ I met with at Ganjam in the early part of the season. One of his companions was asking me some particulars about Christ, when the Bráhmañ exclaimed "What! know you not these things?" and immediately went through all the particulars of the birth of Christ, his teachings, miracles, death, resurrection, &c. &c., with as much accuracy as though he had been thoroughly catechised in the Gospel of Matthew, which was the book he received a few months before!

On another occasion I met with a Bráhmañ at Pitalá, returning from one of his begging excursions. He complained bitterly that the people had not given him anything. I wanted to know why he did not curse the hard-hearted creatures? "Oh!" said he, "they used to be frightened at a Bráhmañ's curse; but if I should curse them now, they would very likely give me a slap in the face, and tell me to be off about my business," &c. A short time ago, a man came to me for some books, said he lived in Gumsur, and that he and some others were in the habit of secretly meeting together and reading such of our books as they had received, that his principal companion had been suspected by his friends of being a Christian, and they had administered some drugs which had destroyed his intellect! Alas how many such cases will eternity reveal!

But I fear if I go on, I shall write much more than you will want to read; so I will come down to the occurrences of the past week. On the Tuesday, I and a Native Preacher visited a large sacrificial festival, at a place called Tarini. Hundreds of sheep, goats and fowls (all males) were sacrificed by some fifteen or twenty men and women employed for that purpose: the heads are the property of the priests or priestesses, who sell them for two pice each; but the party presenting the victim takes the body for a feast for himself and friends. The principal object of the festival is

to propitiate the goddess, and in return to receive wealth and children. The children who are thought to have been given by the goddess are presented to her with sundry expressions of gratitude, when the hair is all shaved off their heads and given to her as their offering. The festival is held on the top of a very high conical hill, exceedingly difficult of ascent. Our stand is at the foot of it; and, as the path is very narrow, we have one of the best possible opportunities both for preaching and distributing books. We have generally six or seven hours' incessant toil; and oh, the heat! the general effluvia! the smell of blood! the press for books! &c. is almost beyond endurance! I sometimes staggered so much from sheer exhaustion, that I was afraid lest any one should think I was intoxicated!

#### CONNECTION OF THE GOVERNMENT WITH HINDUISM AND MUHAMMADANISM.

*The following Petition on the connection of the Government of India with Hinduism and Muhammadanism has been adopted by the Calcutta Missionary Conference. A similar Petition has been adopted to the House of Lords. The statements in the petition have been prepared very carefully, and it is hoped that the subject will attract the earnest attention of the friends of Missions both in Great Britain and in India.*

TO THE HONOURABLE THE COMMONS OF GREAT BRITAIN AND IRELAND IN PARLIAMENT ASSEMBLED:—

The Petition of the undersigned Ministers of the Gospel, resident in Calcutta,

HUMBLY SHEWETH:—

That your Petitioners, being members of various Protestant denominations, and most of them having resided several years in India, are deeply interested in the progress of divine truth in this country, and strongly participate in the conviction, now generally entertained, that the connection of the Government of India with the Hindu and Muhammadan religions, is both wrong in itself, and an obstacle to that spread of Christianity which your Petitioners are aiming to secure.

That your Petitioners willingly and thankfully acknowledge, that much has been done in recent years, to release the Government from its active share in the ceremonies of those religions, and to leave their disciples to maintain them in their own way and from their own resources. They admit with pleasure that many of the most pro-

minent evils which once existed have now been abolished; that oaths are no longer administered in the Company's Courts in the names of Hindu idols; that salutes in honour of those idols have been discontinued; that the pilgrim taxes at Gayá, Allahabad, Puri and Dharwar have been abolished; that in the Presidencies of Madras and Bombay, the Revenue Collectors are no longer active agents in maintaining idol-worship; that the temple-lands are no longer under their charge; that they have ceased to appoint bráhmans to pray for rain in seasons of drought; to summon villagers to draw the idol-cars; to sanction officially with their presence and authority the actual ceremonies of Hinduism; and to present clothes, jewels and fruit to idols in the name of the Honourable East India Company.

That your Petitioners believe that much still remains to be done before the Government of India shall be finally and fully severed from the religious systems which it has so long sustained. Under the arrangement which was reported to your Honourable House in August, 1849, Committees of natives, or respectable individuals, have in numerous cases been substituted for the Revenue Collectors in the management of the shrines which the Government supported: but in some respects, the former direct connection between those shrines and the Government has only been replaced by an indirect one, calculated to a certain extent to hide the real character of the alliance.

That your Petitioners have learned from the Return made by the Government of India to your Honourable House in 1849, that at the present time and under the arrangement recently adopted more than sixteen lakhs of rupees, or £160,000, are annually paid by the Government of India, for the support of temples and mosques, of bráhmans and maulavis, of which about seven lakhs are expended in the Bombay Presidency and eight lakhs in that of Madras. That, while your Petitioners admit, that to some of these grants the temples referred to have a strong claim, (such grants being made in commutation for the revenue of lands, still under the charge of Government, and which cannot be surrendered because their boundaries are unknown,) they feel convinced that searching enquiry would prove the claims of others to be more than questionable. That the fact is well known, that on several occasions when new territories have been annexed by the Government of India, and it has been found that certain voluntary contributions have been customarily made for religious objects by the former authorities, these donations have been continued by the East India Company, under the

belief that treaties which guaranteed protection to the rights of the natives of those territories, bound the Government also to perpetuate those gifts: although being originally voluntary, they are so still, and ought to be withdrawn, on account of their injurious tendency. That in illustration of these remarks your Petitioners can point to the celebrated temple of Párbatí at Poonah which was a mere private temple of the Mahratta Peishwa, and to the College of bráhmans at the same place, which two establishments with other minor temples in that Collectorate receive an annual gift from the East India Company of more than £10,000.

That your Petitioners have been informed that a custom formerly existed in the Agra Presidency, by which the Government of India presented dresses of honour to Muhammadan Cádís on the occasion of the 'Id Festival, and that such gifts have been commuted into money payments and are continued to the present day.

That your Petitioners have heard on good authority that another custom has prevailed, by which, when the Governor General and other high officers of state in travelling, have approached celebrated native shrines, offerings have been there presented which were paid out of the public purse; and that at Amritsir, Jwálámukhi and Tárantáran in the Punjab, such offerings have been presented within a recent period.

That your Petitioners have never observed any mention of these offerings in the Parliamentary Returns upon the subject of Idolatry in India, and are aware of other cases which have in like manner been passed over. That for a long period a pujári or bráhman priest was employed, at an annual expense of about £200 (or Rs. 2000), in the salt agency at Hidgelee, whose duty it was continually to worship Lakshmi, the Hindu Goddess of Fortune, in the empty salt golahs, in order to secure the Company's trade against loss; that at the Opium Agency in Behar, a special gift was made to the bráhmans to secure good fortune on the sailing of the first opium boats every season towards Calcutta: that in the money advances at the beginning of the opium season certain payments to bráhmans were regularly included; and that a similar practice existed in the salt agency at Hidgelee. That your Petitioners believe that these practices continued for a long period unknown to the heads of the respective departments; that they were never specified in the Parliamentary Returns, being reckoned in the salt and opium agencies as regular current expenses; that these practices were recently brought to light and then suppressed; and that your Petitioners mention them now, because they believe

that searching enquiry would probably bring to light other practices of a similar kind.

That while solemn affirmations have been substituted for the oaths formerly taken by Hindus and Musalmáns in the Company's Courts, the law which permits this variation from former custom has not yet been extended to the Courts established by Her Majesty's Charters in India; and that oaths on the Qurán and oaths in the names of Hindu deities, continue to be administered in those Courts as in former days.

That your Petitioners have heard with regret, that notwithstanding the positive orders of the Court of Directors, the Residents at Baroda and Nagpore have, within recent periods, recognised and attended in their official capacity idolatrous festivals celebrated by the Hindu Rájás of those territories; and that in the latter case such attendance was doubly painful from the fact that, in 1847, the Acting-Resident at Nagpore, Capt. Ramsay, compelled the Missionaries to give up to the Rájá a young convert who had applied to them for baptism, on the ground that under the Nagpore treaty with the East India Company, he could not protect the Rájá's "discontented subjects," and your Petitioners remind your Honourable House that this view of the obligations of the Government of this country was formally sanctioned by the Government of India.

That your Petitioners believe that in the Madrisa College in Calcutta, and in various Sanskrit Colleges endowed by Government, the authoritative precepts, doctrines, and ceremonies, of the Hindu and Muhammadan religions are taught at the expense of the Government; that the explanations and reasons that have been offered respecting such an anomalous proceeding are insufficient to defend it; and that, in the case of these colleges, one of the most offensive and direct forms of the Government connection with false religions exists, notwithstanding the expressed wishes of the Court of Directors and of your Honourable House, intact to the present time. Your Petitioners are aware of the value of these Colleges as Philological Institutions, promoting the cultivation of the ancient and modern languages of India, and it is not therefore to this use of them that the objections above made have referred.

That your Petitioners have reason to believe that by a despatch to the Governor General in 1847, the Court of Directors prohibited their public servants from taking part in Missionary undertakings, and thereby conveyed to many minds the impression that they would view with disfavour all who should not see it to be their duty to be entirely neutral in the great contest of Christianity in this country; and that your

Petitioners consider such a prohibition, in contrast to the Court's own alliance with false religions, with feelings of surprise and sorrow.

Further that, in respect to one of the great obstacles to that full and complete disconnection of the Government of India from the Hindu and Muhammadan religions for which they pray, your Petitioners would draw the special attention of your Honourable House to the Regulations of the Indian Government respecting endowments for the support of those religions. That by Regulation XIX. of 1810 in Bengal, and Regulation VII. of 1817, in the Presidency of Madras, such endowments are recognised as "pious and beneficial;" the care of them is vested in the Boards of Revenue as "an important duty of Government;" and questions connected with them have hitherto been placed not under the jurisdiction of the ordinary Civil Courts but under the officers of those Boards. That your Petitioners consider that several weighty reasons may be urged against those Regulations; inasmuch as they constitute the Government the Trustee of such endowments and treat them as if they were matters of great benefit to society and of pecuniary interest to the Revenue Authorities; inasmuch also, as to enforce them fully would bring the Government into more intimate connection with those religions than they have ever yet held: and chiefly, because they now stand in the way of those very arrangements which the Government of India has recently been making for disconnecting itself altogether from those endowments. In the Madras Presidency, for instance, the Collectors have been forbidden to interfere in the management of mosques and temples; yet the Regulation which commands them to interfere still continues on the Statute Book. While, at the same time, should breaches of trust in their management occur, the Civil Courts refuse to take them into consideration because that Regulation is unrepealed. That this anomalous state of things was brought to the notice of the Supreme Government of India, by the Government of Madras, several years ago, and that they have provided no new Regulations to meet the difficulty.

That your Petitioners feel the need of a searching enquiry into all these subjects. They fear that while public attention has been specially directed to the Temple of Jagannáth and to the donation which it annually receives, other matters not less important have continued almost unnoticed, although they have the authority of one of the members of the Supreme Council in India, (Sir H. Maddock in his published *Minute* of 1844,) for saying, that "the temple of Jagannáth is only one of in-

*numerable Hindu temples, receiving endowments from the Government of India."*

That your Petitioners hailed with lively gratitude the Draft of an Act which the Supreme Council of India published in the Calcutta Gazette upwards of a year ago, for the final severance of Government from the temple of Jagannáth; and that your Petitioners hoped that a measure so wise and just, demanded alike by sound policy, public justice and Christian principle, would speedily be passed into a law; but that now they fear that the views and intentions of the Government of India have changed; and that the passing of this Act is extremely uncertain.

Your Petitioners, therefore, without dwelling on the very solemn subject of the evils of this connection between a Christian Government and the shrines of false religions, respectfully pray your Honourable House to take into consideration such further measures as may be required for completing the entire severance of the Government of India from the Hindu and Muhammadan religions; to institute a searching investigation into the allegations of this petition; and to have laid upon the table of your Honourable House a copy of the despatch of 1847, above referred to, with a statement of its origin and intended aim. Your Petitioners especially pray that your Honourable House will be pleased to call for a *complete, distinct and detailed* statement of every grant now directly or indirectly paid to the above religions, in every district and province of the continent of India under English rule; to institute a rigid scrutiny into the ground and title upon which each one of these grants is claimed, whether it be to mosques or temples, to bráhmans or Maulavis, to idolatrous ceremonies, or the Education of the young in the authoritative Shástras of those religions: and to cause every revenue official in India, to report minutely on every fact, that brings the Government into any connection whatsoever with Muhammadanism or Hinduism in the district under his charge. They pray also that your Honourable House will direct the Government of India to repeal the two Regulations which your Petitioners have referred to, and to enact in their stead a Regulation applicable to all the Presidencies of India by which the endowments of the Hindu and Muhammadan religions shall, like all other trusts, be placed under the jurisdiction of the Civil Courts.

And lastly your Petitioners will ever pray that the spirit of wisdom and of justice may be abundantly granted to your Honourable House, by that Great and Gracious God, who has said that "Righteousness exalteth a nation, but sin is a reproach to any people."

THE  
CALCUTTA MISSIONARY HERALD.

BIRBHUM.

FROM THE REV. J. WILLIAMSON.

*Sewry, 27th March, 1852.*—The following is a very brief account of our itineracies, during the past season.

*November 8th.*—Set out for Supur melá, with Samatan and Hárádhian, native preachers, having two gárris, conveying our tent, books, and necessaries.

On our way, addressed crowds of people by turns; first in the market of Purindapur, and afterwards at the village of Hat Tikerá, Gorgarií and Parua.

*9th.*—Spoke the word of God to many people at Nethunc, Monguldi, Lávra, Kesubpur, and Kosba, among whom, as on the former day, we distributed many tracts and some gospels.

*10th.*—Addressed rather small congregations at Bandanagar, and Kendanga, and large congregations at Bulabpur, Surul, Raypur and Mirzapur, when a good many gospels and tracts were given away.

*11th.*—Addressed great numbers in the market and fair of Supur, which place we reached on the previous evening.

*12th.*—Some of us attended the fair, whilst other went to the villages of Rajutpur, Birámpur, Mauli, Kakhutti and Mirzapur.

*13th.*—At the large village of Muluk in the morning, and in the afternoon in the fair. We had many hearers in both places.

*14th.*—Nearly all day in the fair: not so many hearers as yesterday.

*15th.*—Spoke in the fair, and at the village of Chandarpur, rather small congregations.

*16th.*—In the morning went to the large neighboring village of Bhidia, and in the evening to the fair; in neither of which places had we large congregations.

*17th.*—Spent the greater part of the day, in the market and in the fair. At the former place we had many hearers, among whom we distributed a good many gospels and tracts.

*18th.*—Remained one day more in the fair, which has become much less than it was some years ago, on which account we visited the neighboring villages while at Supur.

*19th.*—Left the fair, in order to take a tour to the southward. Addressed a few people at Gudgaw, and more at the villages of Dhansona, Semula, upper Khura and middle Khura.

*20th.*—In the morning, addressed crowds of people in two parts of the large village of Standá. After breakfast, spoke to smaller numbers at lower Khura, Ikhupur and Mádhbapur, and in the evening to large congregations in two places of the large village of Singa, among whom we gave away many of our little books.

*21st.*—Again at Singa and Bejra in the morning, and in the afternoon at Bahira, a large village where we were not well received; the people for a long time, stirred up by two wicked bráhmans, endeavored to drown our voices by vociferating, Hari-bal; so that we were obliged at last, after many fruitless endeavors to speak to the people, to retreat to a distant part of the village; where we obtained peaceable hearers till dusk.

*22nd.*—Preached and distributed tracts and gospels to many people at Sienne in the morning, where we were well received; and in the evening in the Supur market.

*23rd.*—Left Supur again, on our way home by a different route, from that we came; made known the gospel at Kámarpára, Durunda, and Rám-nagar in the morning to a good congregation, and in the afternoon in the Elambazar market where we obtained even more hearers, to whom at their request we gave many of our publications.

*24th.*—In the morning went to the villages of Bankátí, Ojudia, Sat Kamanu and Bosde, from which places we returned to our tent about noon.

In the afternoon, went to Elambazar : many hearers every where.

25th.—Morning, Kanur, Bharatpur and Gunghapur. Afternoon, Mangalpur and Kharafonee. Had pretty good congregations in all these villages ; gave books to those who could read, and wished to have them. \*

26th.—Left Elambazar ; had good congregations at Pair, Guru, less at Sonmonu and Surat, and larger again at Gara and Padma.

27th. At Guru, Ringon, and Gopulpur, had few hearers, but at Hilampur market, many ; to whom we gave gospels and tracts.

28th.—Preached in the Dubárpur market from 11 A. M. to 4 P. M. Numerous hearers, many of whom received books.

29th.—Spoke to generally small congregations at Bandersul, Chinpoy, Kuchsujuur and Panuru.

In this tour, at some of the places mentioned, the gospel has often been preached ; but at most, seldom, or never before. Our chief subjects of discourse were the great sin of idolatry,—the necessity of renouncing it together with all other sins,—man's inability to save himself or others,—the power and love of the Lord Jesus Christ, the only Saviour of sinners.

On our way to and from Calcutta, also, we had several opportunities of making known the gospel in Birbhum, and on both sides of the Ganges ; which we endeavored to improve by preaching and distributing books at thirty-five villages, where, with only one exception, we were listened to by a considerable number of attentive hearers.

Since our return home too, we visited the large and distant fair of Bodhináth at Deoghar, taking a new and circuitous course to and from the fair, in order to obtain an opportunity of making known the gospel, where it had never been made known before. This last journey occupied us about three weeks. With the exception of a little opposition, as usual from the Pandás of Deoghar, we were apparently welcomed every where. Our words were acknowledged to be true, together with, in not a few instances, declared conviction of the errors of their own religious system, but without actual renunciation of Hinduism and reception of Christianity ; though we hope there is a gradual approximation to this desirable result, for which however we must yet labor and pray, and wait with patience for the fulfilment of God's promise. May He hasten it in his time.

## JESSORE.

### FROM THE REV. J. PARRY.

3rd February, 1852.—I lately visited the church at Sâtheriya and proceeded about fourteen miles beyond it to the south, for the purpose of meeting a person who had forsaken Muhammadanism, and assumed the Christian name. The place is called Tola, a Police and Moonsiff station situated on the banks of the Kubutuk. About four or five years ago I met this individual at Kupilmuni about six miles beyond Tola, when I spoke to him about salvation through the Lord Jesus Christ, and he seemed willing to believe in Him. Since then, he told me he had given up the religion of the Qurán, as it could not avail to his salvation, and endeavored to walk according to the gospel. During the above period of four years, he once called on me here, and several times on Ali Muhammad at Sâtheriya. We had thus opportunities of instructing and exhorting him, and it has pleased

God to bless our efforts for his conversion, so that when I lately called on him, he told us that he had fully determined to become a follower of the Lord Jesus Christ. Finding such to be the case, I proposed to enter his house, and to have worship with him publicly, so that his neighbors might have an opportunity of observing our mode of worship, and that he might publicly tell them that he had renounced Muhammadanism. Having obtained his consent, I and Ali Muhammad entered the house and were followed by several of his neighbors, in whose presence I desired him to declare his determination of embracing Christianity. He boldly did so, and his neighbors seemed to be pleased about it. I then addressed them in a few words saying, that their neighbor and friend had come to the determination of embracing Christianity from conviction that he was a sinner, and that the Lord Jesus Christ who died

for sinners was able to save his soul, but if any one knew that he wished to become a Christian from any secular motive, I should be glad to be informed about it. No one said any thing to the convert's disadvantage. Subsequently we had worship, and we commended him to the grace and providence of God by prayer, and then left him.

We intended to have spent about three days at Tola, but on the second night of our sojourn, we had a heavy fall of rain, and my horse, bullocks, and servants got wet, which induced me to leave the place on the third day. On our way to Tola, we preached in some of the villages which lay in our course. At one place I met about forty travellers, inhabitants of the Krishnagar district. I preached to them for nearly an hour, and I was much pleased to find them very attentive. In the Tola bazar I preached to a large number of auditors, consisting of Bráhmans, Sudras and Musalmáns. They also heard with great attention. Two Bráhmans called on me, and asked for copies of our Scriptures. They said that their Shástras were false, and inconsistent, and they were unable to learn from them the sure way of salvation. I was informed that about eight Bráhmans daily meet together for the purpose of reading our Scriptures, and conversing about the true religion. One of them had obtained a copy of the New Testament from me a long time ago, which he used to read, and some of his neighbors coming to the knowledge of it, expressed their desire to hear and read our Scriptures. Thus commenced their meeting daily together for this purpose. Those two Bráhmans who called on me and asked for our Scriptures belonged to this reading club.

I spent eleven days with the people of Sâtheriyá. I visited every member of the church residing in Sâtheriyá,

Begampur, Kumárpul, Hálampur and Siki. Three Muhammadans with their families have lately renounced their false faith, for the purpose of embracing Christianity. They attend Divine service on the Lord's Days, and the native preachers visit them once or twice a week to instruct them.

The new convert of Tola, called at Sâtheriyá for the purpose of spending the Lord's Day with us. He again called on me at this distance last Saturday, and spent the Lord's Day with us. I hope such apparent love for the Lord's Day and his people on the part of this convert emanates from a sincere desire to follow the Lord Jesus Christ. He has taken a copy of the New Testament from me, which he told me would be read to him by a Káyast, who is an intimate friend, and I hope he will follow his example. Thus I have a prospect by the grace of God of establishing a little church at Tola, in the Lord's own time.

The two native preachers who called on you for Tracts and Scriptures, have lately sent me their journal, from which I find they preached in many villages and markets which lay in their course from Buridángá to Báliyaghát. In one village they met a respectable Hindu who invited them to his house, and the brethren had worship with him and his family. Many of his neighbors called and heard the word of God gladly. The brethren state in their journal, that they believe the people of the village in which they found some well disposed towards Christianity, will soon renounce Hinduism, for the purpose of embracing the gospel. Some months ago a native Christian who had accidentally visited the village above alluded to, found some of its inhabitants eager to hear the gospel, and so I sent the native preachers to seek after them.

## MISSIONARY LABORS ALONG THE BANKS OF THE DAMUDA.

BY THE REV. T. MORGAN.

*January 12th, 1852.*—I departed from Haurah at 7 P. M., and reached the confluence of the Damuda at 10 the next morning. Seeing the shore lined with men, women and children, it being a great bathing day, we went on shore, and preached for two hours to an attentive congregation. It is

customary on these occasions for the Hindus to distribute rice and fruit to the numerous beggars that assemble. An old Musalmán beggar complained in strong terms of the falling off in the contributions, compared with former years. The tide setting in, we moved with it, till 3 P. M., when we land-



ed and found a village named Barga, where we preached till dusk to the whole population; the women keeping at the prescribed distance, but within hearing. This village we considered rather hopeful.

14th.—Went out early this morning on the same side of the river, and found some farmers at home, who listened with great attention and received us very kindly. On our departure they made us fair promises. At two other places we found only some old men, ripe in sin, and very hard in their hearts. After breakfast we crossed over to the other side, walked about for three hours, and tried at least a dozen places. We found the people cold, suspicious, and most unwilling to hear. The only person that paid us any attention, was a woman whose husband works at Serampore. Some other women threatened her and called her in. Moved on with the tide; in the meantime looking out for villages. Landed in the afternoon, and directed our steps to a large village, here we found the Mandal, rather a respectable man; but when he found that we had no connection with *Company Baháddur* he ordered us away. Domingo was sitting in the doorway of the cow-house, and the Mandal, with all the authority of a village despot, ordered him away to let the cows in. However we did not depart till we had told him some wholesome truths, though not the most agreeable. The repulse we have experienced to-day, induced us to go on with the night's tide, and to seek people more prepared to hear the gospel.

15th.—Arrived this morning at Futtehpore. There is here a large bazar daily, and a market twice a week, Tuesdays and Saturdays. There are here also two or three coal depôts. On account of there being here some sandbanks, we were obliged to remain till we could get the spring-tides. After landing we preached in the place where the weekly market is kept, and had a large congregation. They seemed much pleased with our exposure of Bráhmánism. Went about a mile to the daily bazar, the people were soon with us. By the number of women present, I think the bazar must be nearly deserted. Spent the afternoon in visiting several groups of houses. I observed to an intelligent farmer that *Hinduism* makes no provision for holiness of mind, neither does it reform

the character. His answer was: "That is a thing we never think of. When I have a lawsuit about land, I get false witnesses and gain my point; then I buy an image, invite Bráhmans, have pujá, and thereby make an atonement. When I sin again, the same process must be gone through." "Then," said I, "the Bráhmans rather help you in wicked practices?" "Of course they do," was the reply; "for it is to their advantage." At the close of the day we came to a group of houses, where the men were mostly from home. Domingo proposed to collect the women and speak to them. They were soon gathered and paid respectful attention to the address. An old Bráhmán came to interrupt us by saying, that women were not worthy of any confidence, and that it was useless to teach them. The poor women were scared away; and night warned us to return to the boat.

16th.—Went out at break-of-day; after walking about a mile, we saw a large tank, with pakká buildings for religious purposes; and a little further we met with a garden in the wilderness, extensive pakká upper-roomed houses, about twenty small temples, elegant offices, and substantial out-buildings, belonging to a man of the Kaibarta caste who is now dead; he had been an Ukil to the rájá of Burdwan, and had amassed considerable wealth; the surviving brothers have gone to law, spend the money at the courts, and in a few years the whole premises will be in ruins. We were invited to the office, and chairs were ordered for us. Our hearers consisting of Bráhmans, members of the family, and the clerks that were employed on the estate, sat before us; we both preached to them for nearly two hours, and a more respectful audience we never had. An old Purohit, who is the principal in charge of the premises, came and told the young men that it was now time for them to go to work. We asked him for permission to enter within the outer wall of the principal building. "Oh yes," said he, "only let me go in and drive away the women." The square devoted to the celebration of pujás is a splendid place, and must have cost enormous sums of money. It is not finished, and never will be now. I asked the old Purohit if he would rent me one of the pakká houses: he said with great emphasis, "No, but we will let you live in one

of them, as long as you like, without charge." Some of the young men assured me the same, and I have no reason to doubt their sincerity. Our books were received with gratitude. After breakfast, went to the bazar, and had a capital congregation.

In the afternoon we walked out about two miles, and fell in with some Bráhmans, the hangers-on of some rich Bábus; these were soon joined by a few young men, some of whom know a little English, and a more insolent set I have never met: what a contrast between them and the young men we saw in the morning! The Bábu sat at the gate, setting his Bráhmans at us. I dare not put on paper the vile things they said. After some time, however, the Bábu invited us in, and very blandly showed his premises, and made the *amende honorable*.

17th.—This morning we determined to visit a cluster of small villages, inhabited by Musalmáns; we found them very poor and very ignorant. In one village we found an old man, whose fine head, stature, and light-color, indicated that he was not a Bengáli. It seems that he is a Patan. There are here several families of Patans, who have been residents of the place for several generations. I gave him a gospel; the term *Injil* appeared to arrest his attention very much. After breakfast, we went to a village near Futtch-pore, had a good congregation, but were much disturbed by an old blacksmith; we found out that he was sent by the Bráhmans. I told the people that I had the same liberty to exercise my vocation as the Bráhmans had, and that if he did not cease I would soon find means to remove him. He took the hint and disappeared; no less to the satisfaction of the people than myself.

In the afternoon we preached for nearly three hours in the hát, to a mixed congregation of Sudras, Bráhmans, and Musalmáns—of the last some were drunk, and volunteered to be our policemen. The Bráhmans kept silent, and the people behaved well. At the close one of our hearers said, "I approve of all that you have said; but I do not see how I can practise it, unless you were to support me." I find that the longer we remain here, the better the people behave.

18th.—We found it absolutely needful to rest this morning, to recruit our voices and strength. In the afternoon we walked a long way, and met some

Káyasta; and among the number two young men, who had been in my house for scriptures. Some aged men on hearing of our arrival, came and asked some pertinent questions about Christianity. It was evident that the subject was not new to them. The young men who had been to me at Haurah, were particularly pleased to see us. On our return we found a Bráhman who had been for some time waiting for books, he had a long way to come.

19th.—The spring-tides enabled us to come as far as Jaintí, near Ámpta. There is here a bazar twice a week. Early in the morning we visited a Musalmán village, we had a large and willing congregation, but very poor and very ignorant. They admitted the evil of polygamy, the utter inefficiency of the Musalmán religion to make them better men, and even admitted the excellency of the Christian religion, as far as they could understand it. In the forenoon we preached in the village near the bazar. On returning found some young men from an office two miles off, who had come to see us. One of them informed me that he was educated at Dr. Duff's school; from the conversation I had with him, then and subsequently, I have arrived at the conclusion, that he is truly converted, and he expressed his hope that he should be soon baptized. The market at Jaintí, is held in the afternoon, we therefore spent the whole of our time there preaching to successive groups, as they came up.

20th.—The night tide brought us up, opposite Ámpta, which is a place of some importance, there are here a large daily market, a tháná, and large temples, which are somehow connected with the temple at Kálighát: many Bráhmans and Káyasts reside here. Our first stand was near some temples; the Bráhmans came, and I soon saw that their aim was to lead us into controversy, and thereby nullify the object of our coming; we, however, both preached without much interruption; at the close I argued the truth of Christianity from the resurrection of Christ. Several then said, "We do believe in Jesus Christ." A Bábu present requested me to examine the English school there, which is self-supporting. The examination and a certificate rendered us quite popular. We returned to the bazar and preached to a large congregation. Here as well as

elsewhere, the most popular theme is, the exposure of the extortion and the assumption of Bráhmans. It being now past mid-day and we had been at work from early in the morning; we retired to rest.

In the afternoon we visited a rich *tálukdár*, to whom ten years ago, I gave a copy of the whole Bible in Bengáli. Near the *Bábu's* house there is an annual *melá* held; and formerly, it is supposed that no less than 20,000 people used to attend. During my former visit I preached there for several days at the *melá*, and gave away a great number of tracts and scriptures. Since that time the attendance has much decreased.

I found the old *Bábu* alive, he remembered me very well, and gave us a cordial welcome. The whole family having assembled, and a large company of ladies having taken their position over head on the veranda, we preached. At the close, one of the young men said quietly, "My father is a sensible old man, has read the book you gave him, and has no faith in Hinduism," then, turning to the women, he said loud enough to be heard by them, "You said that Christianity makes the hearts of men good; it may affect the hearts of men, but never, never, the hearts of women."

21st.—This morning it rained heavily. However, after many a tumble on the slippery embankment, I succeeded in reaching the bazar, where a kind-hearted shop-keeper gave me a shelter, and allowed the people to come to hear. In this manner, the morning was not quite lost. In the afternoon it cleared up and we went out again. A rich *Mahajan* invited us in. The ladies sat on the upper veranda, and heard all that we said. Next, we preached to a company of goldsmiths, and from them we moved to the bazar, and had a very agreeable audience. On nearing the boat we came in contact with some people from near *Burdwan*, who had come to buy grain. They begged us to preach to them. One man said, "What you say true. The Bráhmans are promising us blessings, but where are they? Here we are starving through want of rain." Many Bráhmañ lads followed us to the boat; I embraced the opportunity to ask them some questions, viz. "What do you eat?" They replied, "Goats, wild birds, ducks, and deer." "Do the Bráhmans drink spirits?"

"Oh yes, privately at night." "What books do you read?" They mentioned the worst class of books so common among the Hindus with which they were quite familiar. "Do you teach the women to read?" A shout of laughter, was the reply. "Who ever heard of teaching women to read. What is the good? Then they would be able to carry on intrigues by letters, now they cannot."

22nd.—With the night tide we descended to a place named *Byaganj*. I find that all places named *Ganj*, are, or have been places of some importance as great corn markets. The first person we met on landing was a respectable Musalmán. We asked him what he knew of Muhammad? He said that Muhammad was born in the house of a Bráhmañ in Bengal! A mile further inland, we found the *kacheri* of the *Rájá* of *Midnapore*; the officials collected together, and the principal admitted that there was much truth in our statements; upon which a Bráhmañ charged him with want of respect to the religion of his fathers. A little further on we came to an open plain with many temples. The Bráhmans at first permitted us to sit down on the steps of the temple, but when we preached to them, they became outrageous and insisted upon our instant departure. On this point there were two parties to be consulted: we prolonged our stay, and the worthies found that civility is the best policy. In the afternoon, we visited the Musalmáns, of whom there are here a great number; we found them the worst of their kind, ignorant, violent and haughty, and it was with great difficulty that we could get a hearing. Formerly the Musalmáns in this place were in good circumstances, they are now poor; and to this cause much of their bad feeling must be attributed.

23rd.—Last night we came to *Mahisádal* on the *Midnapore* road. There is a ferry here and a post-office. Preached before and after breakfast in several places and had a good reception; and in the last place, we regarded our hearers in a very hopeful light.

It was now time to turn towards home: but we were no sooner in the boat, than it began to rain in torrents, and the rain continued till the afternoon of the next day, when we reached home. The inside of the boat, in the meantime, being nearly as wet as the outside,

so that it was with great difficulty we could cook our food, the rain putting the fire out.

Upon a review of the whole, it appears, that there are some places where the people are by no means prepared

to hear the gospel. These however are but few. In numerous places the people are prepared to hear the gospel, and that gladly; and in others the opposition wears away in proportion to our intercourse with the people.

## BISHTUPUR.

FROM THE REV. F. SUPPER.

*March 31st, 1852.*—When I left Calcutta for Bishtupur, I intended to use as much of the cold season as remained for itinerations southward, but I was disappointed. Our removal brought so many things to arrange, that I could not think of leaving home immediately. As soon however as the principle business was done, a friend in Calcutta kindly offered me his tent, by which I was enabled to go out with two native preachers, Srishtidhar from Narsikdārchoke, and Brindāban, one of the native preachers at Bishtupur. We left home, *February 11th*, after breakfast, and arrived at Rájár Hát in time for the weekly market. We usually take our stand for preaching near a large tank, which on this occasion was decorated with flowers and surrounded by many Bráhmans prepared to consecrate it to their idols. I commenced preaching, but was immediately interrupted by one or two Bráhmans, who said that they could not attend to us that day, another time they would hear us. They persisted in refusing to listen to us, and we found it better to remove and to go to another spot; which was quiet, but did not afford us any protection from the sun; yet as the people had to pass it on their way to and from the market, we were enabled to speak to many in turn.

We left Rájár Hát after 3 p. m. proceeding to our tent, which was pitched at some distance towards Diamond Harbor. In the evening we went to Gorcolly, a village to the left side of the road. We found but few people at home, many were not yet returned from Rájár Hát, and others were in the fields. A Bráhman and four or five other people made up our congregation. They listened attentively, and the Bráhman said at last: "Your shástras, are, I confess, good; and I believe that your religion is true, whilst our's is deficient, but we cannot at once

leave our's and embrace Christianity; it must take some time." We spoke earnestly and kindly to the man, and he returned with us to our tent to get some books.

*February 12th.*—We broke up our tent at 7 o'clock in the morning and proceeded on our way towards Diamond Harbor. Our object was to reach Surissá to be ready for the market on the following day. On the way, we talked with the people, who passed along, and occasionally halted at a village on the road side to deliver our message. The people seemed to be very ignorant in this part of the country, perhaps owing to the little intercourse which they have with each other. They live together in groups of four or five huts on some elevated spot, whilst the surrounding country is for the greater part of the year inundated. At 12 o'clock we arrived at Surissá. It was very hot and on the way we had no protection from the sun. The Collector, who was staying in that district, kindly invited me to his tent until mine arrived; an invitation which I gladly accepted. In the evening we went to the village, where we found many people of all classes, who heard us attentively for two hours with very little interruption, now and then asking a question. We gave away some gospels, intreating them to consider what had been said, and examine the books, and if they were really the word of God to accept the message. They answered, that we could not expect this, as they heard so seldom about this way; but if we would come and have schools there, they would inquire into the way of truth.

*February 13th.*—Market day: hundreds were present. Our appearance excited great surprise, and we were soon surrounded by a noisy crowd; it took some time to silence them, but after we had succeeded, they heard well. We each spoke twice and dis-

tributed some books; these at first they were unwilling to receive, a circumstance which we could only ascribe to their ignorance of our mission, as we found that many of them could read. We returned to our tent and dined, after which we went in an opposite direction, where we found many people unusually willing to listen to our words. Here were old and young engaged in plaiting straw for hats, which they send in large quantities to Calcutta. This perpetual employment draws these people away from a frivolous life, and makes them more quiet than they otherwise would be. They said: "We saw a Pādri once in our village, but he never came again." It was night when we returned to our tent.

The following morning, *February 14th*, we left Surissá for Diamond Harbor, which we reached long before our tent. We spoke with some Bráhmans, who brought us a chair to sit under a tree, where we sought shelter from the burning rays of the sun. In the evening we went to Rám-Rámpur, and attempted to converse with an old man, but he did not understand any thing, so we left him at last, finding at some distance a few Hindus, respectable-looking men. We began to speak with them and the number increased, they seemed to like our message, sat down on the ground, and at the end, an intelligent man said, "This is indeed a reasonable religion, if a holy man died for sinners and bore their punishment, of course, they can be saved, but is that true?" We replied, "Read our books and you will find it to be so." He said, "Yes, I shall read them, and if you come again, I will tell you what I think about them."

*February 15th, the Lord's Day.*—We had divine worship together in Bengáli. In the afternoon we preached in the adjacent market; many people heard attentively.

*Monday, February 16th.*—We went from Diamond Harbor and turned our faces homeward. After half an hour we stopped at a village, where we found many Musalmáns and some Hindus building huts, and had a long dispute with them; another time we conversed with some people who made bricks; and again with a Bráhmán, who sat idle on his veranda and who seemed buried in the Sanskrit Slokas he knew by heart, without being able to translate them; this man had most strange

and absurd notions, which he obstinately maintained. At last we were glad to see our cart coming, and left the Bráhmán, who being surrounded by some other people was now and then brought in no small dilemma by one of the native preachers, who was well versed in Sanskrit Slokas too. As we heard, that at 4 or 5 miles distance was a market; in the afternoon we went there, and arrived at two o'clock; the heat was great on the way. Many people listened to our preaching, till one of the native preachers asked: What though my mother, and brothers, or my friends despise me,—if God is gracious to me? when a man charged him with being wanting in natural affection. The poor native preacher was taken aback by his remark; but I explained to the hearers that it was the duty of men to love and serve God supremely, and that every man has to give account of himself to God; neither father, nor mother, nor brother, nor sisters being able to stand for him there; therefore with regard to the world to come we have only to hearken to the commands of God. The man and the congregation were silenced, and the native preacher was enabled to continue his address, which was a very efficient one. We preached twice in turn and left the place quite exhausted. When we returned, many people surrounded our tent, to whom we spoke in a more conversational manner. We retired at the usual time, but found little rest, as swarms of mosquitoes annoyed us the whole night. I rose at 4 o'clock, and hastened to my home, where I was thankful to find my beloved wife in good health. We are glad of such opportunities of going out—but as these extended journeys can only be in the cold season, we are thankful for a large and interesting sphere of labor here at home. We have many villages and markets around us, where we make known the gospel every day—and often sit among the people near their houses conversing with them. We must leave the result to the Lord. I am happy to say that our native preachers and their message are known to all the villagers in the neighborhood, whilst they are acquainted with all the people too. Whenever we come to the people, we are received with respect and attention—but the Lord must bless the poor endeavors of his servants.

# THE ORIENTAL BAPTIST.

JUNE, 1852.

## Theology.

### THE LORD BUILDING UP ZION.

"When the Lord shall build up Zion, he shall appear in his glory." --Psalm cii. 16.

THE prevailing opinion respecting this Psalm would appear to be well-founded,—that it was written towards the close of the Babylonish captivity. It is, therefore, easy to see what event the believing writer had particularly in view in these words. He looked forward to the time when Jerusalem and the temple should be rebuilt, the services of Divine worship restored, and the tribes of Israel joyfully assembled to keep holy day. To the devout Israelites it was a matter of the most pungent grief to see the desolations of the sacred city. It is to this, rather than to any personal affliction, that the Psalmist refers in the touching language, which we find in the foregoing verses of this Psalm. And their joy was proportionately great in the prospect of seeing its breaches repaired and its prosperity renewed. This would truly be to the glory of God's holy name, as he would therein display his faithfulness to Israel, would fulfil many promises and prophecies, and would exhibit his entire control over the mightiest kings and kingdoms of the world. But we purpose to refer the words to a more glorious event still,—to the enlargement of that more general and more numerous body, whom the apostle Paul styles the "Israel of God," with whom a covenant has been made "on better promises," and whose completion is the end of all God's dispensations towards man. In so doing, we remark:

I. "The Lord shall build up Zion." In token of his residence among his ancient people, God caused a building to be erected for his worship in their midst, more sumptuous than any in the world besides. Here the church,

referred to in Isaiah's prophecies as "the house of the God of Jacob," whence he will teach his ways, and whence his law shall go forth, is represented as a stately and magnificent building, by the erection of which God, the omnipotent Builder, shall manifest his glory through all the earth. Christ himself is sometimes said to be the Foundation of this building. Thus Paul, in his first epistle to the Corinthians, says, "Other foundation can no man lay, than that is laid, which is Jesus Christ." In other passages, Christ is said to be the Corner-stone of the foundation, of which apostles and prophets, (that is, what they penned by the Holy Spirit's teaching) are said to constitute the bulk. Either similitude points to this same great fact. The sacred truths, revealed by Christ, personally or through the ministry of his servants, regarding himself, as the one great Saviour, appointed by God to rescue man from the punishment of sin, to sanctify him, and to raise him to glory, are the one broad and only foundation, on which the faith and hopes of all the true church are built. None is entitled to a place in Zion, whose confidence does not repose here. They who would add any other ground of confidence to these truths, would attempt a composition as incongruous as that of the feet of Nebuchadnezzar's image,—iron mixed with miry clay.

The building to be raised on this foundation is, according to one similitude, to consist of "gold, silver, and precious stones;" or, according to another, of "lively stones," composing a "spiritual house," appointed for the offering up of "spiritual sacrifices,

acceptable to God by Jesus Christ." Many inferior laborers are employed in the construction of this edifice. Ministers, authors, teachers, parents, tract-distributors, they who in conversation instruct their neighbors, they who by their conduct display the light of the gospel around, and they who by their prayers implore God's blessing on the work, have all the honor of being "as hewers of wood and drawers of water," for the temple of God. But the one great Architect, without whom no one stone can be rightly placed, is the Holy Ghost. He alone can change the heart. He alone worketh true repentance and faith in the soul. He alone can effectually remove indifference, self-righteousness and unbelief, bring us to Christ, fix us on the foundation of his love, and keep us there.

This great and glorious temple "the Lord shall build." The Father, with divine authority, appoints the whole. The Son, by the painful part he voluntarily undertook, laid the secure foundation. The Holy Ghost, proceeding from the Father and the Son, all equal in divinity and glory, effectually carries on the work to completion. The Lord hath been building up Zion from the time that the foundation was laid in the death of Jesus until now; but we are taught to expect that the work will hereafter proceed far more rapidly, and present a far more glorious appearance, than it has ever yet done. Holiness, love, patience, forgiveness, pity for souls, zeal for the glory of God, are the adornments of this spiritual temple. These shall be witnessed in far greater perfection. and far more universally and uniformly exhibited than now. This temple is not, like the material structure at Jerusalem, intended for the accommodation and worship of one people alone. It is destined to comprise the devotions of the whole world. As it shall be built up, it shall gather materials from every tribe and tongue under heaven, and whatever troublous times or wearisome delays may intervene, at its glorious completion, "every knee shall bow" to Christ, and "every tongue confess that Jesus Christ is Lord, to the glory of God the Father. The crowning excellence of the completed temple shall be its perfect unity. Now various sects and individual Christians lie scattered on the world's wide surface,

as the blocks of stone, of which some vast edifice is to be composed, lie spread on the surrounding plain. Some are deficient in this particular, some redundant in that, and hence they are not yet capable of being formed into one complete and glorious whole. So great a diversity of sentiment and feeling now exists among them, that to the eye of sense, there appears no prospect of their being joined together into one compact and undivided body. But the great Architect is at work. Pride shall be removed from one, worldliness from another, doctrinal error from a third, laxity of conduct from a fourth, uncharitableness from a fifth, all deficiencies shall be supplied, all redundancies reduced, and the watchmen "shall see eye to eye, when the Lord shall bring again Zion." Every evangelical denomination shall contribute a share to the work, some a larger, some a less, according as they have adhered more or less closely to the word of God, and have been more or less pure in their doctrine and communion. Then shall that word be the only standard, and a larger spirit of simplicity and intelligence shall be poured out. And as the people of God come to view more correctly the truths of the one volume to which all shall refer, diversities of opinion, and differences of practice shall vanish away, as shadows melt away in daylight; and we know from the words of our blessed Redeemer's prayer, that when all who believe shall be one, then the world shall believe in him, as the Saviour sent of God.

II. "When the Lord shall build up Zion, he shall appear in his glory." This is abundantly verified in the progress of the work, and shall be, yet more conspicuously, in its completion. Besides the exhibition of his glory in the work of Christ, on which the whole rests, and all which shall illustrate through endless ages, God has gloriously manifested himself in various ways, among which we may instance, the effusion of the Holy Spirit; the natural weakness of the instruments employed; his overcoming the opposition of the most virulent foes, and reducing them to obedient disciples; his delivering his people from the fearfully violent persecutions of the most powerful opponents; the judgments, whereby he has sometimes broken the power of persecutors and adversaries;

the gradual advance of the church from age to age, so that, though diminished in one quarter, it has usually broken forth and flourished in another, so that almost every age has witnessed its enlargement; the holy and blissful results of its establishment among all tribes and descriptions of people, so that the barren waste has put on the verdure of the garden, and exhaled the fragrance of the rose: and at the same time the discipline of the church itself, so that its prosperity has ever been linked to its purity, however, outwardly oppressed; and decline has ever followed laxity, however, splendidly it has been supported in externals. In these and many other ways has "the Lord appeared in his glory;" and we may expect yet more abundant manifestations as the work progresses, though those manifestations may be generally different from what we should anticipate, and often widely diverse from what we should choose.

But yet more illustriously shall God appear in his glory in the completion of this work. When the work of creation was brought to a close, God pronounced the product of his power to be "very good," and such was its beauty and excellency, that enraptured by the sight, the "morning stars sang together, and all the sons of God shouted for joy." Far more shall the consummation of the work of grace redound to the glory of God. Here all his attributes shall shine forth with brightest rays. His infinite power shall be here revealed. In the erection of this edifice, the Lord has had not only to collect and prepare materials, but throughout the progress of the work to encounter the fiercest opposition of earth and hell. Satan had once the effrontery to propose to our Saviour an inglorious compromise, when, on the condition that he should but once bow and do him homage, he engaged to retire from the field, and leave the kingdoms of the earth at his undisputed disposal. Such a wicked proposal was, of course, rejected by the holy Jesus with disdain and abhorrence, and ever since that time the powers of light and darkness, of truth and error, have been in unceasing conflict with each other. Oft has the result seemed to short-sighted mortals to hang in uncertainty, but when Christ shall set the glorious topstone on the temple of grace, then shall he be seen

completely triumphant, and the power, number, cunning, and malice of his foes shall but illustrate his power, which has not only in the end proved victorious, but which has, to the confusion of his enemies, in every stage of the contest, made their deadliest hatred, and deepest stratagems subserve his own cause.

Nor, in the finished structure of Zion, shall the holiness of God be less observable. It shall then be a workmanship, exactly conformed to the heavenly Workman's will. In it, the Workman's character will be clearly seen, reflected from his works. That character has often been obscured and misunderstood through the imperfections of His people, but it will then shine out unveiled and unmistakeable. Zion will be radiant with the beauty of holiness. She will bear the impress of her Saviour's character, "full of grace and truth." In her will be manifested the character, in which alone God can delight, and they who possess it not, will shrink, trembling and abashed, from the vicinity of the New Jerusalem, illuminated by no material sun, but "having the glory of God," and whose name "from that day shall be, The LORD is there."

Then also shall be seen the reality and nature of the long-suffering of God. The exercise of that long-suffering has often thrown a deep veil of mystery over the providence of God. How generally has it been misinterpreted. Saints have mourned, crying, "Hath God forgotten to be gracious? Doth his promise fail for evermore?" Sinners have exulted over the people of God, saying, "Where is now your God?" "Where is the promise of his coming?" That day will lift the veil, and clear up every mystery. The universal acclamation will decide that the Lord was not slack concerning his promise, as some men counted slackness; but was long-suffering towards mankind, not willing that any should perish, but that all should come to repentance. 2 Peter iii. 9.

But particularly in Zion will mercy be royally distinguished. There doth "grace reign through righteousness unto eternal life by Jesus Christ our Lord." Mercy, compassionating man's lost and ruined condition, laid the foundation of this mighty edifice. Mercy influenced the operations through every stage of its erection. Mercy



shall bring forth the headstone thereof with shoutings of "Grace, grace unto it." The blessed inhabitants of Zion, when raised to heaven, though dwelling in the immediate presence of God, engaged through an undeclining, endless day in his purest praises, ever enjoying the unclouded experience of their Heavenly Father's favor, shall never forget their obligations to mercy, which snatched them from the dismal depths of guilt and misery; but shall sing, "Unto him, that loved us and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father,—to him be glory and dominion for ever and ever. Amen."

J. P. M.

## SCRIPTURE QUESTIONS.

### No. V.

"Have I also here looked after Him that seeth me?" Gen. xvi. 13.

THIS question occurs in the history of Abraham. Hagar, his wife's servant, had behaved improperly towards her mistress, in consequence of which Sarah had in some way reproved or punished her; discontented and chagrined she left the house, determined apparently to wander back to her native land.

In those early days, there was no written will of God, and all that was known of Divine things was orally communicated by individuals enlightened by the Spirit. They shone like stars of the first magnitude, and as far as their influence extended shed around them the loveliest rays, though dim, of the light of heaven. In the times to which our narrative belongs, there were in a land enveloped in sin and darkness, two bright lights;—the one, a priest of the Most High God, Melchizedek, "made like unto the Son of God;" the other, "the friend of God," the revered Abraham. It is true, in the life of the latter, we find some inconsistencies, which may be accounted for from the absence of numerous privileges and the ignorance and general degeneracy of the times; yet through his whole life, there appears a degree of sincerity, a strength of faith and a power of godliness from which it is impossible to withhold our esteem and affection. Abraham not

only served the true God himself, but "he commanded his children and his household after him, to keep the way of the Lord, to do justice and judgment."

Hagar had been taught in the way, and had doubtless herself tasted the sweets of religion; but now circumstances induced her to leave his house, and seek a shelter where she might. Houseless, homeless, friendless, unprotected and alone, she wandered in the wilderness: and after a journey of some miles, she sat her down beside a fountain of water; and various were the thoughts that occupied her mind. Where was she to go? and where again would she find such a home? and where a friend who would direct her thoughts to a God, invisible, yet Omnipresent, ever mindful of his people, and ever inviting their confidence? And would that God *now* think on her?—"Hagar!"—she heard a voice; it was her name;—but who is here?—she thought herself alone. "Sarai's maid!" She looked and saw a form of virgin purity; sympathy, kind and deep, sat on his countenance; his lips bespoke affection; she gazed on him, and her confidence was won; while he, as reading her thoughts, added, "Whence camest thou, and whither wilt thou go?" In a few words she told her tale, unconscious she had unbosomed her sorrows to her God. Instantly he directed her in the path she should go; he added promises of large blessings, and crowned them with the promise of a son, whose name should hand down to all generations of time, the glorious truth, that heaven's God is a prayer-hearing God, the God of all consolation. *Ishmael, the Lord hath heard*, shall be his name. Overcome with joy and gratitude, in the fervor of her heart, she exclaimed, "El-roi, thou God seest me;" "Have I also here," in this wilderness, "looked for him that seeth me?"

Let us now attend to a few reflections suggested by this narrative. Christian reader, it may be you are in sorrow or distress, tempted in mind, or tried in your worldly circumstances; it may be that you wander in the wilderness alone, without the light of the Lord's countenance; or that those you love and esteem have no reciprocal feelings towards you; grief possesses your soul and bows you down. Like one of old, insensible to words of con-

solation by excess of sorrow, "your soul refuses to be comforted;" and disconsolate you cry, "the Lord hath forsaken me, my God hath forgotten me; my way is hid from the Lord, and my judgment is passed over from my God." Nay, dear reader, you are mistaken; if you be a child of God, he cannot forsake you; you may forget him, but he cannot forget you, nor is your way hid from him. Examine your own heart; and you will discover in its defects the cause of your being in the wilderness. When Hagar was brought there, it was not because her God had forsaken or forgotten her; but because He would reveal himself to her in a nearer and clearer light, establish her faith and hope on rich and gracious promises, and bless her for evermore. So of you, he says, as of all his people that forget him, "I will allure her and bring her into the wilderness." Horrible place! but why bring me there, where I have none who can enter into my feelings, and none to offer comfort? "And I will speak comfortably unto her." Oh! who would not rather be in the wilderness with Hagar to hear words of Divine comfort, than in a large city without the joys of God's salvation? But here are more than comforts, "I will give her vineyards from thence;" your being in the wilderness will be the source of prosperity and rich blessings to you. "And the valley of Achor," (i. e. trouble, Josh. vii. 26, margin,) "for a door of hope." Hos. ii. 14-15. Thus when fruits of righteousness spring up in the wilderness, and hope in the vale of sorrows, you will even there raise up an altar and dedicate it to Him that liveth and seeth you. Of her that is led into the wilderness, the prophet Hosea adds, "She shall sing there as in the days of her youth, and as in the day when she came up out of the land of Egypt. And it shall be at that day, saith the Lord, thou shalt call me, Ishi, *my husband*; and shalt call me no more, Baali, *my master*. Then, Christian, dry the falling tear; suppress the anxious sigh: if thou art in the wilderness, look for thy husband there." J. R.

#### ILLUMINATED TRUTHS.

THERE is probably no Christian who has an intimate spiritual acquaintance with truth, who has not, at peculiar seasons,

beheld truths which had long been familiar to his mind, as if illuminated or irradiated with the glory of heaven. References to this are often found in the biographies of the excellent of the earth. When Bishop Butler was desponding during his last sickness, his hope was revived by his chaplain repeating to him the passage, "Him that cometh to me, I will in no wise cast out," He remarked that the passage, although long familiar to him, had never struck his mind as it did at that moment; and its truth, its beauty, its adaptation, were all so displayed, and so irradiated, that his soul was at peace, and he departed without a fear.

There is a cold moonlight view of truth, which is pleasing and instructive; but when it comes home to the soul in demonstration and power, in the warmth and effulgence of sunlight, it is most precious. The soul is confirmed by it, doubts are scattered, religion becomes endeared, and temptations lose their power. If these distant glimpses of the glory of the truth as it is in Jesus, are so enchanting, what must be the impressions which are made on the human soul when introduced into heaven! How vivid! How unspeakable and full of glory! They are wisely withheld for the present. Human nature under existing circumstances could not sustain such revelations; mere foretastes are given. The full exhibition is reserved for a brighter and happier state.

He that thinks he has no need of Christ, hath too high thoughts of himself; he that thinks Christ cannot help him, hath too low thoughts of Christ.

Christ and the Gospel are light, and there is no darkness at all in them; if you say, that you "know Christ" and his Gospel, and yet keep not "Christ's commandments," but dearly hug your private darling corruptions, "you are liars, and the truth is not in you;" you have no acquaintance with the God of light and the Gospel.—CUDWORTH.

#### CHARITY AND HUMILITY.

THE following is an extract from the new work by President Edwards on "CHARITY AND ITS FRUITS," just published in America. It is taken from the lecture entitled, "*The Spirit of Charity or Christian love, is an humble spirit.*" After showing how the spirit of love makes us humble toward God, he goes on to show that CHARITY OR LOVE, TENDS TO HUMILITY TOWARD MEN.

"And this I shall show by pointing out what kind of behavior humility tends to prevent. And it tends in the first place to prevent an *aspiring and ambitious behavior* amongst men. The man that is under

the influence of a humble spirit, is content with such a situation amongst men as God is pleased to allot to him, and is not greedy of honor, and does not affect to appear upmost and exalted above his neighbors. He acts on the principle of that saying of the prophet (Jeremiah xlv. 5), "Seekest thou great things for thyself? Seek them not;" and also of that injunction of the Apostle (Romans xii. 16), "Mind not high things."

"Humility tends also to prevent an ostentatious behavior. If the truly humble man has any advantage or benefit of any kind, either temporal or spiritual, above his neighbors, he will not affect to make a show of it. If he has greater natural abilities than others, he will not be forward to parade and display them, or be careful that others shall know his superiority in this respect. If he has a remarkable spiritual experience, he will not be solicitous that men should know it for the sake of the honor he may obtain by it; nor does he affect to be esteemed of men as an eminent saint and a faithful servant of heaven; for it is a small thing with him what men may think of him. If he does any thing well, or does his duty in any respect with difficulty and self-denial, he does not affect that men should take notice of it, nor is he careful lest they should not observe it. He is not of the behavior of the Pharisees, who, it is said (Matthew xxiii. 5), did "all their works to be seen of men;" but if he has done anything in sincerity, he is content that the great Being who sees in secret, beholds and will approve it.

"Humility tends, also, to prevent an arrogant and assuming behavior. He that is under the influence of an humble spirit, is not forward to take too much upon him; and when he is amongst others, he does not carry it toward them as if he expected and insisted that a great deal of regard should be shown to himself. His behavior does not carry with it the idea that he is the best amongst those about him, and that he is the one to whom the chief regard should be shown, and whose judgment is most to be sought and followed. He does not carry it as if he expected that every body should bow and truckle to him, and give place to him, as if no one was of as much consequence as himself. He does not put on assuming airs in his common conversation, nor in the management of his business, nor in the duties of religion. He is not forward to take upon himself that which does not belong to him as though he had power where indeed he has not, as if the earth ought to be subject to his bidding, and must comply with his inclination and purposes. On the contrary, he gives all due deference to the judgment and inclinations of others, and his behavior carries with it

the impression, that he sincerely receives and acts on that teaching of the Apostle (Philippians ii. 3), "Let nothing be done through strife, or vain glory, but in lowliness of mind, let each esteem other better than themselves." In talking of the things of religion, he has not the air, either in his speech or behavior, of one that esteems himself one of the best saints in the whole company, but he rather carries himself as if he thought, in the expression of the Apostle (Ephesians iii. 8), that he was 'less than the least of all saints.'"

## BUSINESS AND PRAYER.

If a professed disciple would not have his secular business become as a mill-stone about his neck to drown him in perdition, he must be a man of prayer; he must daily secure spiritual communion with God. If he suffer his business to consume his time and spirits so as to deprive him of opportunities for prayer, reading the Bible, and real communion with God, he must decay in piety, and his services of mammon eat up his service of God. No one who believes that God answers prayer, will think of omitting either secret or family devotion for want of time, even when business is unusually urgent. Which is worth most to you or your family, an additional period of your own unblest labor, or the blessing of God on your efforts, won by spending that time in pleading with him in prayer? The plea of want of time is essentially atheistical; none should urge it but those who regard prayer as an empty mockery that never receives answers from the Lord. Let the day begin with communion with God, let the disciple pass the whole day in the spirit of prayer, and all its duties will become spiritual duties, and all its scenes be inscribed with "Holiness to the Lord."

But this must be real communion with God; and not a mere formal prayer. Many morning prayers are a sort of paying compliments to the Most High. A Frenchman, it is said, visited his chapel in Paris to say his family devotion, but he found no priest in attendance, and the building undergoing repairs. He walked up to the altar, laid his card on it with a low bow, and withdrew, well satisfied with the homage he had paid to the Lord. It is to be feared that too many of the morning prayers of the closet and the family are little more than laying a card upon the altar, a complimentary presentation of respects. But nothing less than such a communion with God as touches the heart and draws forth its earnest desires, can be any safeguard to us in the busy scenes of the day. Hence it were well if every Christian would make and keep the resolution by which some have been profited, to have so many

seasons of prayer, and continue them so long as to keep the heart in a tender and lively spiritual frame, so as never to leave the closet without some meltings of the heart, some sensible manifestations of God's love.

This point may best be enforced by the words of a devoted disciple of Christ. He said with great earnestness and simplicity, "I have made a discovery this summer which I regard as of great value. I used to defer my morning devotions till after the first work of the morning. But this summer, immediately on rising, before doing aught else, I pray; and I pray till I feel God's presence. Then I read the Scriptures till breakfast, when I find my heart

warm and ready to engage with interest in family prayer. At noon the day wants turning; but I push off to spend a season in prayer; and the heart having become warm in the morning, it needs but little to restore its fervor, and I am soon at work again with a lively sense of God's presence. When all is done, I look back on a day spent with God, and give thanks for all his mercies, commending myself to him. And now (he added with the greatest animation) I can commend this plan to all Christians. It has carried me all through haying and harvesting, and in the busiest of it all I have had as much enlargement of heart and spiritual joy as ever in my life."—*Tract Magazine*.

## Original Poetry.

### THE MARTYRDOM.

(In the Olden Ballad Style.)

"In the bishopric of Barnberg, about the year 1550, two young maidens were led out to be burned. Their persecutors, by way of contempt and mockery, set wreaths of straw upon their heads; on which, the one said to the other: 'Since Christ wore a crown of thorns for us, why should we not, in return, and for his honour, wear this crown of straw! Our faithful God will, instead of this, set a beautiful crown of gold and a glorious garland upon our heads.' Thus did these two young creatures, following their Captain Jesus, arm themselves with patience, and die with steadfastness, being faithful unto death, and obtaining, through grace, the glorious crown at the hand of God in heaven."—DUTCH MARTYROLOGY.

Two fair young gentle maidens,  
To martyrdom were led,  
By a band of persecutors,  
Who on them mockery shed:  
O! beautiful look'd they among  
Those dark-brow'd fierce-eyed men;  
As doves within a fowler's hands,  
As lambs within a den.

They bound their fair young foreheads,  
With garlands not of flowers,  
Such as becom the youthful,  
In life's first sunny hours;  
But wreaths of straw they mingled  
With each golden shining tress;  
Thinking to vex their spirits,  
And dim their loveliness.

They stood amidst the flaming  
Of the faggots placed around,  
And soon a fiery garland  
Their snowy temples bound:  
They shrank not from the martyrdom,  
But spoke of flowers of heaven,  
Which, twined into a radiant crown,  
Should unto them be given.

Thus passed they on rejoicing,  
Though the passage lay thro' fire,  
With hearts and souls undaunted  
By man's fierce wrath and ire:  
And when the pain was over,  
And the martyrdom was done,  
Those fair young bright-haired sisters  
Stood before th' eternal throne.

And the flaming straw wreaths chang'd  
Into crowns of living light,  
And the stars and blossoms mingled,  
Shed glitterance passing bright:  
And they stood with sainted spirits,  
Who erst had passed away  
Through the flames of persecution  
To the realms of light and day.

Fain would this simple ballad  
Preserve their memory,  
Their dauntless faith in Christ their  
Their love and constancy. [Lord,  
And unto us, O! be it given,  
When earth's vain show is o'er,  
To dwell with those fair sisters,  
On heaven's bright blessed shore.

M. E. L.

## Narratives and Anecdotes.

### PLUCKED FROM THE BURNING.

I WAS standing by the side of my mother, under the spacious porch of Dr. Beattie's church, Glasgow, awaiting the hour for afternoon service, when I observed two young men turn a corner, and walk towards the church. They were dressed in their working clothes, unshaven and dirty, and slightly intoxicated. As they passed the church door, they assumed a swaggering, irreverent gait, laughed, and finally commenced singing a profane song. My mother turned to me and said, "Follow those two men, and invite them to a seat in our pew."

I soon overtook them, and delivered my mother's message. One laughed scornfully, and began to swear; the other paused and pondered; he was evidently struck with the nature of the invitation. His companion again swore, and was about to drag him away; but he still paused. I repeated the invitation, and in a few seconds he looked in my face and said: "When I was a boy like you, I went to church every Sunday. I have not been inside of a church for three years. *I don't feel right.* I think I will go with you." I seized his hand, and led him back to the house of God, in spite of the remonstrances and oaths of his companion. An excellent sermon was preached from Eccles. xi. 1: "Cast thy bread upon the waters; for thou shalt find it after many days." The young man was attentive, but seemed abashed and downcast.

At the conclusion of the service my mother kindly said to him, "Have you a Bible, young man?" "No, ma'am, but I can get one," was his reply. "You can read, of course?" she said. "Yes, ma'am." "Well, take my son's Bible until you procure one of your own, and come to church again next Lord's day. I shall always be happy to accommodate you with a seat."

He put the Bible in his pocket, and hurried away. At family worship that evening, my mother prayed fervently for the conversion of that young man.

Next Sunday came, and the next, but the stranger did not appear. My mother frequently spoke of him, and appeared grieved at his absence. He had doubtless been the subject of her closet devotions. On the third Sabbath morning, while the congregation were singing the first psalm, the young man again entered our pew. He was now dressed genteelly, and appeared thin and pale, as if from recent sickness. Immediately after the benediction, the stranger laid my Bible on the desk, and left the church, without giving my mother an opportunity she much desired of conversing

with him. On one of the blank leaves of the Bible we found some writing in pencil, signed "W. C." He asked to be remembered in my mother's prayers.

Years rolled on; my mother passed to her heavenly rest; I grew up to manhood, and the stranger was forgotten.

In the autumn of 18—, the ship St. George, of which I was the medical officer, anchored in Table Bay.

On the next day, being Sunday, after morning service, a gentleman, seated behind me, asked to look at my Bible. In a few minutes he returned it, and I walked into the street. I had arranged to dine at the "George," and was mounting the steps in front of that hotel, when the gentleman who had examined my Bible laid his hand on my shoulder, and begged to have a few minutes' conversation. We were shown into a private apartment. As soon as we were seated, he examined my countenance with great attention, and then began to sob; tears rolled down his cheeks; he was evidently laboring under some intense emotion. He asked me several questions—my name, age, occupation, birth-place, &c. He then inquired if I had not, when a boy, many years ago, invited a drunken Sabbath-breaker to a seat in Dr. Beattie's church? I was astonished: the subject of my mother's anxiety and prayers was before me. Mutual explanations and congratulations followed, after which Mr. C. gave me a short history of his life.

He was born in the town of Leeds, of highly respectable and religious parents, who gave him a good education, and trained him up in the way of righteousness. When about fifteen years of age, his father died, and his mother's straitened circumstances obliged her to take him from school, and put him to learn a trade. In his new situation he imbibed all manner of evil, became incorrigibly vicious, and broke his mother's heart. Freed now from all parental restraint, he left his employers, and travelled to Scotland. In the city of Glasgow he had lived and sinned for two years, when he was arrested in his career through my mother's instrumentality. On the first Sabbath of our strange interview, he confessed that after he left the church, he was seized with pangs of unutterable remorse. The sight of a mother and a son worshipping God together, recalled the happy days of his own boyhood, when he went to church and Sunday school, and when he also had a mother—a mother whose latter days he had embittered, and whose grey hairs he had brought with sorrow to the grave. His

mental suffering threw him on a bed of sickness, from which he arose a changed man. He returned to England, cast himself at the feet of his maternal uncle, and asked and obtained forgiveness. With his uncle's consent, he studied for the ministry; and, on being ordained he entered the missionary field, and had been laboring for several years in Southern Africa.

"The moment I saw your Bible this morning," he said, "I recognized it. And now, do you know who was my companion on the memorable Sabbath you invited me to church? He was the notorious Jack Hill, who was hanged about a year afterwards for highway robbery. I was dragged from the very brink of infamy and destruction, and plucked as a brand from the burning. You remember Dr. Beattie's text, on the day of my salvation: 'Cast thy bread upon the waters: for thou shalt find it after many days.'"—*New York Observer*.

### SETMA, THE TURKISH MAIDEN.

At the junction of the Save with the Danube, on the Austrian boundary of the Turkish empire, is situated the great commercial town and fortress of Belgrade. In this town was born, in the year 1671, the girl whose history is to be related to you. Her name was Setma. Her father was a Turkish merchant, who filled the office of a pacha, and was, moreover, held in great esteem because he was a *hadsha*, that is, one who has made a pilgrimage to Jerusalem, and to Mecca, the birth-place of Muhammad. Having thus introduced Setma, we will allow her to tell her own tale.

"My mother died when I was three years old, and I was brought up under the care of an intelligent slave. I was not taught to read and write. All that I learned was a few prayers and texts from the Qurán, as is customary among the Muhammadans. My father, however, had a German slave, from whom I learned a little German, by way of amusement. Who would have thought this was to prove so useful! But God's ways are wonderful, and he often prepares us long before, for what we are afterwards to experience. Swiftly and pleasantly I passed my childhood, with a playmate of my own age, Julia, whom I loved most dearly; but when eleven years old my trials began. My father became dangerously ill, and his life was despaired of. I was inconsolable. I could only kneel upon his sick bed and weep. He was quite resigned. He relied for salvation on his having been to Mecca, and believed that he could not miss receiving eternal happiness. When I came to know

the Gospel, his fate made me very, very sad. A few years after my father's death a war broke out between Turkey and Germany, and the Elector of Bavaria commenced the siege of Belgrade. When fears for the result arose, crowds of the inhabitants poured forth from every street towards the harbor, in order to escape by ships down the Danube. Only half of the fugitives were embarked when a storm arose which prevented the embarkation of the rest, and I was among those that were left behind. Obligated to return, I passed an anxious, sleepless night, waiting for calm weather, and the morning light; but alas, by the morning light the Germans had completed the blockade, and there was no escape! The town was taken by storm, and in their fury the besiegers hewed down all that fell in their way. I was taken captive by an officer. Through crowds of men and horses, over the dead and wounded, through brooks of blood, amid heart-rending cries, he bore me away to slavery, which I dreaded a thousand times more than death; and, covered with blood and exhausted by fatigue, I was brought at length to the Christian's camp.

"The conquest of this fortress concluded, the Elector hastened back with his army to Germany, and I was conducted by my lord through Hungary and Austria to the town of Landshut in Bavaria. On our way, my master stayed three days at Vienna, which I mention because it was there I first saw a Christian who deserved the name. He was a brother of my master, and was with us every day. I knew as much of the German language as to notice from his conversation that he was a pious man, for, in telling the experiences of his life, he gave God the honor, and praised Him for his goodness. How gladly would I have told this man all that was in my heart, had circumstances permitted, and our stay been prolonged. But we had to prosecute our journey. Oh, how painful this was! Always travelling farther and farther from my native land, hopeless of ever returning to it, or of seeing any of my friends again; and going amongst a people whom I abhorred, and from whom I had nothing to expect but contempt, want, and hard bondage! My lord was a truly upright, kind-hearted man; but his wife was stern and unmerciful, was much addicted to wine-drinking, and often tormented and maltreated me most cruelly. How often did I sigh for release, but it seemed as if no ear was open to me. I had no friend or confidant to whom I could pour forth my heart; and Julia, poor Julia, was far away, a captive like myself.

"During the same winter, war broke out on the Upper Rhine, and I had to follow my master and his wife, whose attendant

I was, to the Duchy of Wirtemberg. I was, however, left behind at Liebenzell, in charge of the magistrate of the town, till the termination of the campaign. I was now, for a time, free from my prison, and could breathe freely once more. The family in which I lived were true Christians; and here I began, for the first time, to have a better opinion of the Christians and their religion. They gained my confidence by their kindness. I became anxious to know the word of God, for I had heard this text at church, 'If you continue in my word, then are ye my disciples indeed: and ye shall know the truth, and the truth shall make you free.' This text made me rejoice, for when you tell a captive how he may be free, his heart must leap for joy. I was totally ignorant of the liberty which Christ here means; but I had a most ardent desire to read the New Testament. True, I heard it read at church, and in the family, but that was not enough; I longed to be at the fountain itself, that I might drink great draughts of its waters; but there was a lock upon the fountain: *I could not reach*. Feeling, however, that it was no disgrace to learn, I begged a little daughter of the governor to teach me, and, being anxious and determined, I soon overcame all difficulties. The more I knew, the more I wished to know. I longed to be a Christian.

"The winter set in, the campaign ended, my lord and lady returned to winter quarters, and I with them, hoping to see my kind friends at Liebenzell next campaign. In this, however, I was disappointed. My mistress remained at Weilerstadt. Here I had no friend to whom I could tell my wants,—no Bible from which to draw consolation. I was not allowed to visit my kind friends at Liebenzell, which was only a few miles distant. Indeed, I should have sunk under my misery, had not God revived me, from time to time, by a text from the Bible, in answer to my heart-drawn sighs. One day my mistress had treated me very severely, and had afterwards gone out to a party. I was sitting at a window weeping bitterly. 'O heavenly Father, thou who seest and hearest all, deliver me from this bondage, and from my anxieties and fears. O Father, have mercy upon me!' While mourning thus, the landlord came to me, and guessing the cause of my tears, expressed his sympathy so feelingly, that I opened to him my whole heart, and told him that I wished for an opportunity to escape, and mentioned to him the names of the only friends I had,—those at Liebenzell, and another in Stuttgart. His resolution was soon taken. He concealed me in a room over my mistress's apartment, where every word she spoke could be heard. I cannot describe my state of mind; fear,

anxiety, hope, and joy, each striving for the mastery. I tremble now, as I think of that fearful night. It was late before she returned, and in a state of intoxication, so that no enquiry was made for me till morning. But when, in the morning, I was searched for, and no Setma could be found, she cursed and stormed, and sent messengers in all directions; and, suspecting I would be likely to direct my flight to Liebenzell, a horseman was despatched in that direction. On his return, without having heard anything of the fugitive, her fury broke out upon the landlord, and I overheard her say to one of her servants, that I must be concealed somewhere in the house, and that she would have a thorough search made at daybreak. I told the landlord this, when he brought me some food. He said there was no time to lose. After midnight, when all was quiet within the house, he led me, trembling with anxiety and fear, past my mistress's chamber door to his mother's house in an adjoining street. Here I laid aside my Turkish dress, and put on that of a peasant girl; and as soon as the first rays of morning appeared, the old woman set out with me on the road to Stuttgart. We got safely past the watch at the gate; but when in the open country, I recognised at a distance one of the general's sergeants riding up towards us. I had scarcely time, in my terror, to point out the danger to my conductress, and to turn down a cross path, when the sergeant passed, but happily without noticing us particularly. Thus, by the good hand of God, I was delivered this time also.

"The ladies in Turkey pass most of their time in seclusion, and when they do go out they seldom walk. I was, therefore, altogether unaccustomed and unprepared to make such a long journey on foot. It was almost too much for me. My feet were sadly wounded, and every step was made with pain. But when at last I looked down, upon the town, my resting place, gilded by the setting sun, and on the blooming orchards, with their ruddy blossoms, like the almond trees of the gardens of Belgrade, my pleasure banished pain, and I pursued my journey with revived energy. But my troubles were not over. It was a time of war, and we had to undergo a rigorous examination by the military at the gate. My conductress, afraid for the consequences, made her escape, and left me alone among the rude soldiers. They knew, from my language, I was a foreigner, and they poured upon me every kind of insult. I should have sunk under fatigue, anxiety, and fear, had not He imparted his help who watches over his children. A lady passing, by chance, that is, by God's providence, rescued me, and took me to her house, and ministered to all my wants. It was

several days before I could leave my bed ; but having informed my only acquaintance of my being in the town, she immediately came, expressed her sympathy, and, as soon as I could be removed, took me to her house.

"The first thing for which I asked and wished, after being installed in my new home, was a Bible. I had never had an opportunity of getting one before, but now my request was not in vain. And, oh, how precious it was to me ! I would not have exchanged it for thousands of jewel-caskets, such as I had at Belgrade. I made a practice of underlining, with a red pencil, all the texts which former occurrences had made memorable and blessed, or which afterwards became so. And when I afterwards met with such a marked text, it recalled my experiences of answers to prayer, my trials, and my preservations, in short, all that God had already done for me, and which formed a manifold call to praise the Lord, and trust him implicitly. And thus my Bible became, from day to day, more precious ; and I wondered not a little, when I sometimes went into a Christian house, and saw the Bible covered with dust, lying upon the shelf. My kind protectress having succeeded, by influence at court, in obtaining my freedom for a certain compensation, I was thus permitted to live without fear, enjoying constant intercourse with true Christians ; and believing in the Bible, and in the living God, and his Son Jesus Christ whom it reveals, I, shortly afterwards requested to be baptized. After a careful examination, I was accepted, and thus all my trials ended in my coming forth from the number of unbelievers, and being declared a child of God."

Thus far Setma.

Her protectress died some time after, but left her an ample provision. She did much good with her little property, lightened the last hours of the dying by her pious ministrations ; and, long after her death, her name was kept in memory, as "pious Setma, the Turkish maiden."—*The Church.*

## AN INFIDEL.

WALKING one day in the village where I was laboring, I met a man who, I knew, openly avowed himself an infidel. After the usual salutations, I said to him, "Well Mr. B., what is the condition of your soul this morning?"

His answer was, "Oh ! I am an Infidel."

"I know that, Mr. B., but as a man of reflection, who understands what infidelity is, you will not pretend to me that you know the Bible is not the Word of God."

After a few moments' reflection, he replied, "I acknowledge that I do not know that it is not, but I do not believe it is." "Well, Mr. B., if the Bible should not be the Word of God, can you be sure that there will not be just such a state of retribution beyond the grave as the Bible describes?"

"No, I am sure of nothing beyond the grave ; but I do not believe there will be any retribution."

"Then, Mr. B., your reason compels you to admit that you cannot know, but living and dying as you are, you will go to hell, and be as miserable there to all eternity, as the Saviour represented the rich man to be."

"It is true, I can be certain of nothing beyond the grave, whether I shall exist at all there ; or if I do, what will be my condition, is a mere matter of conjecture."

"Keep this in mind, Mr. B., when you lie down and when you rise up, that you do not know but you shall go to hell when you die ; and if you can rest with the possibility of such a dreadful end, your mind is differently constituted from mine."

We parted, and he went about his business, but as I afterwards learned, never enjoyed any peace, until he indulged a hope in Christ. In a few weeks he united with the Baptist church.

Infidels do not reflect how baseless their scheme is. It keeps them from the consolations of a hope of a blessed immortality, and gives them nothing in return. Surely their rock is not our Rock, our enemies themselves being judges.—WISNER'S "Infidels."

## Ecclesiastical History.

### PROTESTANTISM DOWN TO 1648.

It is not necessary to enter into a detailed account of the troublous reign of Charles I., from 1625 to 1649. Its general outlines are well known, from the popular epitomes of English History. The religious aspect of events

is all that requires to be considered here. It was most intimately connected with the political transactions ; for the high church party was identified with the court party, and strenuously upheld the doctrine of the divine



right of kings, which Charles was determined to carry into effect both in spiritual and temporal matters. On the other hand the Puritans were closely allied to the country party, which was anxious to maintain the constitutional liberties of England, and which soon prevailed in the House of Commons, and indeed in Parliament generally. The latter party was strenuously opposed to Popery as the ally of tyranny, and strongly attached to Calvinism; whilst the court party was Arminian, and favorable rather than otherwise to Popery. Laud, who was early raised to the dignity of archbishop of Canterbury, was decidedly an imitator of Popery in many things. The king, though personally a more moral character than his father, and, unlike him, very dignified in his manners, equalled or surpassed him in duplicity; and the great majority of his adherents consisted of worldly and immoral characters. He early showed a determination never to yield, except to necessity, and not to yield a moment longer than necessity required. Concessions made in the hour of need were speedily retracted under more favorable circumstances. The House of Commons, seeing that he could not be trusted, was equally unyielding; and thus a collision ensued, which, accompanied as it was by troubles in Scotland, led to civil war, and ended in the king's death on the scaffold. To illustrate the character of the court party and of Charles's government, a few particulars may be mentioned, which belong to the religious history of the times. They will show clearly enough that the nation had reason to complain of religious tyranny and of a leaning to Popery.

"Alexander Leighton, a native of Scotland and a divine of respectable learning,\* dedicated a treatise to parliament, entitled, 'Sion's Plea against Prelacy.' An examination of the treatise will show that Leighton's offence consisted in his bold censures of episcopal tyranny, in his calling upon the parliament to abolish the hierarchy, and in a somewhat rude allusion to Henrietta [the queen], as 'a daughter of Heth,' or a ca-

tholic. He represented the bishops as the main cause of so much mal-administration in the church and the state. This work was published in Holland, and had been very cautiously circulated in England, a copy of it not being obtained for less than twenty shillings. On the dissolution of the parliament (in 1629) the author made some effort to suppress the obnoxious production, aware that by that event, he was left exposed to the unchecked resentment of the court. But he was brought into the star-chamber, where his sentence was to pay a fine of £1000, to be degraded from his office, to be publicly whipped, to stand in the pillory at Westminster, there to suffer the loss of one ear, to have one side of his nose slit, and his cheek branded with the letters S. S., meaning a sower of sedition. His sentence further required, that after a convenient time, by which was meant the time when his previous wounds should be in some measure healed, he should be again scourged, and again placed in the pillory, and after losing his remaining ear, and the remaining half of his nose being slit, his person should be committed to prison for life. Nor was the penalty in the least degree mitigated."

In the next year, 1631, Prynne, a barrister, having published a work against the theatre, in which he charged the court, the prelates, and the common people, all in their turn, with promoting wickedness by encouraging the theatre, suffered a similar punishment.

"The author was sentenced to pay a fine of £5000, to be excluded from the bar and from Lincoln's-inn, to be degraded at Oxford, to stand in the pillory at Westminster and Cheapside, to lose his ears, to see his book committed to the flames by the hangman, and to be imprisoned during life;—and this sentence was executed with relentless precision."†

It was well known that Laud was the most active persecutor of such men, and it is therefore not surprising to find that the hatred of the bishops became almost universal. The extent to which Laud aped Popery, may be learned from the following description of the ceremonies, used in the consecration of St. Catherine's church, in 1630—

"About nine o'clock on Sunday morning the bishop came to church, followed by a body of civilians, and some members of the high commission court. As he approached the western door which was shut, and guarded by men with halberts, a signal was given, and a number of voices cried aloud, "Open, open, ye everlasting doors, that the king of glory may come in." The doors then flew open, and the bishop, with those in his train, entered. Looking round upon the place, lifting his eyes to heaven, and spreading his

\* He is better known as the father of archbishop Leighton of Glasgow, the author of a commentary on the 1st Epistle of Peter, a devotional work of the highest merit. One's admiration of this book and his other writings, however merited, is certainly not increased by remembering the fact that the son became a dignitary of that church which had treated the father with so much cruelty.

† Vaughan's History of England under the house of Stuart, p. 268.

‡ Ibidem, p. 269.

arms abroad, he fell upon his knees, and said, "This place is holy, the ground is holy; in the name of the Father, Son, and Holy Ghost, I pronounce it holy." Passing along the middle aisle towards the chancel, he took up some of the dust, and threw it several times into the air, and approaching near the communion table, made five or six obeisances before it. He then led the procession round the church, repeating first the 100th, and then the 19th Psalms, as prescribed by the Roman pontifical. Several collects were next read: in one of which the Almighty was implored to accept the beautiful building raised for his worship, and the act of consecration was repeated, with prayers that all who should be buried within its walls might rest in their sepulchres in peace until Christ's coming to judgment. The bishop then took his seat under a cloth of state in the aisle of the chancel near the communion table, and from a written book pronounced curses, some twenty in number, upon all who should hereafter profane that holy place by musters of soldiers, carrying burdens through it, or holding within it profane law courts; and at the close of each curse the prelate bowed his head, and repeated the words—"Let all the people say, Amen." The curses were followed by blessings, pronounced on all persons who had contributed, or who should in any way contribute to the use and ornament of the edifice. The sermon followed, and then the sacrament, the consecration of which was in the following manner:—"The bishop made slow advances from the pulpit towards the side of the altar, bowing to it five or six times in the way, and then renewed his prostrations seven times before the covered bread and wine. After reading several prayers, he went nearer to the bread, and slowly lifting the corner of the napkin, looked in upon it, and immediately, as though awe-struck, drew back a pace or two, and bowed again three times. In the next advance he uncovered the bread, but not without several acts of obeisance. He next approached the cup, before which all the acts of the same ceremonial were performed. The bread and wine being thus duly consecrated, the bishop first received of them; he then gave to those about him, and after some further prayers, the consecration was pronounced to be complete."\*

This specimen of Laud's propensity to imitate, or even to outdo, the mummeries of Popery, is sufficient to show that the fear generally entertained of Popery being re-established, was not destitute of all foundation. At the same time he gave every encouragement and aid to the king in his efforts to introduce the forms and principles of despotism into the administration of the civil government. Charles proceeded in a similar manner in Scotland. On the occasion of a visit to that coun-

try in 1637, he greatly augmented the power of the bishops, by appointing them to high civil offices, and by introducing a set of canons, composed by them, which had been submitted for approbation only to Laud and two other English bishops. One clause in this set of canons required that all ministers should pledge themselves, on pain of deprivation, to the adoption of a liturgy,\* not yet published; and it pronounced beforehand the sentence of excommunication upon all who might indulge in any censures of that liturgy. This senseless mode of proceeding exasperated the minds of the ministers; nevertheless the liturgy was prepared, and when it had obtained the approbation of Laud and bishop Wren, the use of it in every parish church was commanded by a royal proclamation. When the new prayers were read for the first time in Edinburgh, a riot ensued in the church of St. Giles, which cannot be justified. Stones, stools, and other missiles were thrown at the officiating clergymen; and when the inside of the building was cleared of the assailants, the multitude outside shouted, "A pope, a pope; anti-christ; pull him down; stone him." It was not without danger that the bishop of Edinburgh made good his retreat home. The tumult at Edinburgh was an index of the feeling which pervaded the whole country and all classes, with comparatively few exceptions. The king was respectfully, but earnestly entreated, more than once, to desist from his purpose; but opposition only made him more obstinate. Alexander Henderson was the author of a supplication to this effect, which was presented by the clergy. Others were submitted by other parties, but all in vain. Driven by necessity to the adoption of measures for securing their religious and civil liberty, the Scottish nation—for it was nearly the whole nation—entered into a "solemn League and Covenant," binding those who joined it, to hold and defend what they regarded

\* Even James had not been able to succeed in forcing a liturgy upon Scotland. It was probably during his reign, that the Scotch ministers, in order to avoid anything like a liturgy, discontinued the use of the printed prayers, sanctioned by Knox, and commenced to pray extempore. The liturgy, which Charles endeavoured to introduce, was an imitation, with very many changes for the worse, of the English prayer-book.

\* Vaughan, p. 279. It is but just to observe that only a very small fraction of these fooleries is countenanced by the prayer-book.

as the true religion, even if a collision with the crown should be the result. Seeing the people thus in earnest, the king offered to make some concessions, which not only came too late, but were in themselves unsatisfactory. The General Assembly, meeting at Glasgow in 1638, confirmed the "Covenant," and when it became evident that the king was meditating war, in order to carry out his designs, the Scotch flew to arms. Charles, not fully prepared for such resistance, succeeded in gaining time, and then called together the English parliament, hoping to receive from it the requisite supplies of money for carrying on with vigor the war by which he intended to reduce his Scotch subjects to submission.

The English parliament which met towards the close of 1640, is the same which from the prolonged duration of its sittings is called the Long parliament, and which soon came into open collision with the king. Civil war ensued. Laud was executed. The parliament began to carry on the executive government. In 1646 the king surrendered to the Scotch, and thenceforth (with the exception of a few days) remained a prisoner. The triumph of Presbyterianism, for which the Scotch fought, and to which the majority of the English parliament was attached, seemed certain. But if Presbyterianism had triumphed, the Independents must have succumbed; for in those days Presbyterianism would not have granted them toleration. This consideration induced the Independents (who, headed by Cromwell, formed the strength of the English army,) to take such measures as secured to them a prominent share in the management of affairs. The king was beheaded, 28th January 1649; the republic proclaimed; Scotland and Ireland compelled to submit; the remnant of the Long parliament forcibly dispersed, April 20th, 1653; and Oliver Cromwell became "Protector of the Commonwealth."

There is probably no period in history which has been so frequently misrepresented, as that of the civil war and of Cromwell's protectorate. But whoever considers the subject without prejudice, will see that the battle then fought between the king and the parliament, laid the solid foundation of the edifice of British liberty: for the obvious result of it has been the adop-

tion of the principle, that the support of a parliamentary majority is necessary to the crown in carrying on the government,—and what is not involved in this principle? Again in those days the temper of Presbyterianism was such, that had it triumphed, the principle of religious toleration would not have been recognized. And who, besides Cromwell, could have prevented its triumph? We are not prepared to maintain that Cromwell did right in assuming the power which was necessary for enabling him to accomplish that which he believed ought to be accomplished. He probably judged rightly, when he regarded himself as the only person capable of accomplishing it. But he judged wrong, when he arrived at the conclusion that God had called him to the accomplishment of it by means such as he adopted. Nevertheless, there is ample historical evidence to prove that even where he acted wrongly, he acted conscientiously, and that both before and after his accession to power he was a sincere believer in Christ.\* Had he been destitute of true religion, his name would not have been loaded with calumnies by the world and its historians with that malignity which has been vented upon it. Under his government, which professed to be based on theocratic principles, (so as to suppress irreligion and support religion by means of the secular power) Presbyterianism and Independency were placed on an equal footing; but the former had an overwhelming superiority of numbers. At that time, to become a national religion, upheld (but not controlled) by the state, was not yet perceived to be contrary to the principles of Independency. The difference between it and Presbyterianism was nearly, if not entirely, confined to the subject of church-government; Independency repudiating the idea of ecclesiastical authority being vested in a body of ministers or presbyters. Cromwell tolerated Episcopalians and

\* It is very easy to see that he ought not to have consented to the execution of the king; but it is not so easy to determine by what other means a man could have been rendered harmless whose duplicity precluded all hope of his remaining faithful to any engagement, however solemnly entered into. The expedient of sending such to St. Helena was not discovered till 1815.

all other denominations, but his toleration was by no means free from defects.

Two events, belonging to this period require a brief notice; the massacre of Protestants in Ireland, and the Westminster Assembly of Divines. The former took place in October 1641. It was a murderous outbreak of popular fury directed against those who were regarded as oppressors by the natives of Ireland. In that part of her dominions, Elizabeth, having failed in her efforts to force Protestantism upon the people, early adopted a most cruel line of policy towards the Roman Catholics. Among other things, their landed property was confiscated. An intense hatred of the English and their religion was the result of such injustice, and the royal authority was set at defiance in all parts of the country, excepting a few counties in the vicinity of Dublin. James I. increased the number and influence of Protestants in Ireland, by establishing a Scotch colony in the north: at the same time he succeeded in weakening the power of the Roman Catholic chieftains. When Charles I. found himself involved in a collision with his English and Scotch subjects, with whom the Protestants in Ireland—the ruling party—sympathized, he made various concessions to the Roman Catholics there, hoping thereby to attach them to his cause; but his object was frustrated by the tyranny of Strafford's administration. An ill-concerted plan, concocted by some of the king's military adherents, for obtaining possession of Dublin Castle, was seized upon by the Roman Catholic population as an opportunity for attacking all whom it chose to designate the king's enemies; for, although the murderers made use of the king's name, there can be no doubt that their real object was to revenge themselves upon those whom they regarded as the enemies of the Irish nation. The number of the slain is variously estimated, some say 200,000; but Clarendon's statement, 40,000, is probably nearest the truth.\* In the excited state of feeling, which then prevailed in England and Scot-

land, the guilt of planning this horrible massacre was extensively attributed to Charles himself,\* and tended not a little to increase his unpopularity. At all events it furnishes an additional proof of the sanguinary violence, which in those days Roman Catholics practised towards Protestants, whenever a favourable opportunity presented itself. It likewise furnishes a plausible apology for the severity which Cromwell afterwards thought it necessary to exercise in Ireland,—a severity which, however unjustifiable, was a mere trifle in comparison with this massacre, and probably the only practicable (certainly the shortest) mode of establishing peace and order in a country, which had for ages past been a scene of anarchy.

The "Westminster Assembly of Divines" was called together by parliament in 1643, for the purpose of ascertaining their views regarding the power of the civil government in ecclesiastical matters, and allowing them to rub off the asperities of feeling which existed between the different denominations. The ministers that attended it, were chosen by parliament, from the different counties in equal proportion, and were altogether one hundred and twenty in number, besides some lay associates. The great majority consisted of Presbyterians, but it also comprehended some Independent ministers, and a few Episcopalians. Among the latter the celebrated Lightfoot was one. As the "Assembly" could only *deliberate*, the validity of its decisions depending upon the sanction of parliament, the main object for which it was convoked was not realized so as to yield any very tangible result. But it produced some books which have become of considerable importance, and which were all submitted to parliament in 1648. One of these is the "Westminster Confession of Faith," which is to this day regarded as an authoritative standard of doctrine by the Scotch, and in fact by almost all Presbyterians, who use the English language, although the last chapter of it never received the sanction of the English Parliament. The

\* It is, however, but fair to mention that this is a much lower figure than that adopted by other respectable historians. Roman Catholic priests, encouraged by the Pope, were at the bottom of the conspiracy, so that it cannot be said to have been only of a national character.

\* He manifested very little practical desire either to punish the outbreak, or to repudiate the use made of his name, and it is almost certain that the queen was privy to the bloody design.

second is "the Assembly's Larger Catechism," a pretty full body of divinity; and the third "the Assembly's Shorter Catechism," which is considered by most Presbyterians as the next best book to the Bible, and has often been honoured with the name of "the two-penny Bible." All these documents maintain the same system of Calvinism, which was sanctioned by the synod of Dort, and upon the whole, they are works of very high merit. Altogether the Westminster Assembly was a gathering of men distinguished for the superiority of their piety and theological learning. The names of a

few of them are well known, such as Baxter, Goodwin, Calamy, Nye, and the learned Selden.\* J. W.

\* We subjoin the names of a few well-known Christian writers, who died between the accession of Charles I. and the close of the Protectorate: Bolton, Sibbs, Davenant, Dod, Usher, Hall, Janeway.

Among those who survived Cromwell, may be named Wilkins, Reynolds, Sir M. Hale, Manton, Poole, Charnock, Owen, Leighton, Hopkins, Bunyan, Baxter, Howe, and last, but not least, the Protector's great Secretary, Milton. The names are sufficient to convince our readers, that those times, with all their troubles, were times of spiritual prosperity for Great Britain.

## Christian Missions.

### AMERICAN FREE BAPTIST MISSION IN NORTHERN ORISSA.—1851.

THE Annual Meeting was held at Jellapore, Jan. 4—5, 1852; present brethren Phillips and Cooley, and four native preachers, together with other native brethren. Our esteemed colleague, brother Bachelor, for the first time in ten years, was absent from our Annual Meeting, being at the time, with his family and two other children of the Mission, at Madras, *en route*, to his native land, whither he had been induced to resort on account of the long continued ill health of sister Bachelor. While the Divine blessing was implored on himself and party, brother Bachelor's absence was felt to be a serious drawback to the Mission he had devotedly served eleven years.

The usual business, connected with the management of the Mission, was attended to; and, on the Sabbath, sermons were preached in Oriya and English. A refreshing season was also enjoyed, while commemorating the dying love of our crucified, risen and glorified Redeemer.

#### REPORT OF BALASORE.

Mr. and Mrs. R. COOLEY, } *Missionaries.*  
and Miss CRAWFORD, }  
RAMA and JAPHET, .. *Native Preachers.*

Our Missionary efforts have been continued, as usual, during the past year, Chapel preaching every Sabbath, and, when not necessarily detained at home, we have daily accompanied our native preachers to the bazar and markets near the Station.

#### ITINERATING.

Owing to the absence of Mr. Bachelor from the station, care of the Boarding

Schools, building, &c. we have been unable to travel in the country the past cold season. Our native brethren have been out most of the time, preaching, distributing tracts, Scriptures, &c. They have often spoken of meeting with much encouragement. It is expected another Missionary family will join us the present year, when we hope to be more among the people. We have much to inspire confidence and convince us that our labors are not in vain. We commonly have a good hearing in the bazar and markets—opposition, once so bitter and decided, is less than formerly. The people have come to understand better our motives and appreciate our object, and an inspired Apostle has said, "*Ye know that your labor is not in vain in the Lord.*"

#### NATIVE CHRISTIAN COMMUNITY.

A good spirit of harmony and devotedness exists in our little church, and a measure of prosperity has been vouchsafed during the year. Two have been added by baptism, one by letter, one reclaimed and one dismissed. Present number, 15. There are other hopeful converts, who have not, as yet, joined the church. One from our Native community has died. She had long been an enquirer, and had often expressed a great desire to become a Christian. We visited her several times during her last illness, and can but hope she died in the faith. Our nominal Christian community, including the children in the Boarding Schools, who regularly attend worship, numbers about 100.

## SCHOOLS.

1. *Boys' Boarding School.* Present number 36. There has been but one death in the School during the year. The boys have made good progress in their studies, and in various branches of manual labor. Most of them can read well—twelve or fourteen have attended to Arithmetic, Land Measuring, &c., during the year. A class of ten study Geography and have become quite familiar with the Geography of Asia, and are now on Europe. The large boys spend the A.M. in school, and the P.M. in manual labour. Most of them are learning trades. One class of nine has recited nearly twenty chapters of Matthew, in the Sunday School, during the year. Several of the large boys are serious, one has professed religion: and, on the whole, as far as their naked upright industrious Christian members of society, the prospect is truly gratifying. When we witness, for the most part, their upright demeanor, their progress in the arts and sciences, their acquaintance with the Bible, we can but contrast, with lively gratitude, their condition at present, with what it was two or three years since, when they were set apart for horrid, bloody sacrifice!

2. *Girls' Boarding School.* This consists of 29 girls, mostly Khunds. They have made commendable progress in their studies, and manual labor. One of the large Khund girls has recently been admitted to the church,—others are often heard praying. They are under the care and instruction of Mrs. Cooley and Miss Crawford.

3. *Bazar Schools.* The Heathen School has been kept up, as formerly, on Mr. Bachelor's compound, attended principally by boys from the bazar and adjacent villages; the average number of attendants being about 20. We have recently established another school, under a Christian teacher, in a village near by, which already numbers over 20.

**DISPENSARY.**

The Dispensary has been continued, as in former years, though there has been some falling off in the number of patients, since the absence of Mr. Bachelor, who has had charge of it from the commencement. Still, there are more or less who call daily. The Missionary devotes a portion of time daily to this department, though the most of the labor is performed by native assistants. We have reason to believe that hundreds of lives have been prolonged, and a still greater number of sufferers relieved by means of this benevolent Institution. Following the example of our blessed Saviour, we feel it to be a duty and privilege to benefit the bodies, as well as the souls, of

our fellow-beings. Though the number of patients have been somewhat less the past year, the number of surgical operations registered exceeds that of the previous year, being 110.

**NEW MISSION CHAPEL.**

A new chapel was commenced in 1850, which is still unfinished. The walls are nearly high enough for the timbers, and we had hoped to have roofed it the present season, but have been prevented by a failure in getting the iron pillars from Calcutta, before the Balasore Salt vessels ceased to run. We are still much in need of funds to complete the chapel, and earnestly solicit the friends of our Mission to remember us in their benevolent distributions. We very much need the chapel.

### REPORT OF JELLASORE.

**Mr. and Mrs. J. PHILLIPS,** *Missionaries.*  
**MAHES and SILAS CURTIS,** { *Native*  
*Preachers.*

A brief review of labors at this station the past year is well suited to call forth devout gratitude and praise for the many mercies vouchsafed ; life and health have been spared us ; we have experienced very little interruption in our work ; impressions of former years have, it is believed, been deepened and extended ; five families, numbering in all 22 individuals, have in little more than a year severed the bonds of caste and joined our community ; four of this number are now members of the church ; others, it is probable, will soon be admitted, while others still appear to be on the point of avowing their attachment to the Gospel. To the solitary Missionary, who had labored eleven long years without witnessing a single adult convert from his own neighborhood, even this measure of success could hardly fail of being greatly encouraging. Former converts had either been persons from a distance, or children in the school. The present accession, though by no means all that could be desired, are among their own people, and likely to exert an influence in favor of Christianity before unfelt in this place.

**PREACHING TO THE HEATHEN.**

Bazar and village preaching, by the Missionary and the two Assistants, has been maintained, as usual, while much of the year, one day in the week, has been spent in visiting and looking after enquirers, &c. in more remote villages. Our itinerating has been less extensive, but, we trust, not less thorough and efficient than in former years. Certain it is, we have never witnessed so much to cheer and gladden our hearts in any previous cold season campaign.

At Sarsangká, where is a large bathing játtrá, we spent about a week. Besides

our opportunities at the játrá, which were never better, we met with a number of interesting enquirers who belong to the place. We next visited Olmárá, where we also remained about a week, preaching and distributing the word of life among the multitudes that assembled to attend an annual játrá. Here also enquirers met us. One young man, in particular, interested us much; his enquiries and remarks evinced much sober thought. On a former occasion, he had received a tract, "Strictures on Hinduism," and readily gave the leading argument there urged against Hindu dogmas. He complained of the opposition of relatives, while he seemed almost persuaded to be a Christian.

From Olmárá our tent was taken to Raibaná, where we spent nine days, in a large village of cultivators. Guhipáidá, an old enquirer, lives here. We had ceased to expect much of him, on account of his habits of opium-eating, but were now pleased to learn, that the perusal of a tract on Intemperance, had cured him of the vile and ruinous practice. The old man, however, is still a slave to that fear *which bringeth a snare*. He has a son, an amiable young man, who appears more decided and determined. In the same village, we conversed with, and gave a New Testament to a native doctor, whose father, when about to die, a few years ago, strictly charged him *not* to feast the bráhmans, on the occasion of his death. The son, though with much difficulty, obeyed the father's dying injunctions and is still retained in caste. The old man had read our books; disavowed his belief in Hinduism, and told his son to meditate on the Supreme God, and they should meet again. Cholera, and the late drought, have fearfully scourged this village, and done much to unsettle the people in their faith in gods that could afford no aid in the time of their greatest need.

We next pitched our tent in Lakannáth, the residence of two families of the recent converts, where we spent a fortnight. The converts we found undisturbed, living in peace with their neighbors. Here we met with several interesting cases. One, the Zemindár's Náib, who had for some time previous been a careful reader of Christian books, and had sent us repeated invitations to visit him. We found him surprisingly familiar with Scripture facts and characters, and very frank to admit the truth of Christianity, though, like many others, he was laboring to reconcile them with Hinduism. Visiting him again, several days afterwards, we found him reading the New Testament. He had just completed the Gospel by Mark, and asked why we do not work miracles, according to Mark xvi. 17. A complete copy of the

sacred Scriptures has at his special request been since sent him.

We next took our tent to Bazarsene, where are a number of enquirers; one in particular, a barber, whom we have long esteemed, and expect soon to see an openly avowed disciple of Jesus. From place to place, he accompanied and assisted us in obtaining hearers, among whom we found numbers of *his own disciples*. One of these remarked, "We never saw things in this light before." We next attended a large annual játrá among the Sántáls, at a place called Sahastralinga, about twelve miles distant. Here Sántáls flock to sing and dance, see and be seen, from the distance of several days' journey around; and a rare opportunity is afforded for bringing an influence to bear upon this highly interesting people. We remained four days, and much good seed was sown.

#### DISTRIBUTION OF BOOKS.

Wherever we have gone, tracts and portions of the sacred Scriptures have been freely distributed. The most intelligent and respectable of the people, in many instances bráhmans, have been among the applicants for books, and we have the means of knowing that they are read, and their contents discussed in localities seldom if ever visited by the living teacher. In several instances small parcels have been given to enquirers, or other apparently trusty individuals, who have volunteered their services as distributors among their friends. At the Olmárá játrá a very interesting, intelligent stranger begged a parcel of books (which he wished the privilege of selecting), to supply friends in a distant village. The same man re-appeared at the Sahastralinga játrá, more than a month afterward, and begged a fresh supply. Other equally interesting cases might be given which could not fail to be most gratifying to friends, by the aid of whose kind liberality we are enabled to send forth these silent messengers of Divine Truth. *Freely we have received, freely we have given.*

#### THE SÁNTÁL DEPARTMENT

Continues to receive attention. The last sheet of AN INTRODUCTION to the Sántál language, has just been sent to Press. The Gospel of John has been revised and carefully copied out for the Press, while other portions of the New Testament are in hand. We have but three Sántál youths in the school, one having died of cholera and another left school to be engaged as a cultivator. The two Sántál converts are employed by the Mission, and prove valuable assistants. The importance of our Mission having, at least, two brethren devoted to the Sántál Department can scarcely be overrated.

CHRISTIAN COMMUNITY—THE CHURCH.

Our nominal Christian community gradually increases, both in numbers and ability to become self-sustaining and efficient. We now number twelve native families consisting of fifty-six souls. Since our last Report three have been baptized, and, with one previously baptized, added to the church; one has been dismissed. Present number sixteen. Religious services, as usual on the Sabbath, a week-day prayer meeting and an interesting Sabbath school have been maintained.

SCHOOLS.

Shem, an amiable, pious youth, instructs a day-school of rather more than twenty boys, nine of whom are nominal Christians. Daniel, one of the Sántál converts, teaches a small school in Sárápinja, a village seven miles distant, where two Christian families reside, and appears to be doing good among the people. A small day-school, for Christian girls, has just been commenced, with six pupils, and is under the care of Mrs. Phillips.

NATIVE HOSPITAL.

Mr. Phillips begs to return sincere thanks to the kind friends who have aided him in sustaining this useful Institution another year, and trusts he may continue to rely on their benevolent co-operation in relieving the ills of the poor and destitute around him. The native doctor reports sixty-one Hospital patients and five hundred and six out-of-door patients during the year.

NEW LOCATION—SANTIPUR.

For years we have felt the need of, and made efforts to obtain land for a Christian Settlement, especially with a view to benefit the Sántáls, where, secure from the vexatious interference and grinding oppressions of the zemindar, Native Christians might be allowed to enjoy the fruit of their labors,

and worship God according to the dictates of their own consciences, with none to molest or make them afraid. We are, at length, happy in being able to state, that about two hundred acres of land, mostly jungle, have been obtained, on a durable lease, at a low annual rent. The locality is favorable, being only about six miles from the station, and is in the vicinity of several large villages. There is a small Sántál village on the lot and others near. A beautiful stream of pure water, running all the year, forms the western boundary. By throwing a *bund* across this, a supply of water may be secured for purposes of agriculture, even in the dry weather, and in time of drought, such a supply would be invaluable.

A number of Native Christians are preparing to commence cultivation, and others intend removing thereafter the rains. Our people are willing to labor, but they are poor and require assistance to start with. The jungle is to be cleared away, houses erected, bullocks, ploughs, hoes, axes, seed-corn, &c. &c., bought, a *bund* raised, rent paid, and food supplied till the first crop comes off. Once set up, it is believed, they will be able to sustain themselves, pay their rent, maintain an efficient School among themselves, and in short, become a self-supporting community. The assistance, it is proposed to render, is to be given in small loans, to be refunded at the earliest convenience of the borrowers, to form a permanent fund for the relief of indigent new-converts; and purposes of improvement in the village. A sum of, at least, Rs. 500, is greatly needed for this purpose.

In concluding this Report we would earnestly call upon all who sympathise with us in the spread of the Gospel among the heathen, to unite in praying, *Revive us again, that thy people may rejoice in thee.* —“*Uphold us by thy free Spirit: then will we teach transgressors thy ways and sinners shall be converted unto thee.*”

## Essays and Extracts.

### ASSYRIAN INSCRIPTIONS.

WE have had reason to believe that the information given in former numbers of this magazine upon the attempts made to interpret the cuneiform inscriptions of Assyria, has proved acceptable to many readers. Though the instances in which these ancient records have been found to refer to persons and events mentioned in the

Scriptures are not numerous, yet they are very important; as showing that the monuments themselves are contemporaneous with the kings of Judah and Israel; and we may confidently expect that when the nature of the language is well understood (as, with the advantages already gained, there is every reason to believe it will be,)



and when the monuments are fully and carefully investigated, very much light will be cast upon the history of the Jews, and many interesting and valuable confirmations of the word of God obtained. The *Athenæum*, from which we have on previous occasions derived information on this subject, contains the following letters.

The first from Dr. Hincks, dated December 22, 1851, reads thus:—

The following identification will, I dare say, interest many of your readers. The king who is represented in the second line of the sculptures on the Obelisk is no other than Jehu, king of Israel. He is called *Ya'u'a* the son of *K'h'u-mu-r'i'i*; that is  $\text{𐤎𐤓𐤕}$  the son of  $\text{𐤎𐤓𐤕}$ , or, according to the English version, *Jehu* the son of *Omri*. The name of his supposed father is precisely that which appears in the cuneatic name of Samaria, *Bit-Khum-ri*, as identified by Col. Rawlinson. It is true that Jehu was neither the son nor the grandson of Omri: nor is it probable that he was connected with his family at all; but the king of Assyria could not know this. He found him on the throne where Omri had sat; and this was a sufficient reason for his calling him his son. As a corroboration of this identification, I observe that Hazael, the king of Syria, the known contemporary of Jehu, is repeatedly mentioned on the Obelisk and in the Bull inscriptions of the same king. He waged war with him in his eighteenth and twenty-first years. Col. Rawlinson calls this king *Khazakan*; but the four characters which compose the name are, according to my syllabary, *Khá'yá* (or *dá')* *a'h' Il*, the last being here the ideograph for "God." This name would be in Hebrew  $\text{חזקניא}$ , which is the Biblical name of the king. From this identification, it follows, that the date of the Obelisk is, according to the chronology in the margin of our Bibles, about 875 B. C., leaving an interval of less than 150 years between it and the accession of Sargon, the Khorsabad king.

A very remarkable confirmation of these discoveries is afforded by a letter from Col. Rawlinson read at the meeting of the Asiatic Society in London, on the 6th of March. Col. Rawlinson is now residing at Baghdad, and when he wrote his letter was quite ignorant of the communication made by Dr. Hincks. He says:—

I am now satisfied that the black Obelisk dates from about 860 B. C. The tribute depicted in the second compartment upon the Obelisk comes from Israel: it is the tribute of Jehu. The names are *Yahua* the son of *Khumriya*, or  $\text{𐤎𐤓𐤕}$  the son of

$\text{𐤎𐤓𐤕}$ . Jehu is usually called in the Bible the son of Nimshi (although Jehoshaphat was his actual father;—(2 Kings ix. 2); but the Assyrians taking him for the legitimate successor to the throne, named as his father (or rather ancestor) 'Omri, the founder of the kingdom of Samaria; 'Omri's name being written on the Obelisk as it is in the inscriptions of Shalmaneser,—where, as you already know, the kingdom of Israel is always called the country of *Beth 'Omri*. If this identification of name were the only argument in favor of Jehu, I should not so much depend upon it; but the king of Syria is also named on the Obelisk *Khazail*, which is exactly the  $\text{𐤎𐤓𐤕}$  (2 Chron. xxii. 6) Hazael of Scripture, who was the contemporary of Jehu; and in the inscriptions of the Obelisk king's father (whom I have hitherto called Sardanapalus, but whose real name must be read *Assur-akh-bal*;) there is also a notice of Ithbaal, king of Sidon, who was the father of Jezebel, the wife of Ahab, and a contemporary of Jehu. These three identifications constitute a synchronism on which I consider we may rely, especially as all the collateral evidence comes out satisfactorily. The tributes noted on the Obelisk are all from the remote nations of the west; and what more natural than that the tribute of Israel should thus be put next to the tribute from Egypt? There was no Assyrian campaign at this period against either Egypt or Israel, but the kings sent offerings in order to keep on good terms with their eastern neighbor. I have not yet had time to go through the very elaborate history of *Assur-akh-bal*, contemporary with the prophet Elijah; but I expect to find several other synchronisms which will set the chronological question at rest for ever.

December 29th, Dr. Hincks again wrote to the same journal as follows:—

Since I addressed you on the 22nd instant, I have found the name of a second king of Israel on the Nimrud inscriptions published by the British Museum. In the south-western palace there is a series of slabs, brought from the centre of the mound, but of a later date than the Obelisk and the colossal Bulls, which are of the age of Jehu. These slabs contain annals of a king, whose name does not appear. Col. Rawlinson stated confidently that he was the Khorsabad king, Sargon; but from comparing the transactions assigned to the same regnal years in this series and at Khorsabad, I felt satisfied that he labored under a mistake. On looking over the names of certain kings who paid tribute in the eighth year of this king's reign (B. M. Pl. 50, l. 10), I found a name which is decisive on the question,—*Mi-na-kh'i-im-mi Sá-mi-ri-n'd-áyi*:

that is מנחם of מנחם, Menahem of Samaria, masoretically *Shomerôn*. The final *ni* in the king's name is added as a case ending, so that the name exactly corresponds with the Hebrew. This name proves that the slabs belonged to Pul, who is mentioned in 2 Kings xv. 19, 20, as having imposed tribute upon Menahem. He was the predecessor of Sargon, and of a different family; which accounts for his slabs having been removed, and his name having (it is said) been defaced by Esarhaddon, the grandson of Sargon, who built this palace. It proves also the identity of the *Samirina* and the *Bit-Khumria* of the inscriptions, which I before considered improbable; and the consequent fact that the 27,280 men mentioned (Botta, Pl. 145. l. 12,) as having been carried into captivity by Sargon, were Israelites. They appear from the inscription not to have been inhabitants of Samaria itself, but of rural districts or provincial towns. This identifies the deportation spoken of with that in the reign of Pekah, recorded in 2 Kings xv. 29, and attributed to Tiglath Pileser, who was consequently the same as Sargon, the builder of Khorsabad. I think this identification inconsistent with Col. Rawlinson's assumption that the Khorsabad king was the Shalmanezar of Scripture. The latter I take to be the son of Sargon, an elder brother of Sennacherib. I must also dissent from Col. Rawlinson's opinion that the deportation of the Israelites was in the *first* year of Sargon. The inscription where it is mentioned does not give the chronology of the events which it records, and other inscriptions seem to me to show that it must have occurred at a more advanced period of his reign.

The *Athenæum* also announces another discovery of great interest. The British Museum contains several curious bowls of terra cotta which were dug out of the ruins of Babylon, and which have been presented to it at various times within the last ten years. These bowls are "generally six inches broad and three or four in depth. Most of them have inscriptions inside, commencing at the bottom and extending in a spiral line towards the left, till after some revolutions, ranging from five to ten in number, close at the brim." It is added: "The characters and language of the inscriptions have hitherto baffled all our antiquarians. We are informed, however, that very recently both have been explained very satisfactorily by Mr. Thomas Ellis, who is engaged in the Oriental Manuscript department of the British Museum. The language

is Chaldee,—and the characters somewhat resemble the Phœnician or square Chaldean. At the same time, there are found certain words or terms peculiar to the Jews only; and thence Mr. Ellis infers that the inscriptions must either have been written by the Jews during their captivity in Babylon, or by a remnant of that people who never returned from Assyria. We expect shortly to be favored by Mr. Ellis with a translation of these interesting monuments of antiquity."

## JERUSALEM.

No city in the world has been the theatre of such wonderful events. No city ever endured such terrible catastrophes. The first capture of Jerusalem we read of is that by Joshua, about the year of the world 2481: the second that by the people of Jebus, after the death of Joshua: the third that by David: the fourth that by Shesac, king of Egypt, who sacked the city in the days of Rehoboam, 3064 A. M.; the fifth that by Joash, king of Israel, 3210 A. M.: the sixth that by the Assyrians, in the time of Manasses, about 3361 A. M.: the seventh that by Nebuchadnezzar of Babylon in 3136 A. M.: the eighth that again by Nebuchadnezzar, in 3116 A. M., when the walls were demolished, the temple, palaces and principal edifices committed to the flames: the ninth that by Antiochus Epiphanes, in 3886 A. M., when the restored city, under Zorobabel and Esra, was again sacked: the tenth that by Judas Macabeus, shortly after the former: the eleventh catastrophe when Pompey let loose his army on its inhabitants, in the year of Rome 690: the twelfth similar calamity when Herod of Ascalon took possession of it, but subsequently restored much of its ancient magnificence: the thirteenth that by Titus, when the Divine vengeance made the Romans the ministers of its consuming wrath in the year of our Lord 70; and all the scourges of war, carnage, and captivity, preceded by famine and pestilence, fell on the devoted city: the fourteenth signal calamity that which fell on the remnant of the Jewish people abiding in the ruins of Jerusalem, when revolting against the Romans under Barchochebas, the Jews were put to the sword by the Emperor Adrian, in the year 132, when all of their nation were interdicted the entry into the city of *Ælia*, which Adrian had commenced rebuilding on the site of the ancient Jerusalem: the fifteenth capture was that by Chosroes the Second, king of Persia, in 614 A. D.: the sixteenth that by the Saracens, under the Caliph Omar, in 647

A. D. : the eighteenth that by the Greek Emperor Zimisceus, some years prior to 970 : the nineteenth that by the Fatimate Khalifes of Egypt, in 976 : the twentieth that by the Soldjouk Turks, in 1071 : the twenty first that by the Fatimites, under Khalif al Moustali, in 1096 : the twenty-

second capture by the Crusaders, in 1099 A. D., when Godfrey of Boulogne was elected King of Jerusalem : the twenty-third that by the Saracens, in 1187 A. D. : the twenty-fourth by the Turks, in 1244 : the twenty-fifth that by the Egyptians in our own times.—MADDEN.

## Biblical.

### TRANSFERRED WORDS IN THE COMMON ENGLISH TESTAMENT.

#### NO. XI.—APOSTLE.

THE etymological meaning of this word is precisely the same as that of the more common word, *missionary*; the former being Greek, the latter derived from the Latin. It occurs in the New Testament in more than eighty places.

It is used as a term designating one sent to effect any purpose; thus—"The servant is not greater than his Lord, neither *he that is sent* greater than he that sent him." John xiii. 16.

It is assigned by predictive wisdom to a class of persons who were to be associated with prophets in a mission to the rebellious Jews. "Therefore also said the wisdom of God, I will send them prophets and apostles, and some of them they will slay and persecute." Luke xi. 49.

It is used respecting the Lord Jesus Christ himself, who is called "The Apostle and High Priest of our profession." Hebrews iii. 1.

It is a title given by the Lord Jesus to twelve of his disciples whom he selected from others and commissioned to proclaim the approach of the reign of heaven. "He chose twelve, whom also he named apostles." Luke vi. 13.

It is applied by the historian to Barnabas and Paul. Acts xiv. 14.

It is claimed by Paul as a distinction to which he was entitled. "Am I not an apostle?" 1 Cor. ix. 1. One sent to *them*, at all events, whether to others or not, of which evidence was furnished by their history. 1 Cor. ix. 2. "I am appointed a preacher, and an apostle, and a teacher of the Gentiles." 2 Tim. i. 11. Deriving his appointment not from men but from Christ. Οὐκ ἀπ' ἀνθρώπων, οὐδὲ δι' ἀνθρώπου, ἀλλὰ διὰ Ἰησοῦ

Χριστοῦ, καὶ Θεοῦ πατρὸς, Galatians i. 1; emphatically, the apostle of the Gentiles, εἰμι ἐγὼ ἐθνῶν ἀπόστολος. Romans xi. 13.

The distinctive tokens of an apostle, according to Paul, were "signs, and wonders, and mighty deeds." 2 Cor. xii. 12. So also Matt. x. 1. "He gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease."

It designates, according to Paul, the chief officers of the Christian church: "God hath set some in the church, first apostles, secondarily prophets, thirdly teachers." 1 Corinthians xii. 28. The number of these apostles is in the Apocalypse restricted to twelve: "Twelve foundations, and in them the names of the twelve apostles of the Lamb." Rev. xxi. 14.

It is used also respecting persons chosen by the churches in Macedonia to convey to Jerusalem contributions for the poor; ἀπόστολοι ἐκκλησιῶν, "messengers of the churches." 2 Cor. viii. 23.

It is used by Paul respecting Epaphroditus who had been sent by the Philippians to him with a present: "Your messenger:" ὑμῶν δὲ ἀπόστολος. Phil. ii. 25.

In the English Testament, this word is transferred instead of being translated, in every instance, except the three following:—

John xii. 16 . . . Neither is *he that is sent* greater.

2 Cor. viii. 23 . . The *messengers* of the churches.

Phil. ii. 25 . . . Your *messenger*.  
—Baptist Magazine.

## Religious Intelligence.

### Home Record.

#### RECENT BAPTISMS.

*Agra Cantonment Church.*—A correspondent informs us: "Last evening (Wednesday the 28th of April,) Mr. Smith of Chitaura baptized a corporal of the 2nd Bengal European Fusiliers, after a sermon by Mr. Lish, from Exodus xxxii. 26.—'Who is on the Lord's side?'"

*Satheriya, Jessore.*—Mr. Parry had the pleasure to baptize two young disciples on Sabbath day, May 2nd.

### Foreign Record.

#### BAPTISTS IN PRUSSIA.

UNDER date of November 21, 1851, is the following passage in a letter from Berlin:—

"The Rev. Charles Werner, of Bitterfeld, has been sentenced by two courts of justice (a lower and a higher), to pay a fine of five dollars and the costs of the suit, for having solemnized a marriage; and a fine of the same amount in another trial, for having given tracts to some people in the street. He sent in to the King a petition for pardon. It was rejected as to the former offence, and Mr. W. must pay the fine or suffer imprisonment. I do not know, as yet, what will be the decision as to the latter." Mr. Werner, it may be added, is a Baptist pastor.

Here is a second extract from the same letter:—

"The Baptist churches in Eastern Prussia suffer much from persecution and annoyance. I will give you an extract from a letter by the Rev. W. Weist, of Stolzenberg. The members of the church in Schnakeinen had sent in a complaint to Government that the *amstrath* in Coppelbude always refused to give a certificate when a meeting was notified; upon which the Government ordered him to give the legal certificate. Accordingly, the *amstrath* sent a written order that the members might now come and fetch it. Mr. Kühm sent his journeyman B. for it, but it was refused him, and he was told that his master must come himself. He replied that his master was prevented by illness from coming, but he was turned out. The meeting was then held, but the *schulze* (magistrate) desired that it should be dissolved, but his order was not obeyed. A suit at law was instituted against the members, when each of them was fined five dollars and costs, by which several families have to

pay fifteen or twenty dollars, and altogether 135 dollars. They also applied to the King for pardon, but their petition was rejected. I do not know the issue, but the officer has taken an inventory of their furniture, beds, potatoes, &c., by which many of the poor will be quite ruined.

"In another village, called Rossitten, they are also much annoyed. After many vexations they worshipped in peace for one year. But now the clergy complained that they suffered great loss by the Baptists, upon which the *rentmeister* in Prussian Eylau ordered that the latter should hold a meeting once a fortnight, and that every time they should apply for a special certificate. After they had done so once or twice, the *rentmeister* sent the messengers away in a rude manner, with the declaration that now the Baptists should not assemble at all. They have again had recourse to Government, and wait the result. It is the same in Wilmsdorf and other places."

We give next an extract from a letter dated Bonn, January 21, 1852:

"You will be surprised at the following two facts in the Rhine provinces. 1. I could not hold a prayer-meeting in my own house without liberty from the police. 2. The colporteur, whom I employed to distribute the Scriptures and 'Keith's Evidences of Christianity' among the Jews, has been forbidden to proceed. He never met with any opposition, never had any tumult, never opened his mouth on politics, never gave the least offence to mortal in the prosecution of his labors. Such is liberty here! I had more in Damascus!"

The following is from a third letter, dated Stettin, February 17, 1852:—

"The following few lines will give you information how the Government of Prussia persecute the Baptists, though religious liberty is proclaimed. A year ago, I baptized five persons in the River Pregel, not far from Königsberg. On my return from Hamburg, last summer, I found an accusation lodged against me, and a citation into the court of Insterburgh on the 13th of September, 1851. But as this city is more than seventy German miles from Stettin, I was unable to take the journey and defend myself personally. I therefore wrote to the court and appealed against the charge, pleading the liberty of religious worship. Notwithstanding, I was condemned to pay a fine of ten dollars and the expenses. Against this judgment I appealed to a superior court, but sickness hindered me again from defending myself personally, and I employed an advocate. But the judgment was affirmed. I cannot pay the money for obeying the Lord's command-

ment, for I think this would be an agnition of the offence, and the time is at hand that I shall be seized or imprisoned. The Lord is my help."

It is no wonder that, encouraged by Prussia, the lesser German States should turn persecutors too. We add, from a fourth letter, written from Cologne, under date of January 23, 1852, the following:—

"In a place in Hanover, a Baptist chapel, opened in the house of a member, was closed by the police. In Hesse Cassel, the papers just state that the Baptists have been prohibited from meeting, and a Sunday school dissolved by the police, and the room sealed."—*Evangelical Christendom.*

## THE PROTESTANTS OF HUNGARY.

THREE millions of the people of Hungary are Protestants. The church is not national but strictly popular—the parishes choosing and dismissing their own pastors, and the laity being represented in the higher ecclesiastical assemblies. Their rights have been guaranteed by repeated treaties and by the late Austrian Constitution, whose shadow has so recently vanished. Through her whole history since the Reformation this Church has been the object of persecution, but has through all been kept and prospered.

The late revolutionary struggle has greatly impoverished the country, and the Protestant church particularly. The Austrian Government has now undertaken its destruction. Martial law, which is the only law known in Hungary, has been extended over it. The holding of church assemblies is declared illegal. Administrators are to be appointed by Baron Haynau, into whose hands all superintendence and discipline are committed. No meeting can be held without the presence of a military officer. Each superintendent and administrator is responsible to the military commander of the district. The schools are invaded.—These have been among the safeguards of the church, and a means of popular influence too direct to suit the tyranny that has annihilated the nationality of Hungary.—They are required to make certain expensive changes, and unless the money needed for this end is raised, the Government will take the schools into its own control. It is presumed that the object of the Government is to impose on them burdens greater than they can sustain, for the very end of working their destruction.—*Macedonian.*

## WEST INDIES.

JAMAICA still suffers. Small-pox and cholera seem to emulate each other in their destructive ravages. The people perish by

hundreds. The little help our afflicted brethren can render is cheerfully afforded, and with readiness are their efforts seconded from our Cholera Fund. We rejoice that the tried band will speedily be reinforced by the presence of our brethren, DAY, J. E. HENDERSON, and CLAYDON, who sailed in the "Hopewell" for Jamaica on the 9th ult.

The mission at Port au Plat, St. Domingo, has been recommenced under very favorable auspices by our brother RYCROFT. His communication gives some interesting particulars of his preliminary visit. Suspended for four or five years, the labors of our brother seem now likely to meet with divine success. A small body of Christian people already exists in the town, composed of members of churches who have emigrated from the neighboring islands of the Bahamas. In these will be found a nucleus of operation, from whose midst may go forth with effect the light of truth. We commend this mission to the earnest prayers of the churches of Christ.—*Baptist Missionary Herald.*

## UNITED STATES. RATIO OF BAPTISTS TO THE POPULATION.

THE following table shows the population of each of the United States according to the census of 1850, with the number of communicants in the Baptist churches, taken from the latest available returns, and the ratio of such communicants to the population.

States.	Population.	Communicants.	Ratio.
Maine .....	583,088	19,660	One in 29
New Hampshire .....	317,864	8,244	" " 39
Vermont .....	313,406	6,964	" " 45
Massachusetts .....	994,271	31,344	" " 32
Rhode Island .....	147,555	7,519	" " 20
Connecticut .....	370,604	16,222	" " 23
New York .....	3,000,022	45,630	" " 36
New Jersey .....	480,555	12,531	" " 39
Pennsylvania .....	2,311,681	29,331	" " 79
Delaware .....	91,535	352	" " 260
Maryland .....	503,035	2,134	" " 273
Virginia .....	1,421,081	86,219	" " 16
North Carolina .....	860,003	37,231	" " 23
South Carolina .....	698,409	41,794	" " 16
Georgia .....	678,635	57,362	" " 15
Florida .....	87,397	2,115	" " 41
Alabama .....	771,659	39,126	" " 20
Mississippi .....	662,663	24,277	" " 24
Louisiana .....	500,763	3,749	" " 134
Texas .....	167,409	1,607	" " 99
Arkansas .....	200,640	2,752	" " 56
Tennessee .....	1,002,625	36,731	" " 27
Kentucky .....	1,001,496	64,017	" " 16
Missouri .....	682,043	20,630	" " 33
Ohio .....	1,977,031	24,325	" " 81
Michigan .....	395,703	9,320	" " 42
Indiana .....	988,734	22,636	" " 44
Illinois .....	850,290	16,431	" " 52
Wisconsin .....	304,226	3,361	" " 91
Iowa .....	192,123	1,362	" " 141
California .....	200,000	53	" " 3,774

Ratio to population, } 23,081,747 · 715,737 · One in 32

Without claiming entire accuracy for this table, it may be regarded as a close approximation to accuracy.—*Macedonian.*

# THE CALCUTTA MISSIONARY HERALD.

CAWNPORE.

FROM THE REV. R. WILLIAMS.

March 26th, 1852.—I have recently been on a visit to Calpi, in compliance with the request of some kind Christian friends residing there; and I have thought that a short account of our humble efforts to make known the truth to the inhabitants during the few days we remained, may not be uninteresting to you. On Wednesday, the 17th instant, brother Ganpat and I left this about 10 o'clock P. M., and arrived at *Buráh* early next morning, distance twelve cos. After a little rest and refreshment we went out into the village, which is rather an extensive one; the people soon gathered round us and heard the gospel with great attention. We preached in various parts of the place and distributed many portions of the Scriptures and Tracts. About midday we returned to the bungalow. Several of the people soon followed to get books and to hear more about Christianity. This continued nearly the whole of the day, and some of them appeared to be quite interested in what they heard, promising to call on us at Cawnpore. We were much gratified with the labors of the day. After imploring the Divine blessing on what had been done and committing ourselves to the kind care and protection of our heavenly Father, we left for Calpi where we arrived very early on Friday morning. Our friends, Mr. and Mrs. E., were glad to see us. I remained in their house during our stay and experienced from them much kindness and attention. In the evening we went out into the streets and lanes of the city, and preached to large crowds of people, chiefly Hindus, and gave books to those of them who could read. On Saturday morning we visited another part of the city, preaching and distributing books for some hours, until we were quite wearied out. In the evening we were prevented from doing any thing in consequence of a heavy shower of rain. On the Sabbath, brother

Ganpat preached to several congregations both morning and evening, and gave away many books. I could not accompany him, having to preach twice in English to the few Christian inhabitants. Besides I was not quite well, and therefore was not really adequate to more labor. On Monday morning early we were out again and preached as long as we were able. A very respectable Hindu received us into his house. A goodly number of the people followed us, when a long, but quiet discussion took place; they all seemed to feel the power of the truth on the understanding and the judgment, if their hearts were not affected. During the day several parties came to get books, with many of whom we conversed. In the evening we left Calpi to return to Cawnpore, where we arrived on Tuesday morning. I had fully intended staying for some hours at *Chechendy*, a large place, five cos from this; but was so unwell that I could not; nor am I yet quite recovered, though, blessed be the Lord, I am not laid aside; and I hope as the weather becomes more settled and seasonable I shall get better. Calpi is a large place containing more than 18,000 inhabitants, for the most part Hindus, presenting a fine field for Missionary operations, and I should judge from the readiness with which the people listened to our preaching, and from the absence, in a great measure, of Bráhmancial influence, that many converts, through the Divine blessing, might be obtained in the course of a little time. I am rather surprised that the station has not been taken up by some one of the Missions already existing in India, and I should be glad to see a good Missionary brother located there; if one of our own society, so much the better; as we could then make an equal division of the fifty miles of country between the two stations, and thus work into each other's hands. All things progress

with us as usual ; preaching among the heathen in various parts of the city and its suburbs, and also in some of the adjacent villages. Some of the people hear well, and seem friendly disposed towards Christianity, others

again are very much prejudiced, and greatly withstand our words. I have only one man, a Muhammadan, who seems to be desirous of embracing the truth as it is in Jesus. We need much faith, prayer, and perseverance.

## DINAJPUR.

FROM THE REV. H. SMYLIE.

*March 2nd, 1852.*—We have been from home nearly all last month, and should the weather continue fair we shall again leave immediately, for the south of Dinájpur district. During our late travels we preached in one hundred and ten villages, but passed through a far greater number ; neither is this to be understood as all that was done, for as we went from place to place we sometimes met with knots of men going or returning from some market, and to such the word of eternal life was offered. At times several villages or hamlets were brought together into one. In every place the attention and interest shown by the people was remarkable ; not unfrequently they would express a concern for their eternal welfare, and again, as if in a state of despondency, they would say, "What can we do ? when you are gone who will teach us ? We need a guru. By merely hearing the gospel once or twice we cannot understand it, and what we have heard we soon forget." We urged them to pray to Jesus Christ ; assuring them if they did, he would give them the Holy Spirit to teach them ; and that without the Holy Spirit all human teaching is useless : every individual must plead for his own pardon through the Saviour, so also for instruction.

From Kanthanagar we removed to Birganj, and again met with the same friendly attention in all the villages at which we preached. Faqirchánd and his companion who showed much regard for God's word while we were at Kanthanagar called frequently for instruction. They have promised to come to Dinájpur for the same purpose. They too were anxious some one might be sent to teach them and reside near or among them. Faqirchánd and his fellow are men of that stamp who will soon be able to instruct others, should God be pleased to cause

them to continue the reading of his word.

From Birganj we went on to Chintí. This is the spot where Piru Baniyá resides ; the person who suffered not long since for his friendly feeling to us. The maulavi of Goriyá ordered his fire and water to be stopped, and that no one should have any communion with him or his son, on pain of losing caste. It appears that soon after the maulavi laid his curse on Piru, he became afraid of being called to an account, and the ban was removed by writing immediately to Baniyá himself ; thus he was allowed all the privileges of a true Musalmán—fire and water. Everywhere the natives showed the greatest desire I would smoke their *chilam* : when I told them I had never used such, they withdrew the out-stretched hand with great reluctance. They would whisper among themselves, "What can we offer him, if he will not smoke with us ? Will he take pán ? we can give síchi pán ; will he take betel-nut or spices ? Would he take a little jál pán ?" When all was refused they would sit in silence for a moment, and say, "Well ! what can we do ?" To relieve them I would request the *chilam* to be handed to my companion. The moment we reached Chintí, word was sent to Piru to say we had arrived, he and a crowd of others were instantly with us all expressing their joy and surprise that we should have called on them. All the respectable natives about this place visited us and expressed a wish to see us at their houses, and with this we failed not to comply.

### A PÁNDIT.

Several days were spent in visiting and preaching at all their houses and villages, when several invited me to accompany them to the house of a pandit, famous in those parts for his extraordinary wisdom. I consented to

their wish, and the following day was appointed. At an early hour numbers were ready to accompany us to the house of the pandit. On our arrival at his dwelling we were told that he had at a very early hour taken his departure for a begging excursion, and would not return for some days. I was not at all disposed to give up an interview with one so highly spoken of, and therefore proposed to follow up his track; this was cheerfully agreed to by all. We started, inquiring as we proceeded, and after a walk of not quite an hour we came upon him. On seeing me he was quite confused. The more I tried to gain his confidence the more foolish he became, till he was all but raving mad; shaking and shivering, and at times yelling with all his might. The fact appeared to be, he thought that he had escaped from us and that there would be no meeting, and by this means his fame would continue. We came upon him quite unexpectedly and he lost all temper, but could not say so. He was exasperated to fury. All I could understand was, "You are the most holy incarnation." Then he would curse incoherently, and babble over the letters of the Bengali alphabet. Seeing there was no hope of his becoming more reasonable, I withdrew, and his admirers followed in much shame, saying they had never seen anything so ridiculous. We came to the house of a well-disposed sirkâr, and at his invitation entered. Numbers were soon added to our company, and to the whole we read and explained several portions of God's own word; all were evidently interested, much good-will was expressed, and a wish we could be often, if not always, among them.

#### THE MUSALMA'NS.

Again the Musalmâns tried to foist upon us their favorite profession; "We believe the law, we believe the gospel; we are all one; we have a prophet, so have you." This was instantly stopped, by saying, "What you say is false; your prophet has nothing to show God sent him; and until you can show God did send him never mention him or his Qurân. Besides you know nothing of the law and as little of the gospel; you have no faith in either, nor can you, till you know their contents. In the Qurân there is no mention made of what a sinner most needs. A new heart, and a Savi-

our mighty to overcome death, hell and Satan. Christ is a living Saviour and without him you perish. We urge upon you the necessity of understanding what you profess to believe; you know nothing of the Qurân, nor whether it contains all necessary instruction for the salvation of a sinner. Be wise; examine; put your Qurân to test; no longer be afraid of the name of *Kriser* if you dare try it. Were it God's word, no maulavi would be afraid of daring you to try it. Like a man with bad money, they cry out with fear, whenever any one speaks of trying, Run off and hide it! but we will bring it out; it must be tried." As they expressed a desire I should meet their maulavis now resident at Goriya, nine or ten miles to the north of Chintî, I determined on going to that place, and the day following at an early hour we started. On the way we met a number of people with whom we conversed, and told them why we were going to see the maulavis. On reaching the dwelling of these men of learning we were not a little disappointed to find they had removed: one, we were told, to Moipalighi, and the other, no one could tell where. They were exceedingly dumpish and unwilling to have any conversation: patience and a little mild conversation brought a number of the new Musalmâns about us—twenty at least. I asked them whether they believed the Qurân to be the word of God. They said they did. The next question was, "How can you prove that? When God gave his word to Moses many thousands were present; and for forty days the sight of God's presence continued, and Moses remained on the mount. For four thousand years we were told, all the prophets proclaimed the coming of Jesus Christ, and at his birth a new star was seen over the city in which he was born, so that the men of another country on seeing the star came to see and enquire after him. You all know he is risen from the grave and now in heaven. God thus proved the word to be his own before all men. Before many men the angels from heaven declared Jesus Christ to be the only Saviour of the world. What proof have you for saying the Qurân is from God?" One of their number said, "It is written in your books, in the law and in the gospel, that Muhammad is God's prophet." I re-



plied, "You have been telling us that for twelve hundred years, but during all that time none of you have been able to show us where it is. I am a poor man, but if any of you will show me where it is written in the Bible that Muhammad is God's prophet, I will give you one hundred rupees. I have brought the whole Bible with me, here it is: now, show me where it is written." They said they could not do this. "Well, then, till you can do so, mention it no more. Allowing you did find such a word, it would not help your Qurán, because what is absolutely necessary to man's salvation is not to be found in the Qurán; your real wants are not so much as once mentioned in the Qurán: you, with all mankind, need a new heart, because the heart you now have is wicked and with it no man can enter heaven; Jesus Christ alone can give a new heart, because he triumphed over

our enemy." I invited them to call on me at the Mission house and bade them an affectionate farewell.

We found all this country in a state of the greatest excitement, no fewer than thirty persons had within six months been destroyed by tigers. The jangal is some miles in various directions. The people warned us not to pass through it, but it was in our way, and through it we went, both going and coming. We saw no tigers here, but in another place much nearer home, two were seen.

From Chinti we came to Bará Ráy Dighi, about nine or ten miles to the north of Dinájpúr, here we spent several days in the same friendly way among the almost innumerable villages. This is a very brief outline of what was done during our long journey, but from it you may be able to form some idea of the present feelings of great numbers with whom we conversed.

## A MISSIONARY TOUR TO PUBNA, BY NATIVE PREACHERS FROM SERAMPORE.

COMMUNICATED BY THE REV. J. ROBINSON.

It is not often that reports of Missionary labors in Pubna, a zillah wholly unoccupied by any Evangelist of any denomination, are published. Last December, we sent our native preachers thither; and the following extracts from their report may be read by some with pleasure.

Our brethren left on the 3rd December, 1851, and preached the gospel at the different villages they came to on their way up to Pubna. The first few days they met with but little encouragement; the people were generally inattentive, but our brethren were nowhere ill-treated. On the 11th, they arrived at a large village called *Pulashipará*, on entering which they found a bazar and a silk-factory, where they preached three times; the people in the bazar and from the factory came round them and listened with much pleasure and attention, and many followed them to their boat for books.

On the evening of the 15th, they stopped at a village called *Dhapari*. Here they were well received; all the Mahájans in the place hearing them read the Scriptures, assembled in a shop. Having read a portion of Scrip-

ture, one of them delivered an address, and a large number, both Hindus and Muhammadans, listened with much attention. Some few afterwards reasoned with them a little; but being satisfied with the answers given them, were silent.

On the following day they arrived at a village called *Talberiya*, where having preached to about sixteen people, who were very attentive, they went on to a bazar; where they began to read a portion of the Scriptures; all the shop-keepers instantly left their shops and came round them. Encouraged by their attention, they entered one of the shops, and read and expounded a portion of the gospel of Matthew; the people sat round, and were very attentive, and some of them exclaimed, "Can it be indeed that God is willing to forgive us, and to give us the joys of heaven?" The brethren then spoke of the matchless compassion of God; and thus spent the rest of the day with them.

On the 17th December, they arrived at Pubna. They write, "After our morning meal, we went into the Sudder station, and preached. Each time

we addressed them, upwards of a hundred people gathered round us, and listened with much attention. Would that a church were formed in this place. One man, a Hindustáni, who had resided here a long time, after listening for some time, lifted up his hand, and exclaimed with much feeling, 'As the Sáhíbs seize wicked men, and put them into jail, so God sees our wickedness and condemns us to hell; turn therefore from your sins.' The whole town was moved at our coming, and gradually a very large number collected; among whom only one man said, 'We worship the Dehtás according to the Vedas;' but when the sin of idolatry was exposed according to the Scriptures, all exclaimed 'This is good.' Thus we went into all the bazars and chaulks preaching, and returned into our boat in the evening. There is here an English school, and the youths took many of our books. Dr. Lazarus labored much in preaching the gospel here; he used to invite people to his house and make known the truth and distribute tracts among them; and he is still remembered by many.

"On the following morning we preached in the town again; people flocked from all parts to hear us, and each time our auditory consisted of upwards of a hundred people; we then went to another place, and were equally well received. Just as we were going on to a third place, the Collector's Názir sent two of his men to ask us to call on him. We did so; he received us very kindly and heard the word with pleasure. While we were there, the people flocked round us to such a degree that they quite darkened the house, and we could not see to read; we therefore asked them to sit down; and expounded to them a portion of the book of Isaiah. Being fairly tired, we returned to our boat. After our morning meal, we moved on to a háat, called *Dogachia*, about two miles beyond Pubna. The market commences about four o'clock; as soon as we commenced preaching, the people left their stalls; and buyers and sellers came round us, and hearing us preach, they exclaimed with astonishment; 'What is this? Why do these go about speaking such good words, and gratuitously distributing such valuable books?' We met with no opposition. The market was large;

the number of people we estimated at fifteen hundred; they seemed never to be wearied of hearing us; and when we offered them books, they were forward to receive; and those whom we could not supply, went away dejected. We were highly pleased with the civility and kindness of the people of Pubna. They are an humble-minded people.

"December 19th.—In the morning we moved on to *Nichindápur*; where we had not indeed many hearers, but those we had were very attentive, and anxious to have books. Seeing their eagerness, one old man said, 'What is the use of many books; one is enough.' Another said, 'These men do their work and go away; but on us they leave a heavy responsibility.'

"20th.—We came to *Chilumpur* háat and spent the day thus. The village was large, comprising about 2000 people. Hence we were obliged to separate, and four brethren stood in four different places to preach, for the number that crowded round us was so large that those who stood behind could not see the speaker. All heard with much attention."

On the 24th Dec. the native preachers arrived at *Makdumpur* bazar, where they were met by a Muhammadan who enquired what their object was in going there; on being told it was to preach the gospel, he invited them into a shop; and then invited several people from the neighborhood; who came together, and heard the word of God with much attention; and remained some time conversing on spiritual things. In the evening, there was a market held, which the brethren attended; the number attending it was not very large; but no sooner did they begin to deliver their message than sellers and buyers together flocked round them to hear the word; they therefore asked them to sit on the grass; and then preached to an attentive congregation. A young man of a respectable appearance, among them, said, "I have read many portions of the Hindu Shástras, but none have come with such power to my mind as the word you have now spoken." The brethren therefore conversed with him for some time, and then made him a present of a New Testament, which he gladly accepted.

On the 1st of January, they met Mr. Robinson of Dacca and his native

preachers in a place called *Sondkándi*. Here also they found a body of people called *Bediyá*, who not only listened to the Word spoken, with much attention; but several of them seemed deeply affected, and said, "From this time we will worship Jesus alone;" and one of them cried out, "Is it true that he will forgive us?" The brethren visited these people again in the evening, and men and women were very eager to hear the truth: having given them further instructions, they prayed with them and left them.

#### AN INTERESTING INCIDENT.

I conclude with a pleasing account of an interview our brethren had with some, to whom their labors have been

blessed. They say, "About four years ago, we went out to Syllhet; preaching on our way up, we came to a market-place called Mulládi. Here a young man, a goldsmith by trade, heard the word, and received a book, which he took home and read in his family, consisting of an aged mother and four brothers, and his wife; the result was, the whole family embraced Christianity. When he heard of our being at Barisál, he came where we were, and as soon as he saw Rámnáráyan, he exclaimed, "This is the man from whom I heard the word, received a book, and was delivered from darkness." Rámnáráyan adds, "We thanked God and took courage."

## A MISSIONARY TOUR IN THE DISTRICTS OF DACCA, MYMENSING, GOALPARA, ASAM, ETC.

BY THE REV. R. BION.

ON the 5th of December, 1851, I left Dacca accompanied by Ram Jiban and Jay Náráyan.

#### DACCA DISTRICT.

The first place in which we preached, was at *Sumbhapatti*, a market on the Luckhyá river. From three o'clock we preached and distributed books to many Roman Catholics, Hindus and Musalmáns. A Roman Catholic zemindar invited our native brethren to dinner; they remained all the evening with him, and had a nice opportunity of directing him to the Saviour.

*Paratolla near Simulá.*—Here I saw many people bathing and found that they were going to have a dinner, to which three hundred people were invited. We therefore set off to the place and after a walk of two miles found all the people ready for the feast. Some angry Bráhmans would not allow me to speak, as we came rather unseasonably; but in a few moments they were not only quiet but listened with great interest to our preaching. We distributed some books and then proceeded on our journey.

*Arelia*, a place not very far from the last. Here we spoke and distributed some books, but the audience was not half so numerous or attentive as the last.

*Bermya* on the Banaar river. Here some women of ill-fame and about thirty other persons were our hearers. Some appeared to be touched, and

inquired more closely into the truths of the Gospel.

*Panchanni, market-day.*—We arrived in good time and observed that our appearance was quite novel to these people. Nearly the whole market broke up, and the people listened to us for a good while; after which they took books with much gratitude.

#### A DYING HEARER.

*Take-bazar.*—Some Bráhmans and others were stopping here while on pilgrimage, and one was near death in cholera. His companion begged for some medicine which I immediately gave him. I then went myself to the bazar, where this poor man was lying and remained with him for nearly two hours in a hut. I rubbed him with hot oil and did all I could to save him, after which there appeared to be some hope of his recovery. However I did not allow this impressive season to slip without asking him, on what his hope for eternity was founded. He said that he came from Bikrámpur, had seen and heard us preach several times, and knew us very well, and that he now found that all his idols were nothing and that Jesus Christ was the only Saviour. I told him that there was little hope of his recovery and set before him the danger of losing his soul for ever. He often took me affectionately by the hand and thanked me for the assistance he had received.

We spoke in the bazar, and I trust

with some good effect, as the people were rather alarmed at seeing their Bráhmán so helpless in the agonies of death. I then left the Bráhmán, having given him a New Testament.

#### DISTRICT MYMENSING.

*Midzapore.*—We walked to the bazar, which was a good distance from the river. There we conversed and preached by turns to about thirty people and some wicked women, who heard rather indifferently. A few of them however listened very attentively and were eager to receive books.

*Tattler Bazar.*—At first we thought we should have been disappointed, as we could hardly see any people from the boat, but as soon as we mounted the high banks of the river, we found ourselves in the midst of two or three hundred pilgrims, who remained here for the night. From four to six o'clock we had a most encouraging congregation of about a hundred and fifty people, who, with the exception of a proud young Bráhmán, listened to our addresses all the while astonishingly well. We of course spoke upon the fruitlessness of their long and dreary pilgrimage; pointing them to the true refuge and resting-place, our blessed Redeemer. We distributed a good many books and some of the people conversed with us till night, inquiring about the way of salvation.

*Tungaliá.*—Hearing that there was a market held here, Jay Naráyan went on before, to reach it in good time. The market was just about to be broken up when Jay Naráyan arrived, still he spoke for a while and distributed the books which I sent after him. Some persons who were passing by our boat, having heard about us, begged for books, which we gladly gave them.

*Káliganj.*—We had been told of a market in the neighborhood to which we set off on foot, but after walking some miles, the people of the place, called Bándhar, said that the market was not held at that time; so we spoke to a few people and gave them some books. A great many pilgrims were on the way, but, on seeing me, they all fled into the jungle.

*Mymensing.*—Here we arrived on a Saturday morning and stayed till Monday afternoon. The first day we went out in the morning, preaching in the bazar to a large crowd, and we were very well heard. The people

however are full of wickedness and abominations, such as Sodom was guilty of, and are ready to mock and scoff at the most solemn truths. At evening we had many hearers again of all classes. One, a wicked Bráhmán, said to the native brethren: "Why do you labor so hard to make known your religion? We know it well; we will not accept it, we shall do just as it pleases us. Most of us are licentious, but we shall get cleared with God by our own way; so you had better stay at home. The people of Mymensing will never turn Christians." Such was the language of one of their leaders; yet it was surprising to see how many listened to us, as it appeared, attentively.

The next day being the Sabbath I had the pleasure of preaching twice in English to the residents there. The native brethren preached both morning and evening in different bazars; but in the evening their preaching was made useless by disputing with some light Bráhmáns, who put the question, "What is sin, and what holiness?" They could not be satisfied in any way; and after a long fruitless discussion, the people dispersed.

The next day many visited us in our boats, among whom were two native Christians. One of them I heard leads a wicked life; but the other, with whom I conversed last year, is a nice man, and I believe a sincere Christian. He was however forbidden to call upon me a second time by his guardian, a gentleman. I gave them both a copy of Bunyan's *Pilgrim's Progress*, for which they were very grateful. I saw some of the Portuguese Christians also, and one of them was bold enough to assert, that by going to church and hearing the prayers read, he could be saved. He was formerly, a Roman Catholic, and perhaps has never got rid of that false system. We did not distribute many books here, as we had given away a great number last year, but Bengáli Bibles, which I had spared from the last year, I disposed of now. The native brethren went once more to the bazar, and this time had a large and quiet congregation. After three days' stay we left for *Ryganbári*, a large place with a bazar and market. From 8½ to 10 o'clock in the morning we preached to the inhabitants of the place, and to the pilgrims, who were passing by; all

behaved in a very cordial manner. From 12 to 2 o'clock we preached with great liberty to a crowd of at least one hundred and fifty persons from all the villages round, it being a market-day. The people indeed forgot their market for some time, and seemed most deeply impressed with what they heard. A single day like this is a rich reward for all the unpleasant things which a missionary has inevitably to undergo on his itinerations, but we have had not only one, but many such blessed days, in which the presence of the Lord seemed to shine brightly upon our work. We were liberal in distributing books here, because they go with the people over all the district by means of the markets and fairs.

*Anandapur*, a small bazar. We found a few people, whom we addressed and entreated to flee from the wrath to come. At a little distance from this place a zemindar begged me to stop my boat as he wished to speak to me. He was however sadly disappointed and seemed to be quite taken aback when he heard me say that I was a *Pádri*, and at seeing so many books in my boat, both to the right and left. He tried constantly to turn our conversation into common trifling things, just like a child; and at last finding that I was determined to communicate the truths of the Bible and the doom of the sinner, he got up and made his *saldm*. He took a New Testament and some other small books and promised to read them, and then rode home on his elephant.

*Tamálpur*.—Stopped a day here and had a wide door open for the everlasting Gospel. In the evening we walked a good way to the bazar and had, like last year, a very large, quiet and attentive congregation. Both Hindus and Musalmáns inquired more carefully about the way of salvation than at any place we had visited. Many came from a distance of two miles to the boat, talking and inquiring more about Jesus on the way with me. Some recognized me and said to the native brethren: "Ah, very good: the Dacca *Pádri* *Sáhib* has again visited us; we heard him preach last year." So it proved they behaved as kindly and affectionately as if I were their constant teacher. I mention this to show how ready and willing the people here are to hear of our Saviour. The other

morning a *Maháshay* begged us to go a little further down, and said: "We all wish to hear you. Why do you not come here also?"

We went, and for nearly three hours we saw many who listened without interruption and some of their countenances showed me plainly, that the Word of Life was leavening their hearts. While I was standing, in the midst of a large congregation, on a *morá*, about twenty prisoners passed by, and one of them stretched out his hand and stopped me by saying: "O *Sáhib*, give us some of your true books, we have leisure to read them." I at once supplied the *Dároga* and some prisoners with gospels and then went on. During the distribution of books there was not the usual noise and scrambling for them, but the people waited till we gave them and told us uprightly which of them could read. Those who did not receive any books at the place said: "Very well; we shall go with them to the boat; there we know we shall receive some." I therefore told the native brethren to give every one a gospel or tract, who took the trouble to go so far for it. About fifty, several of whom were respectable looking people, came and talked with us on the boat and received books.

*Istámpur*.—Near this place we met with two young lads, who seemed to rejoice at seeing us. When they were asked the reason, they replied, that they saw me last year at *Suraj-ganj* and I gave them two books, which they still possess, and which they were reading. I was glad to hear this, it was an encouragement for us in our journey to see that travelling with the gospel-message is not quite in vain, as many Christians in this country imagine.

#### DISTRICT GOA'LPÁ'RA'.

*Algachar*, a small village, where we spoke to some people and gave them a few books. It was quite a new thing to these people to see a missionary; may God make them altogether new in heart.

*Singimári*.—We hoped to visit this village, but it being eight miles distant from the river, we spoke only to a few people, who had come to the *ghát*. They gladly received the word and the books.

(To be concluded in our next.)

# THE ORIENTAL BAPTIST.

JULY, 1852.

## Theology.

### SKETCH OF A SERMON PREACHED AT DACCA, MAY 9TH, 1852, FOR THE BENEFIT OF THE BAPTIST MISSION THERE.

"Holding forth the word of life." *Philippians ii. 16.*

As a man holds forth a lantern or a torch to show men the way, so the apostle desired the Philippians to hold forth the word of life, to enlighten those that were in darkness, and to show them the way of salvation. Christians are the lights of the world, and the holier they are, the brighter is the light which they show. This holding forth the word of life, this pointing out to men the way of salvation, is not to be considered the work of none but preachers of the Gospel; it is the work of private Christians as well as that of ministers. All Christians should endeavor to enlighten those that sit in darkness, and to lead them into the way of truth.

I. Let us consider, how, or in what manner, this duty of holding forth the word of life is to be performed.

By holding forth the word of life, we understand publishing the Gospel, or making known the truths of the Gospel, in any way whatever.

1. Preaching the Gospel is one way of holding forth the word of life: preaching we consider the chief means of publishing the Gospel, and that in our endeavors to make known the Gospel to heathens, we should abound in preaching. There are, we know, benevolent men, who think that the conversion of the heathen will be effected much sooner, and much more effectually, by schools, than by preaching. No doubt that schools, in which Christianity is carefully taught, are calculated to do much good, and we wish them all great success; but we think, facts and experience teach, that more souls have been brought to Christ

by means of preaching than by means of schools. We believe that schools have produced some good converts; yet not the secular instructions given, but the preaching of the pious tutors in the schools, has been the means of conversion.

Preaching the Gospel directly to the people, in any place where they will hear, has the sanction of our Lord's own example. He preached in the temple, in synagogues, in private houses, in boats, in plains, on mountains, and in deserts: in a word, he preached wherever he found people willing to hear him. His disciples followed his example, the porch of the temple, the synagogues of the Jews, private houses, schools and market-places, were all preaching-places to them. Paul when at Athens disputed daily in the market with those that met with him; and when at Ephesus, this zealous man disputed daily in the school of one Tyrannus. Let not the missionary then, if seen under a tree, in a market-place, or by the side of a road, surrounded by a crowd of natives listening to his address, let him not be disconcerted by those who may contemptuously smile on him from their elegant carriages, as they pass; he is in his work; he is where he should be; he is doing what he ought to do; the smile of contempt may be more than repaid by the Saviour's smile of approbation at the last day.

Preaching in the sense in which our Lord used the term *preach*, when he said to his disciples, "Go into all the world, and preach the Gospel to every creature," does not necessarily include

the delivering of a set discourse, but it means publishing the Gospel or the making of it known; so that those who cannot edify a Christian congregation by a well-composed sermon, may nevertheless benefit the heathen by making known the Gospel to them. Despise not then, dear friends, the poor native preacher, whom you see holding forth by the way side; call him a declaimer and no orator, call him a common cryer, if you like, for the Greek term, preacher, will admit of that sense, but allow that he can tell his fellow-sinners of a Saviour, can teach them the way of salvation; and believe me, when I say that this simple, perhaps, uncouth speaker, to ears polite, often gains the fixed and serious attention of his hearers, and sometimes even draws tears from their eyes.

It is to be wished that we had hundreds of these native preachers; we do not say that many of them can deliver elegant discourses; but they can do what the Saviour requires; they can proclaim the Gospel.

2. Circulating the Scriptures and tracts, is another way of holding forth the word of life. Here we cannot urge apostolic example in its most literal sense, for the apostles could not circulate the Scriptures as we can do; the art of multiplying copies, to any extent by the press, was then unknown. We cannot suppose that the apostles ever contemplated such facilities for the circulation of the Scriptures as we enjoy; had they anticipated these facilities, they might perhaps have wished to live in our days and share in our labors. With what joy would Paul, were he now on earth, go forth on a journey with a thousand copies of the New Testament to circulate! We missionaries are sometimes discouraged, because we have not the power of working miracles, as the apostles and evangelists of primitive times had, and because our converts and churches are not blessed with the same spiritual gifts as the converts and churches of apostolic times were, but we should remember that we have facilities, for making known the Gospel, which the apostles had not; facilities which may eventually prove an equivalent for miracles, and the gifts of the Spirit. The apostles could publish the Gospel only to those whom their voices could reach; but we can make known that Gospel to millions, to whom we cannot speak,

and whom we have never seen. The Scriptures which we can send in all directions will tell sinners of the Saviour. The apostles, it is true, made more converts than modern missionaries do; but whether the efforts of modern missionaries by means of the liberal distribution of the Scriptures, do not diffuse as much light through a large country, as the preaching of the apostles did, may be a question; and whether, in the course of two centuries, idolatry will not decay under the efforts of modern missionaries as much as it did in the first two centuries of the Christian era, remains to be seen.

But we have wandered from our subject. We now ask, Do we not, by circulating the Scriptures, act in the very spirit of the apostles? Did they not write a part of the Scriptures, and was it not their wish that their writings should be circulated?

By circulating the Scriptures, as widely as possible, we not only act in the spirit of the apostles, but also according to the dictates of common sense, and the practice of some of the wisest of men. If we wish the truths of the Gospel, which are contained in the Scriptures, to be known through the world, is it not rational to print and circulate them, and send them forth in all available languages, in great numbers, and in all directions. In doing this we have the sanction of all other men. Do not all men have recourse to the press to circulate information, to make known their sentiments, and their reasons for adopting such sentiments? Men use the press to diffuse their doctrines through the world, and bring other men over to their way of thinking. There is therefore, no censurable enthusiasm in all this, and the more warmth of feeling, the better; for says one, whose sentiments we must respect: "It is good to be zealously affected in a good cause."

We are happy to say, that, since this time last year, some thousands of volumes of Scripture have been circulated; yes, more than 10,000 of these volumes have been put into circulation from Dacca, and that through a large extent of country. And it is now a well-known fact, a fact confirmed by experience, that wherever the Scriptures are circulated, light is diffused abroad, for men read, and think, and enquire; hence too, the more the

Scriptures are diffused abroad, the more preachers are needed to explain them.

3. We ought to hold forth the word of life, by a holy conversation. This is a very important point, and it cannot receive too much attention. Heathens receive vivid impressions from the conduct of those called Christians. Many, who do not understand our doctrines, are yet sensible of the excellence of those whose conduct is conformed to the precepts of the Gospel. It is according to Scripture to suppose, that those who will not listen to the Gospel, may yet be won by a holy conversation. Paul speaks of some, by whom, that is by whose evil conduct, the word of God was blasphemed among the heathen. It would be idle to suppose that such mischief has not been done, to a great extent, in this country. Most certainly the debauched and profligate lives of many in this country, called Christians, must have greatly prejudiced the heathen against the Gospel. But it is an awful thing, thus to harden heathens in sin. How should we like to be charged, at the last day, with hardening the hearts of heathens? All that are called Christians should be as lights shining in a dark place; lights, shining in this dark land, to direct men in the way of salvation. We should so let our light shine before men, that they, seeing our good works, may glorify our Father, who is in heaven.

4. We ought to hold forth the word of life by our prayers and contributions; this duty, all, or nearly all, can perform. Those who cannot aid in other ways, can aid in this way. All Christians can pray, and our Lord has taught all to use that very comprehensive prayer: "Thy kingdom come; thy will be done on earth as in heaven." The primitive Christians, as we can learn from Scripture, contributed towards the spread of the Gospel. What were the presents sent to Paul, from time to time, of which we read in his epistles, but money sent to him, sent to him for his support, and to defray his expenses, in travelling about to preach the Gospel? And when the apostle John says, in his third epistle, that we ought to receive such, that we might be fellow-helpers of the truth, of whom does he speak, but of those Christians, who went forth to preach the Gospel to the heathen?

They went forth, as the apostle says, in another place, taking nothing of the heathen; who then was to support them, but their fellow-Christians?

The practice of contributing towards the spread of the Gospel is as old, we suppose, as the Gospel itself. Indeed our King Jesus has levied an income tax on all his subjects; he has not indeed said how much each one is required to pay; but he has given us, for our guide the rule of proportion; and, according to that rule, he will estimate our liberality. He that said the widow's two mites was a greater sum than all that the rich threw into the treasury, may at last say that the poor man's two rupees is a larger sum than his neighbor's ten rupees; and that the rich man's fifty rupees, is a less sum than the poor man's three rupees. Christians should remember, that where much is given, much will be required.

II. We have now to mention some considerations which should stimulate us to the performance of the duty here required of us.

1. Let us consider the miserable state of those who have not the Gospel. According to the Bible, those who believe not the Gospel must perish. But how can those believe the Gospel and be saved, who have not the Gospel? They are in a perishing condition; they are sinners, and they must suffer for their sins, unless they hear of a Saviour, and believe in him. How should we like to be in their state? Were we situated as they are, should we not wish that some one would come and make known to us the way of salvation? Some persons may be inclined to argue, that men so ignorant, as heathens, who have not the Gospel, will be excused; but they seem not to have read the first and second chapters of the epistle to the Romans. There we are taught, that heathens are without excuse; and that men will be judged at the last day according to their deeds, and the light which they have enjoyed. No doubt, the righteous Judge will make every possible allowance for unavoidable ignorance, but every such allowance being made, heathens are still great sinners, and wilfully do wrong; and as there is no salvation, but through the Gospel, what is to become of those, who know not the Gospel? Ought we not then to have pity on our heathen and Muhammadan neighbors



and send the Gospel to as many of them as possible? Can we sit at our ease in the light of the Gospel, while they are perishing for want of that light?

2. We should consider the guilt that will attach to us, if we do not assist in the great work of converting the world. "He that knoweth to do good, and doeth it not, to him it is sin." Will not the blood of those that perish be on our heads, if we do not strive to rescue them? Should we like to perish in such a state of ignorance? And do we by leaving them to perish in their ignorance, fulfil the command, which says: "Thou shalt love thy neighbor as thyself?" And if we leave them to perish, what return do we make to that Saviour, who has given to us the light of his gospel, and shed his blood for our salvation?

3. Let us consider the encouragements which we have to the performance of this duty. The promises and predictions of the Word of God, form one ground of encouragement. Has not God assured us that his truth shall prevail through the earth? Do not both the Old Testament and the New assure us of the final triumph of the cause of truth and righteousness? Look at the primitive days of Christianity, and see how the gospel triumphed then; and is not God still the same; still as faithful to perform his promises, and as powerful to carry on his work?

When Jesus had been crucified, his enemies perhaps thought that his cause had perished for ever; but, from that starting point, the gospel sprang up and ran a glorious course. There was a time, not yet beyond the memory of man, when certain wicked men, Voltaire and others, threatened to destroy the religion of Jesus, and hoped they had almost done it; and it must be owned, that dreadful, at that period, was the spread of infidelity. But things had now come to a crisis; God arose; he revived his work in the midst of the years; and, from the time of the French revolution, or about sixty years ago, there was the commencement of a new era in the church; missionary societies sprang up, one after another; the church awoke from her slumbers, and sent the word of salvation to many heathen lands. And while the church has been striving for the extension of

the Redeemer's kingdom in heathen lands, that church has been greatly blessed at home. There is no doubt of the fact, that the number of good men in Great Britain, has, at least, been trebled within the last sixty years. Where we could find a hundred pious men then, three hundred may be found now; and where a thousand pious men could then be found, you may now, with ease, muster three thousand. In heathen lands much has been done, many souls have been won; churches have been formed; the Bible has been translated into most of the principal languages of the earth, and a broad foundation has been laid for future success. Within these last sixty years, the face of the world has been changed; so great has been the improvement. A very great change has taken place in the West Indies; slavery has been abolished; and thousands of the poor negroes have become true Christians. In Africa, both in the South and in the West, Christian churches have been planted. It is not easy to state, in a few words, what has been done in Asia; but we may just mention, that China has been thrown open to the gospel. In what was formerly a part of the Burman empire, multitudes of heathen have been converted to God. In Ceylon, and on the continent of India, in each Presidency, much good has been done. Letters, from all parts of India, speak in the same tone; they all tell of the increasing attention of the heathen to the preaching of the gospel.

It is evident then, that God is preparing this country, and other countries to receive his gospel. Let us then, take courage, and continue our efforts.

"Come, let us, with a cheerful heart,  
In the blest labor share a part;  
Our prayers and offerings gladly bring  
To aid the triumphs of our King."

W. R.

## THE UNCERTAINTY OF LIFE.

FOR THE YOUNG.

You are all, doubtless, prepared to admit that life is at all times uncertain, that it is "a brittle thread" which snaps before the breeze, and that though we may have robust bodies, and strong constitutions, and may enjoy good health, we are, never-

theless, subject to premature and sudden death. We know not how many, or how trivial causes may operate to bring about the dissolution of the union of the soul and body. Youth is no safeguard against the insidious incursions of disease, nor is health a guarantee for life. The worm may feed as well on the tender bud of youth, as gnaw at the root of age. "In the midst of life we are in death,"—"we know not what a day may bring forth."

Seeing then how liable these our earthly tabernacles are to be suddenly dispossessed of their vital element, and subjected to speedy dissolution, let us be always on our watch-towers, having our loins girded for the final struggle,—let us wean our hearts from this vain and transitory world, and set our affections on heaven, realizing the assurance that it is far better to depart, and be with the Lord. Then shall we feel no terrors at the approach of death, and instead of viewing him as an enemy, we shall be able to greet him as a friend,—as one come to release us from the bondage of this present life, and to introduce us to the felicities of a blessed eternity.

In relation to this subject let us enquire of ourselves, Are we prepared for death, or are we apprehensive of its consequences? Have we sought and realized an interest in Christ as our Saviour? Are we in a state of vital union with Him? Have our affections been removed from the world and the things of the world? If we cannot reply to these questions in the affirmative, then, indeed, is there cause for fear, and we are in danger of being lost *for ever*: yes, *for ever*. But whilst there is life, there is hope. "Righteousness delivereth from death." The exhortation to Israel, "Seek good and not evil, that ye may live," spoken by the prophet Amos, is applicable to us. Unless we take the right course to obtain the favor of God, by establishing right principles in our hearts, we may be sure, that God will make us feel the weight of his displeasure. In compliance then with the prophet's injunction, let us endeavor to "seek good and pursue it," let us abstain from all evil, yea, even from the *appearance* of it, and let us turn unto the Lord, and he will have mercy upon us, and will abundantly pardon, for He willeth not that

any should eternally perish. But, on the other hand, if any shall continue to live in a state of sin, let them remember, that to them "the day of the Lord shall be darkness and not light." None can question the certainty of death. It is not a thing to be avoided, it will, sooner or later, *surely* come,—clothed with terror,—dark, dismal, and dreary, to the impenitent sinner. Oh! let us seek for grace so to live, that we may not be afraid to die.

You are perhaps aware, that there are some presumptuous persons who assert, that death is the destruction and extinction of the man—that the living principle which dwells in the body, is extinguished and annihilated with animal life;—that there is no future state,—that the whole career of man terminates with the present life. Need I say that these are groundless assertions—mere speculative philosophy—infidel consolations—emanating from a dread of the real consequences of death;—alike opposed to Scripture, and to the moral persuasions of the human mind?

The argument employed by the apostle Paul in establishing the truth of the doctrine of the resurrection, when some Corinthians stated that there is no resurrection of the dead, is conclusive, and proves that the admission of their principles, would involve a number of absurdities.

Others again affirm that the pains of hell are not eternal. Vain wish!—who would suspend his immortal soul on such a wild hypothesis? The incontrovertible word of God assures us, that there, (in hell) "the worm dieth *not*, and the fire is *not* quenched"—that the "smoke" of "torment ascendeth up *for ever and ever*," that the wicked shall "go away into *everlasting* punishment," and "be punished with *everlasting* destruction." Yes, the consequences of death and our condition in the next world, are *eternal*,—*eternal* life, or *eternal* death; we are either *eternally* saved, or *eternally* lost; *eternally* in heaven, or *eternally* in hell; *eternally* with God, and holy angels, or *eternally* with the devil and damned spirits. None can hope to be redeemed from the sufferings of hell, and admitted to the pleasures of heaven, a "great gulph" separates the dark "abyss," from the heavenly Canaan, "so that they which would pass from one to the other, cannot."

Let these reflections then stir us up to greater diligence to make our "calling and election sure," while we have time, and enjoy opportunities for doing so;—while it is yet day, "for the night cometh when no man can work," and "there is no work, nor device, nor knowledge in the grave" whither we are going—"now is the accepted time, now is the day of salvation." Let me beseech you, "Remember now your Creator in the days of your youth, while the evil days come not, nor the years draw nigh, when you shall say, you have no pleasure in them;" "when the keepers of the house shall tremble, and those that look out of the windows be darkened," before your limbs are enervated by age, or your eyes grow dim from length of days, while yet in the prime of life, seek, seek an interest in Christ, and secure "a title to mansions in the skies." Let the word of God abide in you richly, and be as a circumvallation to your souls, assisting you in resisting the temptations of the "world, the flesh, and the devil," that you may finally come off conquerors, yea, "more than conquerors through him that loved us," and be eternally received into that city "not made with hands," "whose builder and maker is God," ascribing "Blessing, and honor, and glory, and power, unto Him that sitteth upon the throne, and unto the Lamb for ever."

*Agra.*

G.

### PREPARATION FOR DEATH.

I MUST die. The solemn decree, "Dust thou art, and unto dust shalt thou return," is suspended over my head, and the hour of execution is hastening on. As yet, I know not what it is to grapple with the king of terrors; but I must know it all. As yet I can form no conception of those strange sensations that are awakened in the soul by that wonderful process, which unbinds the embrace of flesh and spirit; but I must experience them. As yet, I know not what it is to step away from probationary ground, never, never to return;—to gaze at the unveiled realities of eternity;—to stand in direct and visible contact with angels and disembodied spirits, in the naked presence of the eternal Trinity;—to realize with unmistakable signs through all the powers of my immortal soul, that my condition is fixed—irrevocably, eternally fixed. But all this I am destined soon to know. Oh, what a tremendous crisis in

the history of my being is at the door! It may come upon me any hour. Thousands are stricken down without a moment's warning; other thousands, though they may languish on the brink of the grave for days or weeks, yet are so completely paralyzed in their mental powers, that as to any needful preparation for eternity, it is with them as though they were smitten to the tomb with a single, sudden blow. Others again, with faculties more or less awake, are permitted to gaze at the approach of death for a season, and seem to have some little ability and space to look to their affairs, and set their houses in order. But at best, what a meager opportunity! Amidst the alternate languors and the torturing pangs of the dissolving body; the vacillating and mingled hopes of living and fears of dying, the struggles of the soul to rouse itself to thought, and penitence and prayer, and the entreaties of physicians and friends to be composed and quiet, alas! what a miserable time is here to be found to do our undone work; to undo our perpetrated follies, to harness and discipline the soul for its plunge into eternity! "*Be ye ready,*" is an injunction whose force we should perpetually feel; "I am now ready to be offered," is a declaration which we should desire to be enabled, through grace, honestly and hourly to make. What is our needed, our best preparation for the hour of dissolution? A heavenly flame; a vigorous piety, which holds us in daily communion with the Saviour, which fixes constantly upon our hearts a sense of eternal things, and bears us daily forward to every important point of duty. It is not enough that we have a hope; we need a lively hope;—it is not enough that we have a name to live; we should daily experience the vital power of godliness. Standing every moment by the margin of an eternal world, shall I be satisfied with the mere shell of faith, the husks of religion, the loose and sapless fragments of preparation? What! am I willing that death should seize me surfeited with worldly cares, when I should have my loins girt and my lamp burning?—Light minded and frivolous and carnal, when I should be sober and watching unto prayer?—Conformed to this sinful world, when I should be soaring above its dying vanities?—Forgetful of my heavenly home, when I should be spreading my pinions for my native skies?—With no lively, burning, soul-absorbing thoughts of my glorious Redeemer, when I should be in due readiness to lay aside my earthly clogs and rush to his bosom?

The man whose soul is habitually prosperous in divine things, is in a state of habitual readiness for the coming of his Lord. In the possession of a faith that

works, a love that labors, a hope that patiently endures, he is wakefully hastening unto the coming of the day of God, he is looking for the mercy of our Lord Jesus Christ unto eternal life. He transacts his business by the tides of eternity. Death and the judgment are familiar to his thoughts. The shortness of time, the vanity of all earthly things, the uncertainty of the hour of his departure, have entered into all his calculations, and modified all his plans. He is not loading himself down with bright and wonderful resolves as to how piously, and watchfully, and benevolently he will live by and by, whilst all just sense of present obligation is buried deep beneath his worldly cares, and carnal pleasures. Each day has found him well impressed with a sense of his manifold duties, and with a heart prepared, not to roll them over upon some convenient futurity, but to grapple with them manfully in their due time and order. Death comes as an expected messenger. His work is done and well done. His seemly and prosperous life, is crowned with a seemly and prosperous death. If his reason is spared to him in the last struggle, his soul is not overpowered with insupportable horrors; sweet remembrances of God's past goodness cheer him; sweet glimpses flash upon him from the celestial city. He has not now to rummage clumsily after some old rusty hope—to hunt despairingly after some promise on which to hang his affrighted soul in this the hour of extremest need. With an humble confidence he can say, "I know in whom I have believed—I know that my Redeemer liveth—I have fought a good fight,—there is laid up for me a crown of glory." And yet he may not be absolutely beyond the shafts of the enemy, and God to try his faith, and to reveal the strength of his promises, may withdraw for a moment his cheering presence. Bunyan made his pilgrim to cry out in the midst of the stream, "I sink in deep waters; the billows go over my head, all his waves go over me—if I was right he would now arise and help me; but for my sins he hath brought me into the snare, and hath left me." But now the despairing struggle is past, and he breaks "out with a loud voice, Oh, I see him again; and he tells me, 'When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee.'" And there sometimes comes the struggle to give up beloved and perhaps dependent friends; but here again he obtains the victory; though many tender earthly ties may strive to draw him downward, yet the attractions of the heavenly world on the whole prevail; he has a desire to depart and be with Christ, and he can exclaim, "Come Lord Jesus, come quickly." Hark! in the

language of holy triumph he is speaking to his soul:

"Burst thy shackles; drop thy clay:  
Sweetly breathe thyself away;  
Singing, to thy crown remove,  
Swift of wing, and fired with love.

See the haven full in view;  
Love divine shall bear thee through:  
Trust to that propitious gale;  
Weigh thy anchor, spread thy sail."

How different the condition, how different the reflections (if the power of reflection is allowed) of the careless, worldly-minded, superficial professor, when death overtakes him. The garden of his soul is filled with rank weeds, and the flowers of grace (if any there be) stand in little corners drooping and stunted, and send out but a faint perfume in honor of the coming bridegroom. Death comes indeed as a thief, and finds his victim unprepared at many a vital point. But a short hour is left to the dying man, and yet the work of years as it were presses heavily upon him. His hope is buried in rubbish, and in great perplexity and distress he now essays to hunt it up. The cords which bind him to his plans and possessions, that should have been prepared by spiritual discipline for a gentle and ready severing, seem like brazen fetters, and as they begin to break, it is as the sundering of limb from limb. His worldly affairs, not having been properly adjusted with reference to this solemn hour, crowd upon him as a violent and armed troop. A will perhaps is to be made, and accounts to be settled, and in the midst of this there presses upon his bosom the remembrance of an anxious and yet unprofitable life. He has been careful and troubled about many secular interests, but of how little avail does it all seem now to be. His solemn religious vows have been badly kept, his influence as a professed disciple of the Lamb, in the church, in his family, and in the world around, has been of a wavering and feeble, if not of a decidedly pernicious character. His bosom-companion now bends over him in agony; "Alas, my beloved wife," perhaps he exclaims, "how little have I sympathized with you in your Christian conflicts; how few have been my endeavors to help you on in your pious pilgrimage." And now perhaps the children press around their dying father. "Alas my children, your father is dying, and dying with the keen reflection that he has not properly cared for your highest good. For your temporal comfort I have anxiously labored; I have laid up for you an earthly competence, more I fear than will do you good; but I have not yet prayed for you, and instructed you, and yearned over your deathless souls as I ought." His neighbors press around

him. "You see, my friends, that I am going the way of all the earth; listen to my dying lamentation:—it is that my religious walk has not been in the midst of you as it should have been: I have lived before your eyes a formal worldly life: oh, that religion had found in my daily example a more consistent and earnest advocate."

And now he turns his eyes towards the heavenly city. Its palaces and towers send down upon his soul but a feeble glimmering, and he would fain tarry longer on earth that he might undo his follies, fill up the chasms of duty, and make a wiser preparation for his final exit. But he must go; his sands are out: he dies, and Zion scarcely knows that she has lost a friend. Who, oh, who would willingly encounter all this hurry, and doubt, and confusion and self-reproach upon a dying bed! And yet thousands have encountered all this, and as the sad result of lives poorly devoted to the cultivation of *Soul-prosperity*.

"O God my inmost soul convert  
And deeply on my thoughtful heart  
Eternal things impress;  
Cause me to feel their solemn weight,  
And tremble on the brink of fate,  
And wake to righteousness."

Be this my one great business here  
With serious industry and fear

Eternal bliss to ensure—  
Thine utmost counsel to fulfil,  
And suffer all thy righteous will,  
And to the end endure." \*

—*Christian Index*.

### A BEAUTIFUL SENTIMENT.

THE late eminent judge, Sir Allen Park, once said at a public meeting in London,—

"We live in the midst of blessings till we are utterly insensible of their greatness, and of the source from whence they flow. We speak of our civilization, our arts, our freedom, our laws, and forget entirely how large a share is due to Christianity. Blot Christianity out of man's history, and what would his laws have been—what his civilization? Christianity is mixed up with our very being and our very life; there is not a familiar object around us which does not wear a different aspect because the light of Christian love is upon it; not a law which does not owe its truth and gentleness to Christianity—not a custom which cannot be traced in all its holy, beautiful parts to the gospel."

## Poetry.

### "YET THERE IS ROOM!"

Room enough for *thee* !  
Dark is the chamber of thine heart and drear,  
Wayward thy path, yet there is mercy *here*.  
For long, perchance, in Superstition's chain,  
A willing captive thy poor soul hath lain;  
But listen now, there is a home above,  
A mansion purchased by a Saviour's love,  
And room enough for *thee* !

Room enough for *thee* !  
Poor aged wanderer—all thy precious time  
Is gone ! 'Tis near the midnight chime !  
Yet, in th' eleventh hour awake and give  
Thy priceless soul to Christ, and it shall live;  
Doubt not a moment—though unwilling, come,  
For in yon heaven, the ransomed sinner's home,  
There's room enough for *thee* !

Room enough for *thee* !  
Heart-broken mourner, though thy failing faith<sup>o</sup>  
Hath long been tried—yea, even nigh to death—  
Though stern affliction's blighting power hath made  
Each lovely gourd, ere yet in ripeness, fade;—  
Though the still grave closed o'er each cheering voice,  
Think of the *many* mansions, and rejoice,  
There's room enough for *thee* !

Room enough for thee !  
 A countless crowd hath thither past—they meet  
 In perfect bliss—but, ah ! not yet complete  
 Their holy number. Spirit of my Lord,  
 Through earth's broad circle spread thy living Word,  
 And tell each fainting spirit (though forgiven)  
 That longs, half faithless, for the joys of heaven,  
 "There's room enough for thee !"

Room enough for all !  
 From India's plains—from Afric's burning strand,  
 From the wild tribes that track the desert sand—  
 The outcast Jew—the Indian stern and lone,  
 Who dwells in forest-wilds obscure, unknown,—  
 These, these will in that glorious temple meet ;  
 These cast their blood-bought crowns before His feet,  
 Who freed them from their thrall !

Yet, sinner, there is room !  
 Forsake the refuges of lies—the hollow creed,  
 That defies weak reason. Such a reed  
 Will early fail thee. Or, if thou dost pray,  
 Through others than thy Lord, the only way,  
 Awake in time, be cleansed from thy sin,  
 For nought defiling e'er can enter in  
 That land beyond the tomb !

Yet, Christian, there is room !  
 Surely, if we shall meet beyond this life,  
 United there in love—no jealousies or strife  
 To mar the scene—our spirits *here* should prove  
 That we are pilgrims to that land of love,  
 And its pure atmosphere each deed pervade—  
 Dwell in our lives—revealing we are made  
 Meet for that heavenly home.

—*Evangelical Christendom.*

## Narratives and Anecdotes.

### THE CONTRAST.

IN a lovely and somewhat romantic village, not many miles from London, there lived two brothers, whose station in society was respectable, and whose dwellings were near to each other ; but whose moral and religious characters appeared in striking contrast, as did also the circumstances of their deaths. Both were known to the writer, who can vouch for the truth of what he is about to narrate. At the time these brothers entered on the business of life, the gospel had never been regularly preached in the village within the memory of the oldest inhabitant, and, as might be expected, the greater portion of the people were in spiritual darkness. But through the exertions of several pious friends—a Baptist chapel was at length built, a

congregation was collected, a church was formed, and a pastor was settled over it. The fruits of these Christian efforts soon began to appear in the reformation of some of the most ignorant and debased characters, and in the decided conversion of others. One of the brothers referred to, had previously made choice of the Lord's service ; but the other, though convinced of the truth and importance of religion, still loved the world, and could not be persuaded to renounce its sinful pleasures. Here the contrast begins. Both these young men manifested an interest on behalf of the new and rising cause in the village, and contributed of their substance to its aid. One did it from principle, being influenced by the love of Christ ; but

the other did it from no Christian motive. Both engaged seats in the house of God and attended its services. One was an attentive, constant, and profiting hearer of the word; but the other was careless and irregular in his attendance, and either neglected, or took offence at, the truths which he heard. One heard with prayer and self-application, desiring to be "not a forgetful hearer, but a doer of the work:"—the other often saw his character and his duty, exhibited in the mirror of the gospel, and sometimes seemed humbled at the sight, but he soon forgot again, "what manner of man he was." To the one the gospel of Christ was as a well-spring of life and salvation; from which he drew his most valued instructions, his richest consolations, his brightest hopes, and his purest and highest joys:—but to the other it was as a fountain sealed; no desire was felt for its pure and refreshing waters, and no effort was made to obtain them. The one lived a life of faith in the Son of God, enjoyed communion with God in his ordinances, and sometimes, at least, could rejoice in hope of the heavenly inheritance: but the other lived only to self, to sense, and to sin; "without God, and without hope;" and the apprehension of a future judgment, accompanied with the horrors of a guilty conscience, would sometimes almost overwhelm him. In the one case there was "the peace of God, keeping the heart and mind:" in the other, there were "the terrors" of God *distracting* the awakened conscience. (Ps. lxxxviii. 15.) What a contrast was here! It was the privilege and honor of the believer in Christ, to maintain an unblemished reputation as a Christian, and to sustain the office of a deacon "well," for many years: while the unbeliever spent his days and his years in doing no good, in dishonoring the Christian name, and in performing that service, the wages of which proved to be shame, remorse and ruin. He who had lived in the faith of the gospel, was comforted and sustained in his last days, with the bright hope of departing to be with Christ in glory; and having surrendered his spirit at the command of Him who is "Lord both of the dead and living," his mortal remains were committed to the tomb in the full expectation of a joyful resurrection to

everlasting life: but he who had spent his life in unbelief and sin, at last, sank into a state of darkness and despondency; in that state he terminated his own miserable existence by laying violent hands upon himself, and "died as a fool dieth." In the same burial-ground he too was buried; but oh, with what different feelings and expectations! In the one case was beheld, "the perfect and the upright man," whose "end is peace;" but in the other case, it was seen, how the "wicked" is sometimes "driven away in his wickedness." How striking was the contrast! But, oh! how amazing and impressive will be the contrast between the believer and the unbeliever, when they shall both be raised from the dust of death, and shall stand before "the great white throne," to hear from Him that shall sit thereon, the sentence, either, "*Come ye blessed!*" or, "*Depart ye cursed!*" Then shall the believer "enter into life eternal;" but the unbeliever "shall go away into everlasting punishment." Dear reader! which of these characters will you resemble then? Which do you resemble *now*? Doubtless you will say, "Let me die the death of the righteous and let my last end be like his!" But is the faith of the righteous your faith? Is Christ your justifying righteousness? Are all your hopes of acceptance with God founded upon him? And by his grace are you now living a new and godly life? Or are you still hesitating which to follow, whether Christ, or the world? Oh! do not trifle with your convictions. Let not the pleasures of the world hinder you from coming to Christ. Remember, they that "will not listen to his counsel, and that despise his reproof, shall eat of the fruit of their own way, and be filled with their own devices." (Prov. i. 24—31.)  
L. M.

#### SAPRICIUS AND NICEPHORUS.

ABOUT the year 260, there were in Antioch two young men, known by the respective names of Sapricius and Nicephorus, who, though not related, were, from the long habits of intimacy which their families had maintained with each other, associated by the closest terms of intercourse from their earliest years. The companionship of their school-boy days ripened, at length, into the friendship of manhood; both of them were Christians, and although when

they grew up they chose different professions in life,—Sapricius entering into the service of the church, while Nicephorus followed a lucrative branch of trade,—yet so much were they attached to one another, that all their spare moments were spent in each other's society, and they seemed to realise the "beau ideal," the perfection of pure and real friendship, that of having the same sentiments, the same tastes, the same habits in common. A friendship of such long continuance, and which, moreover, had survived many severe trials, was the admiration of the whole city, and the intimacy of Sapricius and Nicephorus became as proverbial among the people of Antioch in those latter times as any of the romantic attachments which the classical poets have described in an early and fabulous age. But, alas! friendship, like every thing else in this world, often hangs by a frail and uncertain tenure, and the experience of all ages has proved that

A word, a look, unkindly given,—

Ah! hearts that long in love were sealed,

A word, a look, has rudely riven.

This, at least, was the case with Sapricius and Nicephorus. Some slight offence, on the part of the latter, threw the apple of discord between the two friends; and from secret heart-burning and smothered suspicions, the contention grew at length so hot, that they entirely suspended their intercourse, and for years were accustomed to pass each other on the streets. At length, however, the heart of Nicephorus began to relent; he was ashamed and humbled on account of the sin of such intemperate and unworthy behavior; and, either feeling himself to be, or generously consenting to be thought the original offender, he solicited the kind offices of some mutual friends to bring about a reconciliation with Sapricius. Meeting after meeting was held by these warm-hearted and Christian individuals with the view of adjusting the difference between the two friends, and in spite of many discouragements and obstacles, that seemed to rise at every step of their negotiations, they persevered, till at length finding all their efforts fruitless, they gave up the task in despair. The spirit of Christian forgiveness and love had, however, so strongly returned to the bosom of Nicephorus, that he would not rest nor leave a stone unturned till he saw the countenance of his friend reconciled; and with that view he determined on going in person to the house of Sapricius, threw himself at his feet, and begged forgiveness. But no advances could move, no humiliation relent, the mind of his adversary. Neither the recollection of their former attachment, nor a regard to the honor of his own sacred calling, nor the soft influ-

ence of Christian love, could melt his heart of stone; and, with an assumption of the most stern and intolerable pride, he drove his Christian brother away from his door.

Matters continued for a long time in this painful state between the two friends; and no opportunity of renewing the attempts at reconciliation occurred, till the Emperor Valerian fulminated the thunders of persecution against the Christians. Antioch, then and long celebrated as the cradle and stronghold of the Christian name, was the chief scene where the imperial vengeance alighted; and among the first, if not the very first in the city that was seized, was Sapricius,—his public character and active zeal procuring him the honor of being made an example. At the tribunal of the prætor, he maintained so unyielding a deportment, and to all interrogatories gave so unhesitatingly the brief and unvarying answer "I am a Christian," that his trial was a short process; and his judge looking upon him as "obstinate in a pestilent superstition," ordered him forthwith to be executed at the usual place without the gates. The fatal tidings, borne on the wings of fame, soon reached the ears of Nicephorus, who rushed out to meet the procession; not, however, from idle curiosity, but from a strong wish to receive from the dying martyr a token of peace; and the moment the confessor came within hearing, he exclaimed, "Martyr of Christ, forgive me, if in any thing I have sinned against thee!" Sapricius, turning round, and finding the voice to proceed from Nicephorus, marched on in sullen silence. Not discouraged by the failure of his first attempt, the eager Nicephorus ran forward to the end of another street, and made the same imploring request; while the soldiers pushed him aside, and laughed at him as a fool, who put himself to the trouble of begging forgiveness of a man, who, in a few moments, would be no more.

In this strain he continued till the procession reached the place of execution, when, resolved on one last and desperate effort, he pushed forward to the middle of the crowd, and placing himself full in front of the martyr, made an appeal which he hoped would reach his heart. But he spoke not now of their ancient friendship. He besought him by the tears and agonies of the cross, by the blood which was shed for sinners, by the dread tribunal before which he was soon to appear, to extend to him the hand of a brother, and forgive him, even as God, for Christ's sake, had forgiven them. But not even these solemn considerations, addressed to him in such an awful moment, could make the obdurate heart of Sapricius respond to pity's gentle touch. He remained like the deaf adder; and this hard impenitent state of mind soon pro-



duced its natural effects; for, as he had resisted the spirit of Christian Love, the spirit of Christian Grace abandoned him. He felt all his native weakness; and, in a moment, while the executioner was applying the torch to kindle the pile that was to consume him, he exclaimed, "Kill me not; I am ready to obey the orders of the emperor, and to sacrifice to the gods!" To the heathen bystanders, this recantation at the eleventh hour was probably not at all surprising; as they looked upon it as naturally resulting from the weakness of human nature, shrinking from suffering and death. But to Nicephorus it appeared in a far different light. While he had seen, with deep and painful regret, that the heart of the martyr was strangely inaccessible to the voice of Christian love, he still hoped it might be secretly animated by the faith "that overcometh the world;" but by the last melancholy declaration of Sapricius, his charitable hopes were sadly dispelled, and in silent agony he stood amongst the crowd, weeping tears such as angels shed over the awful fall of a minister of Christ, "whose praise was in all the churches." Recovering from his first astonishment, he made a strong effort to gain the ear of this lapsing brother, and in accents which poured forth the very soul of Christian affection reminded him that whoever denies Christ before men, him shall the Lord deny before His Father and the holy angels, urged him not to give cause to the enemies of truth to triumph and blaspheme, and besought him not to lose that crown of glory which through a long series of trials, he was on the eve of obtaining. But the mind of the apostate was now a stranger to the hope, not less than to the love of Christ; and the pious layman having made these earnest but unavailing efforts, to induce the priest to set an example of faith in the Saviour, came forward to the officers and exclaimed "I am a Christian; I believe in the Lord Jesus Christ, whom that person has denied. Let me die in his place." The officers, on hearing this unexpected announcement, were thrown into a new difficulty. Whatever zeal they might feel to rid the world of all who professed the religion of Jesus, they had not power to execute without the authority of a magistrate, and therefore despatched a messenger to the prætor to inform him that Sapricius had promised to sacrifice to the gods, but that one of the bystanders had vociferously announced himself a Christian, and importuned them to lead him to execution. The prætor, on hearing this intelligence, gave orders accordingly, and Nicephorus died a firm and triumphant martyr, while his former friend returned to Antioch a degraded, and despised apostate.—JAMIESON'S *Manners and Trials of the Primitive Christians*.

### "SEED LONG IN DUST."

SOME time ago, a man of a hundred years old, who lived near Boston, sat down one day alone, and meditated on the past. Like Noah's dove, memory

"Flew o'er the dark flood of his life,  
Nor found one sunny resting-place,  
Nor brought him back one branch of grace."

He saw little else but a waste of sin and guilt. But as he called to mind departed seasons, he thought of a solemn Sabbath he spent when a sailor, in one of the sea-ports of England, his native country. He recollected a sermon which he heard that day from the lips of the eloquent Flavel; and how the preacher paused as he was about to pronounce the benediction, and exclaimed, "How can I invoke God's blessing on many in this assembly, to whom my text applies, 'If any man love not the Lord Jesus Christ, let him be anathema maranatha?'" He was reminded of the fact, that, as the preacher uttered these words, an English nobleman present sank to the floor, overcome with the convictions and alarms which wrought on his soul. As the aged man dwelt on the preaching and the scenes of that Sabbath, his heart was melted; he prayed for pardon, and cast himself into the arms of the Lord Jesus Christ, whom, to his peril, he had so long refused to love. Seventy-five years had fled since he heard that sermon; much of that period he had been careering over the ocean, amid all the thick temptations of a sailor's life, and the frosts of a century had settled upon his head. But now in a calm hour, memory brings back the eloquent, soul-piercing words of one, who, for many years, had been lying in the embrace of death. The aged man is converted, and God prolonged his life sixteen years—one year more than he prolonged the life of Hezekiah!

### THE LOST BANK NOTE.

MR. A——— was an irreligious man, nearly sixty years of age. He had long neglected the house of God, and indulged in the use of profane language. One day last winter he lost a bank note in his barn. He sought for it several times, but did not find it. At length he said to himself, "That note is in the barn, and I will search for it till I find it!" Accordingly he went to the barn, and carefully moved straw and hay hour after hour, till he found the note.

He had told me two months before that he knew that his soul was not right with God, and he intended to live a better life and seek salvation. His anxiety increased. A few weeks after he lost the note he sat

by the fire musing on the state of his soul, when he turned to his wife and asked,

"What must one do to become a Christian?"

"You must seek for it," she replied, "as you sought for the bank note."

She said no more. It was "a word fitly spoken." He tried to follow the direction, and thinks that, through the grace and mercy of Christ, he found the "pearl of great price," and rejoices in hope of the glory of God.

## Ecclesiastical History.

### PROTESTANTISM DOWN TO 1648.

BESIDES the more conspicuous classes of Protestants, whose struggles—partly of a secular nature—resulted in their being acknowledged, tolerated, honored, and to a great extent possessed of worldly power, there were several minor sections who remained despised and oppressed. We mean the Waldenses, the Moravian Brethren, and the Baptists. And in a historical review of those times it is necessary to add to these the Socinians.

The Waldenses living on the French side of the Alps always shared with the French Protestants the persecutions which they endured; and those on the Italian side were likewise persecuted, whenever their rulers, the dukes of Savoy, had sufficient leisure to attend to the internal affairs of their states. Inhabiting a few valleys of great natural strength, which from their high elevation were not productive enough to attract the rapacity of ordinary invaders, they were apparently beyond the reach of danger; but their relentless enemies were bent upon the destruction of all who refused to join the communion of Rome. The authorities frequently sent military expeditions against them, combined with ecclesiastical and especially Jesuit missions. The Waldenses, from a natural impulse, defended themselves with the greatest bravery; but the result of so unequal and protracted a contest was, that they were driven higher up into the mountains, and in process of time lost a number of villages, situated in the lower portions of their valleys, which were either peopled by Roman Catholics brought from a distance, or so completely placed under the power of the priesthood, that all those inhabitants who refused to become Romanists, were obliged to flee or to submit to death. The heaviest persecution which they had to endure, was that which commenced in

1650, and which induced Cromwell to interpose\* on their behalf. From that time they began to be better known abroad, and to obtain considerable assistance from other countries. They drew up a Confession of Faith (in 1655), by means of which they became recognized by, and connected with the Calvinistic churches; and some of them emigrated to other lands, as for instance to Wurtemberg; and facilities were afforded them at Geneva and elsewhere, for obtaining a better educated ministry.

At an earlier period also than that referred to, some had emigrated. Thus in 1560 a number of them were residing in Calabria, when persecution broke out. On one day eighty-eight of them were, one by one, fettered out of a prison and butchered like sheep by the public executioner. It is not improbable that, earlier still, many Waldenses had found their way to Bohemia, and there joined the followers of Huss, with whom it is certain that they kept up an active communication.

In Bohemia the best remnant of the Hussites (the majority being of a questionable religious character) had, about the middle of the 15th century, been formed into a community which was called "the Union of Bohemian (and Moravian) Brethren," and which received a written constitution, descriptive of its church-government, in 1457. About ten years later a few of their ministers were ordained bishops by a Waldensian bishop of the name of Stephen, then an exile in Austria, who shortly afterwards died at Vienna as a martyr, being burnt alive at a time of persecution, from which the brethren also suffered most grievously. A similar persecution be-

\* Milton's lines descriptive of their sufferings are well known.

fel them about the year 1547, when Emperor Charles V. waged war against the Protestant princes of the empire. This persecution was so severe and so protracted, that many of them emigrated to other countries, especially to Poland. Those who remained, acknowledged the essential harmony which existed between themselves and their Lutheran and Calvinist brethren; nevertheless their ecclesiastical organization contained distinct, and in 1616 they adopted, at a synod held at Zerawiez in Moravia, a revised body of ecclesiastical regulations as their standard. When Ferdinand II. had expelled his competitor Frederic, and entered upon his career of persecution, the brethren suffered very severely, in common with all the Protestant inhabitants of those parts. Many of them joyfully endured martyrdom; the churches in Bohemia and Moravia were nearly exterminated; but a considerable remnant escaped into Poland, and into some other countries, and remained faithful to the Lord. Their celebrated bishop, John Amos Comenius, lived in those troublous times, and their preservation and steadfastness must, under God, be mainly ascribed to the zeal and activity of this wonderful man,—of whose extraordinary merits in the departments of philology and of popular education this is not the place to speak.\* During the latter part of his life much of his time was spent in travelling about for the purpose of obtaining pecuniary assistance for his brethren, and inducing Protestant governments to interpose on their behalf, so that they might enjoy the blessings of toleration. Another object which he constantly had in view, was to soften down the hostile feelings which the different sections of Protestants entertained towards each other. He died at Amsterdam in 1671, at a time when the brethren, greatly dispersed, but most numerous in Poland, continued under much affliction faithfully to confess their Lord and Saviour. Before he died, the younger Jablonsky received episcopal ordination, which more than sixty years later he transmitted to David Nitschmann, thus forming the most tangible connecting link between the ancient body of Moravians, and

the more recent one, renovated by count Zinzendorf.\*

The earliest Baptists, connected with Protestantism, made their appearance so soon after the Reformation, that no unprejudiced historian can entertain any doubt that they owe their origin to some of those communities, which had separated from Rome at a previous period, such as the Wicliffites or Lollards in England, the Beghards in Holland and all along the Rhine, and the Waldenses in the Alps. In all these earlier communities infant-baptism appears always to have been at least partially repudiated, although by some it was practised. At the time of the Reformation it was also repudiated by many individuals of a bolder character, who held objectionable views regarding the trinity and the principles of morality. In fact very many—whether good or bad—who were unwilling to submit their judgment to the authority of Luther, Zwingli, and Calvin, rejected infant-baptism, and their doctrinal views, and their moral peculiarities were indiscriminately laid to the charge of the "Anabaptists," as they were then called. In particular, the excesses of the peasants' war in 1525, and of a body of fanatics who about the year 1534 attempted to realize the millennium at Munster, were set down to the account of Baptist sentiments, although they might, with equal justice, have been set down to the account of Christianity itself. Whilst it is quite unnecessary, in our day, to show that these excesses had nothing whatever to do with Baptist sentiments as such, impartiality requires that certain blemishes, which then attached to many even of the more serious class of Baptists, should be mentioned. One of these, but very limited both in extent and duration, was an undervaluing of the written word, and the attributing of an undue authority to the inward teaching of the Spirit. At a time when readers were few, and copies of the Bible very scarce, when consequently it was easy for any one to affirm, without much danger of being refuted, that whatever he chose to invent, was written in the Bible, an error of this kind was not to be wondered at. It was, however, carried very far by David

\* He was the first to introduce pictures into children's books

\* For many details see Bos's History of the Bohemian and Moravian Brethren, published by the Religious Tract Society.

Joris (George) and his adherents, who formed a small fraction of the Baptists.\* A larger number of them believed that the nucleus of Christ's human body was of heavenly or divine origin,—a tenet which obviously arose from a desire to avoid the extravagant notions of Roman Catholics regarding the sinless nature of the virgin Mary.† It was ostensibly for holding this opinion that, at the instigation of Cranmer, Joan Boucher was burnt alive in the reign of Edward VI. All the early Baptists steadfastly maintained as all Baptists have done since that the secular government had no right whatsoever either to prescribe a standard of faith, or to punish any one for his religious opinions, least of all to put men to death on that account. This conviction was interpreted by their enemies as implying a general denial of the duty to obey magistrates, and as equivalent to an advocacy of rebellion; an imputation which is wholly at variance with the acknowledged fact that they nearly all avowed, and acted upon the principle of non-resistance. It is possible, but by no means certain, that they looked upon capital punishment as altogether unlawful. But there can be little doubt that nearly all of them considered government employ, military service, and judicial oaths, as sinful,—a fact which proves their thorough abhorrence of Popery and of the state church system, and which confirms the supposition that they were a remnant of earlier dissenters. It should be borne in mind, that before the Reformation judicial oaths implied the kissing and worship of the images of saints;‡ that government employ,

even if it could have been obtained without one's being "sworn in," was quite as much a service of Popery as of the secular power; and that military service, besides being objectionable on similar grounds, was then almost inseparable from the character of rapacity, the soldier being but too commonly obliged to do without pay, and consequently to live by robbing the unarmed population. New fashions in dress and language also were regarded by the early Baptists as contrary to Christian simplicity and sincerity, and as suspicious on account of their worldly origin. We believe that nearly all these views were inherited by them from those who in earlier times had preceded them in separating from Rome; for nearly all these peculiarities had been attributed to them also by their opponents.

The most conspicuous character among the earlier Baptists was Simon Menno, (or, more correctly, Menno Simons) born in 1496 near Francker in Holland. He was brought up as a Romish priest; but doubts having arisen in his mind concerning the doctrine of transubstantiation, he was led to study the New Testament, and by this means savingly converted to Christ. Whilst he was hesitating as to which party of Protestants he should join, he had occasion, about the year 1532, to witness the happy death of a pious Baptist, probably a martyr. The sight produced upon him so deep an impression, that he inquired into the principles of this persecuted people, and at length adopted them. He was baptized in 1536, and devoted the remainder of his life to the diffusion of the gospel and the promotion of the spiritual welfare of the Baptist communities in Holland and northern Germany. His influence was so great that the Baptists in those parts obtained the name of Mennonites. They held most of the peculiarities, mentioned above, regarding the heavenly germ of Christ's body, the unlawfulness of oaths, military service, and government employ, &c. and adopted the washing of each other's feet as an ecclesiastical rite. Menno's great principle was, that true believers only ought to be baptized and admitted to church-fellowship. The labors he underwent, and the hardships he endured, in promoting the Lord's cause,

\* Joris was by birth a Dutchman, but ended his days at Basle in 1556, after enduring much violent persecution.—It should be borne in mind that our knowledge both of him and all other early Baptists is almost wholly derived from the testimony of prejudiced and bitter enemies.

† It is singular that this tenet, which was so virulently denounced as "heretical" in former days, should approach so very closely to the statement which is frequently made now by Protestant missionaries, when arguing with Muhammadans upon the subject of Christ's incarnation—"that the germ of Christ's body was created in the womb of his mother." In reality, these two opinions are almost identical.

‡ In the British dominions the kissing of the Bible has been substituted for the kissing of an image or picture.

are beyond all human praise. He died in 1561, in Holstein.

His followers in Holland were divided, even before his death, into two parties, the "old Flemings," who maintained his strict principles of church discipline, and the "Waterlanders," who were more lax. A portion of the latter subsequently adopted Arminian and neologian sentiments, whilst the better portion gradually dwindled away or was absorbed in the rest. At the present day they are about 30,000 in number, and differ scarcely in any thing, except the decided rejection of infant-baptism, from the Socinians. There still exists a small remnant—probably not 3000—of "old Flemings," in Holland, who adhere to the pure faith, the strict discipline, and most of the peculiarities of their founder. In other countries also there are some faithful Mennonite churches; but it is not easy to obtain correct information regarding them.

Menno himself, and probably all his followers, until some of them became Arminians, advocated and practised immersion as the only mode of baptism. But a number of Baptists in other parts looked upon affusion or sprinkling as equally valid. To what extent they practised it, we are unable to tell.\*

The annals of the sixteenth century abound in records of bloody persecutions of Baptists. The martyrs from among them, who sealed their attachment to Christ† by suffering a violent death, may be numbered by hundreds. In most countries the women were tied up in sacks and drowned, and the men burnt at the stake, but many were beheaded. And there is great reason to believe, that those whose deaths are recorded, constitute only a minority, perhaps only a fraction,

of the whole. Ferdinand II. when extirpating Protestantism in Bohemia and Moravia, treated the Baptists with greater cruelty than their brethren of other denominations. In England, the annals of Elizabeth are stained with the blood of numerous Baptists, and even under James I. one, whose name was Wightman, was burned. To deny the lawfulness of infant-baptism, was in those days regarded as felony, and as equivalent to downright atheism. A limited degree of toleration was granted to these persecuted people, first in Holland, in 1578, and afterwards, in 1626 (after the death of Maurice of Orange) they began to enjoy full liberty of conscience in that country. In England, the Westminster Assembly was, with difficulty, persuaded to allow that they were deserving of limited toleration. In most other countries persecution did not cease till a later period had commenced.

The origin of the English Baptists of the present day is usually traced to a Brownist (or Independent) minister of the name of John Smith, who about the year 1608 was co-pastor, with Francis Johnson, of an English Independent church at Amsterdam, and having adopted Baptist sentiments, was soon joined by a number of its members and of other Independents. But there were many English Baptists before him both in England and in Holland. Some of those in Holland, among whom Helwisse is best known, soon regarded it as their duty to return to their native land, and there to bear witness to the truth; and it was with such men that the earliest Baptist churches in England originated, of which any records have been preserved. This was about the year 1610. Smith himself adopted the sentiments of Arminius, and those Baptist churches, consequently, were for the most part composed of Arminian, or, as they are now called, "General"\* Baptists, whilst the Calvinistic† or "Particular" Baptists appear to have been somewhat later in forming churches in England. Of the character and the sufferings of the English Baptists in those days, two volumes, published by the Hanserd Knollys Society, the "Tracts on Liberty of Conscience,"

\* In Switzerland there still exists a remnant of the Baptists of the time of the Reformation. They mostly practise affusion, and many of them believe that no one can be regenerated, unless he be baptized. They look upon oaths, military service, and government employ, and the use of *you* in addressing one person, &c. as unlawful. The men wear long beards, and altogether they retain many peculiar habits of former ages. Confined to secluded localities, they have little intercourse with the world, and the state of piety among them is low.

† Those who denied the fundamental principles of the gospel, were exceedingly few in number.

\* In America, "Free will" Baptists.

† Menno was a decided Calvinist.

and the "Broadmead Records," give the fullest account. Both under James I. and under Charles I. they were very severely persecuted. After the breaking out of the civil war they enjoyed a season of respite, and Cromwell granted them toleration; but their great principle, that the civil magistrate has no right either to prescribe articles of faith, or to punish any one for his religious belief, was not altogether pleasing to him, and he therefore was not particularly friendly towards them.\* The English Baptists, almost from the first, repudiated the peculiarities of the Mennonites, which have been mentioned above, with the exception, perhaps, of the opinion regarding the unlawfulness of oaths; and they uniformly practised immersion, which, indeed, in the early part of the reign of James I. was the ordinary mode of baptism in the Church of England likewise.

It may be interesting to some of our readers, to know the names of a few among the earlier Baptist ministers in England, mostly holding Calvinistic sentiments; such as Spilsbury, Samuel Howe, (who must be distinguished from the celebrated John Howe, a Prebaptist,) Jessey, Kiffin, John Canne, (who was the first to publish a Bible with marginal references,) Hubbard, Denne, Cornwell, Tombes, Hanserd Knollys, and others. Among these Cornwell and Tombes were perhaps the most learned. About the year 1643, some of the Particular

Baptists, especially those near London, drew up a Confession of Faith, which was laid before Parliament; but it was with considerable difficulty that they succeeded in obtaining toleration, and the virulence with which their principles were then opposed even by good men, appears almost incredible at the present day.

Among the Baptists of the time of Charles I. special mention must be made of Roger Williams, who proceeded to New England in 1631, and suffered great persecution at the hands of the Independents there, on account of his Baptist sentiments. Expelled from Massachusetts, he ultimately became the founder of the colony of Rhode Island, and from the first based its constitution upon the principle of perfect liberty of conscience and equality of all religious confessions. The example thus set by him was destined to obtain a world-wide importance, for it had confessedly great weight afterwards with the framers of the constitution of the United States, for instance with Jefferson, and probably also with Franklin; and led them to introduce the same principle into its provisions.\*

As the development of the British colonies in North America falls more within the next than the present period, they will not be further referred to at present; and for a similar reason the origin of the Society of Friends—the so-called Quakers—can only be named here.

J. W.

\* It appears that some of them expressed pretty plainly their disapprobation of the means by which he made himself master of the Commonwealth. This naturally led him to dislike such even more than the rest.

\* The Hanserd Knollys Society has republished his work entitled, "The Bloody Tenet of Persecution," in which his principle is fully explained.

## Christian Missions.

### ORISSA BAPTIST MISSION.

(Extracted from the *Indian Report for 1851.*)

**BERHAMPORE, ZILLAH GANJAM.**

*Missionaries.* I. STUBBINS, H. WILKINSON.

*Native Preachers.* BĀLĀJĪ, DINABANDHU MĀKUNDA.

#### LABORS AMONG THE HEATHEN.

WHILE we regard it our duty to instruct those who compose our Christian community, we feel our most important work to be preach-

ing the everlasting Gospel to the heathen. In carrying out this object, we have during the hot and wet seasons confined our labors to Berhampore and the villages in its vicinity, where we seldom have any difficulty in obtaining attentive, and often large congregations, in the bazars and streets. These have not unfrequently been composed of strangers from the interior of the country :

many have visited us at our houses, and have there had their objections answered, and their suspicions removed.

In the months of January and February, as well as in November and December, we made extensive missionary tours in distant parts of the country, visiting most of the zemindaries and taluks of the district, as well as attended various festivals and markets, where we had the best opportunity of meeting with large numbers of the inhabitants. More than on any former occasion have we been encouraged in our work by the interest manifested by the people in the great truths of the Gospel, and by the amount of religious information that appeared to be working as leaven among the vast masses who inhabit these densely populated districts; and by the fact, that the truths of the Word of God are now frequently subjects of discussion in their public assemblies, and that we find the ground they take in their arguments is now entirely changed from what it was in former years. They have almost given up contending for the divinity of their idols and the truth of their shâstras, and confine their discussions with us to objections against the truths of the Gospel; so that our hearts are cheered by the hope that our labors will not ultimately be in vain,—that the Gospel preached, the tracts and scriptures distributed, will in many cases be like good seed sown on good ground, bringing forth fruit to the glory of our great Redeemer.

#### STATE OF THE CHURCH, BAPTISMS, ETC.

The general conduct of our Christians during the past year has been on the whole exemplary, and their attendance upon the means of grace punctual; and we rejoice to see, especially in some of them, a growing fitness for the future everlasting inheritance. Three of our members have died; but we cannot think of them without feeling assured that they now stand among the vast multitude who have washed their robes, and made them white in the blood of the Lamb. One of them died while absent from the station. The other two were a man and his wife. They were both converted to Christ when advanced in years: both died during the same night, and both were buried in the same grave. Several who had disgraced their profession by improper conduct have been restored to the church; and four others have been baptized. With reference to one of the latter, however, we regret to state, that his after-conduct proved him an unworthy character, and he was no longer permitted to be identified with us.

The statistics of the church are,—Baptized, 4; Restored, 5; Excluded, 2; Removed, 8; Dead, 3; Number now in communion, 41.

#### NEW LOCATION.

We are thankful to report of this interesting place, that the Christians located there are still, we trust, prospering for time and eternity. Several of the older boys from the Asylum are located there preparatory to their permanent settlement; and we hope some of them are earnestly seeking the salvation of their souls.

During the year, a new chapel and bungalow have been completed, and a house for a native preacher is now being built.

#### MRS. STUBBINS' REPORT OF THE FEMALE ASYLUM, ETC.

During the first six months of this year, our children were almost strangers to sickness, sorrow, and death; but in June, cholera, which had been raging with unparalleled violence in the neighborhood, entered our Asylum. Its first victim was a happy, laughing, little girl, of four years old. She appeared to be in robust health when seized with the fearful disease, which but twelve months before deprived her of her father, and compelled her, with her widowed mother and two little sisters, to seek a home in this Asylum. No other case occurred for nearly a fortnight, and we had begun to hope the scourge would here be stayed; but no! this was only the beginning of sorrows: four others were attacked in rapid succession. One of these, after appearing for several days at the point of death, recovered; but in the other cases, medical aid proved unavailing.

Since that painfully exciting period, six months have passed away; not so, we trust, the effects on the minds of survivors. Many careless ones have become thoughtful, and several who had been halting between two opinions have become decidedly on the Lord's side. Two of these, after giving pleasing evidence that they had learned of Him who is meek and lowly in heart, were baptized in September; and others are anxious to enjoy the same privilege. The latter class have for some months kept up a little prayer-meeting amongst themselves, and have spent much of their leisure in reading the Word of God. In order to fit our youthful charge for future life, it is thought desirable that only a part of each day should be spent in study, the remainder in manual labor, and domestic duties generally.

#### HEATHEN WOMEN.

During the first six months of the year, Mrs. Wilkinson and myself had frequent opportunities of visiting this numerous but neglected class. The woman from Degapundee, referred to in the last Report, continues to receive us in the most friendly manner, and appears, like Agrippa, almost persuaded to be a Christian, but still remains in the midst of the heathen.

MRS. WILKINSON'S REPORT OF THE BOYS' ASYLUM, ETC.

• We are thankful to state, that the progress of the children in school duties, and their general conduct during the year, have been highly satisfactory and encouraging.

We have at present fifty in the boarding school, though many more have been on the books in the course of the year. A number of the elder boys are about to be permanently settled at the "New Christian Location," where they have spent a portion of their time the last two years in agricultural pursuits. We feel this place a valuable auxiliary in providing the means of support to our young people as they leave the school. Those referred to give promise of being industrious and useful members of society; and we trust a blessing has attended the religious instruction they receive, as several are desirous of uniting with the church here. The boys there are under the care of a Christian schoolmaster. At Berhampore we have also two schoolmasters, who are exemplary Christians. The children in our school are taught principally Oriya; those from the hills are also encouraged to keep up their acquaintance with the Khund language. A few of the elder boys have commenced the study of Tellegoo and Bengali.

In April, thirty-three children were received into the school; these were rescued victims from the Khunds, and were committed to our care by the Agent of Government for the suppression of human sacrifices in Orissa. We had thus the opportunity of benefiting more extensively these poor children from the hills, who had been saved from so horrid a death. We cannot but hope that some of these may, in due time, return, to be the means of communicating instruction to their barbarous and benighted countrymen.

In consequence of the fearful prevalence of cholera during the hot season, we are sorry to have to report an unusual amount of mortality. Some of the new children, on arriving at the station, were attacked with small-pox, and three died: others fell victims to the cholera, which was then raging in the neighborhood; and some of the most robust, who had been for a longer time in the school, were carried off by this dreadful disease. In the midst of these trying circumstances, illness obliged us to leave our duties, the state of Mr. Wilkinson's health rendering a short voyage absolutely necessary. I am thankful to add, that we have returned to our station with renewed health, and are again at our work. During our absence, the school was under the kind care and superintendence of our esteemed colleagues, Mr. and Mrs. Stubbins.

CHRISTIAN WOMEN.

Meetings with these, once a week, for reading the Scriptures and social prayer, have been continued as usual by Mrs. Stubbins and myself. The attendance has been encouraging. Several who had been living at a distance, have during the year returned: some of these were trained in the Girls' Asylum here, and therefore felt a peculiar pleasure in returning to *their home*. This was more especially the case with one who, during an absence of some years, had lived in the midst of the heathen, and had had little or no intercourse with Christians. It is cause for thankfulness when we find them thus maintaining their Christian principles, though surrounded by opposing influences.

CUTTACK.

*Missionaries*.—C. LACEY, A. SUTTON, D.D., J. BUCKLEY, W. BROOKS, *Missionary Printer*.

*Native Preachers*.—GANGÁDHAR, RAMACHUNDRA, DAMODAR, KAMBUH, JAGU-ROUL, AND DOITARI (*Invalid*).

DEATH OF THE REV. C. LACEY.

EARLY in the present year, the Mission body in Orissa sustained a severe loss in the removal of their senior member, the Rev. Charles Lacey, who had for twenty-eight years faithfully labored in the good cause. He had united with the Missionaries at their Annual Conference in November; and though at that time by no means well, no apprehension was felt by any that he was so near the close of his useful course. He was a good soldier of Jesus Christ; and the Lord whom he served was with him in his last affliction, and enabled him to finish his course with joy.

MISSIONARY ITINERACY.

Mr. Buckley furnishes the following report of his labors in the country during the season that has just closed.

"My first tour was in the Hurriharpore district, and extended as far as Yeresania, beyond which, on account of the swamps, we were unable to proceed. The alarming illness of my esteemed colleague obliged me to return to the station a few days earlier than I had intended, and detained us all at Cuttack till it pleased the Lord to remove his servant from the labors of the Church on earth, to the rest of the Church above. Shortly after his lamented departure, I went into the Assureswara district, proceeding as far as Kendraparee, and spending more than three weeks in 'preaching the glad tidings of the kingdom of God,' and in 'calling sinners to repentance.' On both these tours many markets and villages were visited, and many Christian books were distributed. The word of salvation was thus widely



proclaimed, and the lamp of life was left in many houses in which it had not before shone. We were sometimes distressed by the hostility which those who 'love darkness rather than light' manifested to our message; but in others we were encouraged by the attention paid to the word preached, and the evidence furnished that it was understood."

#### CUTTACK CHURCH.

A faithful recital of the history of the members of this church before they knew the blessed Gospel, would present much to call forth the holy joy of all who love the Lord at the happy transformation which divine grace has effected. Here are "women that were sinners," who, like her whose history is recorded in Luke vii., have had "much forgiven" them. The widow and the necessitous have here found a home—the fatherless have here obtained mercy. The brāhman here sits at the feet of Christ, and the sudra feels that he is a man, and a brother in Christ. Others, rescued from sacrifice, have here heard of heaven, and learned the way: men and women of different languages, complexions, and countries, confess "One Lord, one faith, one baptism," and have been made to drink into one spirit.

Number of members, 133; Baptized during the year, 11; Received from other churches, 1; Restored, 3; Excluded, 4; Dead, 1.

#### ENGLISH PREACHING.

The English preaching on the Lord's-day evening has been continued, and, it is trusted, that the word preached has not been in vain. Messrs. Lacey and Buckley conducted the service alternately, occasionally assisted by Dr. Sutton, till the former was laid aside by the illness that issued in his removal. His last English sermon was founded on Rom. viii. 32, "He that spared not his own Son," &c.

#### NATIVE PREACHERS.

It would be unjust not to report the labors of these our "fellow-workers unto the kingdom of God." *Gangādhar*, owing to frequent indisposition, has labored less than in many former years; but when able to get out among the people, his addresses have often been very powerful.—*Rāmachandra*, besides frequent preaching in the bazar, has often preached to the native Christians in the Mission Chapel; and many of his discourses have contained a large amount of important scriptural truth, lucidly stated, and impressively applied.—*Damodar* has made full proof of his ministry among the heathen, and has been instant in season and out of season in preaching the word.—*Kambhu* and *Jayurout* have diligently attended to their important work, and their conduct gave great satisfaction to their late revered pastor.

#### KHUNDITTUR.

*Native Preachers.*—*SEOSAHU* AND *GHANUSHYAM*.

The Khundittur branch of the Cuttack church has not been in a satisfactory state. Disagreements among the members have unhappily been too frequent; and a neglect, on the part of some, of family instruction and government, has produced painful results. One of the members—a poor widow—has during the year been removed into the eternal state: her end was peace.

#### CHAGA.

*Native Preacher.*—*PARASUAROUT*.

The church here has had an important share of the labors of the Cuttack brethren, and the Lord's-supper has been administered alternately by Messrs. Lacey and Buckley. The attendance on the means of grace has often been pleasing, and other encouragements have not been withheld; but the addition by baptism has been smaller than usual. The "Pastor's Fund" has been chiefly distributed to relieve the poor friends here at the discretion of Mr. Lacey. The cause here has had from the beginning a large portion of the labors and sympathies of our deceased brother, and much precious fruit has been gathered. *Parasuarout* has labored at this place during the year.

#### DR. SUTTON'S REPORT FOR 1851-2.

"On the 1st of May I resumed charge of the Academy, it being Mr. Buckley's wish to make it over to me in accordance with the vote of the home Committee: this circumstance decided my temporary location at Cuttack. *En route* to India, I visited America, where I made a conditional engagement with the American and Foreign Bible Society to superintend a special effort towards circulating the word of God throughout the length and breadth of Orissa; and as a preliminary work, to prepare and publish a Harmony of the Gospels in Oriya. The prosecution of these leading objects, in connexion with occasional ministerial labors, occupied my time during the remainder of 1851, when a new direction was given to my thoughts and energies by the unexpected decease of my senior colleague. The items, therefore, on which I have to report, may be noticed in the following order.

#### I.—THE ACADEMY.

"Of the seven students who were in the institution when we left Cuttack in 1847, five have, under brother Buckley's able superintendence, finished their course of study, and been received on the list of native preachers; two of them were deemed unworthy of this honorable position. Only two fresh students were admitted during my absence: of these, one was unfitted by

disease for study for at least five months after my return to Cuttack; while the younger student, being left alone, for a time felt dispirited and unsettled. Gradually, however, the senior student, Sarthi, was enabled to resume his studies; and both of them, for the remainder of the term, prosecuted their regular course with commendable diligence and success.

"Their attention was chiefly directed to daily Scripture reading and exegesis; the Companion to the Bible; Barth's Church History; the preparation of essays, sermons, and skeletons; and to a comprehensive course of evangelical lectures: various minor matters received also a share of our time, especially a more correct orthography and orthoepy of the Oriya language, and scripture geography.

"At the Conference held in November, these two young men passed through their usual examination. On the whole, their attainments seemed to be quite equal to the expectation of the brethren. Sarthi, having finished his allotted term of study, and having been previously engaged as an assistant preacher, was appointed to labor for the forthcoming year on probation at Berhampore. But Erabhau, it was thought, gave such promise of improvement, as to render it desirable he should spend another year in the institution.

#### II.—SCRIPTURE DISTRIBUTION &C.

"I commenced, during my voyage to India, the preparation of the Gospel Harmony. This work has been completed and published, and a number of copies have been extensively circulated.

"In July, in company with several brethren, I attended the ear festival at Purí. Here, besides our usual missionary labor, I paid especial attention to circulating a considerable number of Gospels, and other portions of the inspired Word.

"My next trip was both down and up the Mahanuddee river, during the height of the rains. My downward journey extended only to the neighborhood of Kesinagger; my upward course was as far as Banki. In the latter country, especially, we had a number of interesting opportunities. My companions, Sarthi and Erabhau, acquitted themselves very well, and at the large market of Tulsapur, made a very effective stand. We distributed a good many Scriptures and books on this occasion.

"Towards the close of November, we left home for an extensive tour in the northern division of central Cuttack. We were accompanied by four native preachers, and calculated on being out for at least three months; but the sickness and death of brother Lacey arrested us in the midst of our work, and prevented the accomplishment of this and other projects. Our native brethren, however, continued to prosecute the

work in various directions for upwards of two months longer.

"In January, soon after brother Lacey's decease, I attended a festival at Boteswara, east of Cuttack, accompanied by several native brethren. Here we met with a large concourse of people, to whom we delivered our testimony, and distributed books.

"The following week these brethren, accompanied by Gangádhara, attended a similar festival at Tribeni, the intermediate time being filled up by attendance at several markets in the Pahráj and Hurrihurpore districts.

"In February we attended the Seebrat festival at Singhanath, Banki. Our now almost invalided brother, Gangádhara, also accompanied us, and rendered very essential service: he seemed to renew the spirit and energy of his best days, and we all felt that he acquitted himself to admiration. The people seemed wrapped in profound attention as he went on, now ridiculing their foolish idolatries, and now affectionately urging upon their attention the glorious Gospel of the blessed God. We distributed a large number of Scriptures and tracts at this festival, as also in several neighboring villages.

"After leaving the festival, myself and two native brethren, Damodar and Kambhu, extended our trip into parts of the Banki and also the Tigiriya rajuary. We attended three large and hitherto unvisited markets, and some very large villages, at all of which we preached the word, and distributed our books. At Gori Jhuriya market, in the Tigiriya rajuary, we for the first time came in contact with a party of the Patariya Sabaras. These outcasts of humanity, as their name imports, substitute leaves for clothing as it respects their females. Such was the primitive attire in which these poor creatures presented themselves at this market.

"While we were out in this direction, Sebosahu, Ghanu, and the Khundittur schoolmaster, attended by two extra coolies laden with Scriptures, took a journey up the Byturanee to Kosaleswaree, a large festival held in the Keonjhur country. They calculated that 50,000 people were present, and among them several Khunds. a fact which proves they are scattered through a great extent of country, and that they claim a share in the sympathies of the Orissa Missionaries.

"Subsequently to these trips, others have been taken to neighboring festivals, at Tangy, Berhampore, and a second time to Boteswara Bhagabotti. In addition to which, Damodar and Kambhu, under my direction, travelled along the Suroah, a branch of the Katjuree, about a week's journey."

(To be concluded in our next.)

## Essays and Extracts.

### ANGELICAL MISSIONS.

ROBINSON'S History of Baptism contains a vast number of curious facts which sufficiently shew that the sacred ordinance of Christian baptism has been strangely perverted at different times of the world's history. Jesuit Missions in the East furnish many rich examples, few however, more absurd (we had almost said, profane and disgusting), than those of the Chinese Missions of 1850-1851. We know not whether the subjoined examples can be exceeded—they are taken from the April number of the *Journal of Sacred Literature*, pp. 23—25. The authorities on which the extracts are given may be regarded as unexceptionable. The names of these Angelic Missionaries, are PERROCHEAU, Vicar Apostolic of Su-tchuen; RETORD, Bishop and Vicar Apostolic of Tong-king; MICHE, Bishop and Vicar Apostolic of Dausare. The authorities are the *ANNALES DE LA PROPAGATION DE LA FOI*; 1850-1851, pages 127, 141, 273, *seq.*

In the Chinese Missions, Perrocheau, Vicar Apostolic of Su-tchuen, under date Sept. 4th, 1848, writes to the conductors of the society for the propagation of the faith at Rome, in the following terms:—

“In spite of the obstacles which the mandarins throw in the way of the conversion of the infidels, we have received as catechumens 1280 neophytes, and baptized 888 adults in the year. God be praised, *But our angelical society it is which gives us the greatest consolation.* The number of the children of the infidels baptized in danger of death continues constantly to increase; this year it amounts to 84,416, *about two-thirds of whom, already in possession of unutterable felicity, will love and praise God eternally.* The more we receive aid from Europe, the more will this work extend its benefits. We have opened in several cities small shops where Christian [Catholic] physicians gratuitously *distribute pills* for young persons who are sick, and generally give attention of all kinds to the children brought to them. *This work produces marvellous effects, causes a very large number of children to be baptized, and singularly pleases the heathens.* In order to explain the prodigious success of *our angelical work*, you must be informed that all China is covered with poor persons, reduced to the last degree of wretchedness and burdened with

numerous families. Their children, lack everything, no food, no clothes, almost no shelter. The mothers die of hunger and cold; the infants they support perish with them. *It is these nurses which give abundant harvest to our baptizers, who seek these poor wretches in preference to others, accost them with kind words, testify a warm interest in their young families, give pills, and sometimes add alms; they are therefore regarded as angels descended from heaven, and are easily allowed to baptize the perishing little ones.* Some of our physicians have often effected wonderful cures, and though their skill is small, enjoy extraordinary repute. Hippocrates was not lauded so much. Sponges are here unknown. We fell on the idea of getting some from Macao, *as more convenient than cotton for baptizing.* (!) *The Pagans admire these sponges and regard them as an infallible remedy.* They are delighted at seeing the foreheads of their children laved with so marvellous an instrument. We hope that next year the number of our baptized infants will reach a *hundred thousand*; by and bye it may amount to two hundred thousand a year, *if you send us good support. In no other part of the world can your money achieve the salvation of so many souls.* After the conversion of China, which contains more than 300,000,000 of inhabitants, YOU MAY COMPUTE THE MULTITUDE OF LITTLE CHINESE WHICH WILL EVERY YEAR ASCEND TO HEAVEN. (!) In Europe, perhaps, surprise will be felt at *so great a disposal of pills in China.* But the astonishment will cease as soon as it is known that THE CHINESE HAVE A TASTE FOR MEDICINE, JUST AS EUROPEANS HAVE FOR TEA OR COFFEE.” (!)

Children sent direct to heaven by Baptism procured by pills! Such is full grown sacramentalism! A venerated pill, and a miraculous sponge, as means of effecting Christian conversions!

Other resources of the same unworthy kind are employed. Thus in missions of Tong-king, the Romish Bishop and Vicar Apostolic, Retord, after reporting the baptism, during the year 1849, of 9649 infants of the infidels, states as among the causes of this success the following:—

“A collection is made, and a small capital acquired. This capital is employed in trade, or laid out in the purchase of a piece of land. *With the income we purchase boards to make Coffins,* (!) and reli-

gious and funereal tokens; then when the children of the Pagans die, the Society gives them a solemn interment, *with music and a drum*, and a troop of little children of both sexes who follow the procession. The heathens are ravished with this pomp; so that when one of their children falls sick, they of their own accord intreat us to go and baptize it. *There is in the Mission at present a great zeal for the work; but to sustain this ardor I must get many books, images and chaplets made. All the objects of the kind you have sent me are used for the purpose.* But they are not enough. I am getting made here many chaplets for this purpose. Nevertheless we shall never reach the number of Baptisms in China, for the people here are very fond of their children."

The dumb show of a funeral parade, a means of conversion! A drum and fife beating up for *infant* recruits in the army of Christ! Images in the place of the primer! Chaplets over a tomb, instead of the word of the living God in the heart! Yet, only comparative success; for these poor parents "*love their children*," and hence it would seem, are anxious to save them from this parade and mummery. *And in China the saved souls are so numerous because parents do not love their children!* In other words they care not what becomes of them, and therefore let them fall into the hands of the Baptizers! No matter; being in those lands, and being baptized by those hands, they pass at once from earth to heaven! This is sacramentalism in all its destructiveness. No—there is no qualification in the absurdity. Wit-

ness the words which follow, and which proceeded from *another Missionary Bishop and another Vicar Apostolic*, "Miche, Bishop of Dausare:—"

"When on the point of separating from these savages, I perceived a woman carelessly stretched on a mat, and near her lay an infant which was at ear breast. This poor creature, about a year old, was nothing but skin and bone. A part of its body, devoured by scrofula, was a prey to putrefaction, and exhaled a fetid odour. *I told the mother that I could do her child good*, and begged her to take it into her arms. Then, I baptized that poor little one, *of its tribe the first-born for heaven.* May that child predestined for celestial bliss, when once in possession of eternal happiness, *intercede with Jesus Christ in favor of his countrymen, AND BECOME THE GUARDIAN ANGEL OF HIS NATION!*"

This poor wretched dying child "the guardian angel of his nation." Well, he might be as fit and render services as good as many others who hold the same post in the Romish hierarchy of heaven!

We offer no comment on these extracts, recent instances of zeal in Infant baptism. We give them as we find them, but should any of our readers, predisposed in favor of what we believe to be one of the main supports of an unscriptural system read them, we do hope that such will ponder the doctrine and evidences, and these, some of the extreme consequences, of Infant Baptism. Δ

## Correspondence.

### MUSALMAN BENGALI LITERATURE.

*To the Editor of the Oriental Baptist.*

SIR,—I have collected the following statistical items with some difficulty, and shall feel much obliged to you, or any of your correspondents, for any additional information or remarks on those points which you may make in your columns.

The Musalmáns have always been noted for the tenacity with which they have clung to their own ideas and language, and for the obstinacy with which they have resisted foreign influ-

ence. The Persian, their great prop, has been shorn of its honors in India, and the Musalmáns are averse to learn the Vernaculars; hence, as the Urdu has been formed by a mixture of Persian and Sanskrit, so the Musalmáns have formed in Bengal, a kind of *lingua franca*, a mixture of Bengáli and Persian. This must eventually give way to the overwhelming influence of the Bengáli, but in the mean time, as illustrative of the phases of mind of the people, I append a list of the prin-

cipal books in this dialect, printed at Musalmán presses in Calcutta, which have a wide circulation, and, parti-

cularly among boatmen. They are chiefly translations from the Persian or Urdu.

	<i>Names.</i>	<i>Sizes.</i>	<i>Pages.</i>	<i>Descriptions.</i>
1.	<i>Tota Itihás,</i> .....	8vo.	130	Tales of a Parrot.
2.	<i>Golabokáoli,</i> .....	8vo.	218	A Love Tale.
3.	<i>Maulad Ádam,</i> ....	8vo.	86	The Life of Adam.
4.	<i>Meyaráj Námá,</i> ....	8vo.	64	Muhammad's Ascent to Heaven.
5.	<i>Hajarater toallád,</i> ..	8vo.	25	Muhammad's Death.
6.	<i>Ophát Námá,</i> ..... 12mo.	12mo.	24	Ditto ditto.
7.	<i>Sophaetol Momenim,</i> ..	8vo.	141	On the Salvation of Believers.
8.	<i>Ichhlám Gatí,</i> ..... 8vo.	8vo.	100	On the behaviour of Musalmáns.
9.	<i>Nijámal Ichhlám,</i> ..	8vo.	52	Rules of Islámism.
10.	<i>Sháh Námá,</i> .....	4to.	310	A History of the Persian Kings.
11.	<i>Amir Hámjá,</i> ..... 4to.	4to.	441	On the Murder of Muhammad's Uncle.
12.	<i>Ilatim Túc,</i> ..... 4to.	4to.	239	Life of a noted Arab Chief.
13.	<i>Iblichh Námá,</i> .....	8vo.	72	On Satan's Temptations.
14.	<i>Abu Sílmá,</i> ..... 8vo.	8vo.	27	The Life of the Kaliph Omar's Son.
15.	<i>Káji Hayrán,</i> ..... 8vo.	8vo.	92	The Judge confounded.
16.	<i>Jaygun,</i> ..... 8vo.	8vo.	262	The Life of a Female Warrior.
17.	<i>Nurel Imán,</i> ..... 8vo.	8vo.	99	On Devotion.
18.	<i>Hájár Machhlá,</i> .... 8vo.	8vo.	124	One thousand Problems on Religion.
19.	<i>Yujuff Zuleiká,</i> .... 8vo.	8vo.	126	The loves of Joseph and Zuleiká.
20.	<i>Bedáver Gaphalín,</i> .. 8vo.	8vo.	167	On the Awakening of the Careless.
21.	<i>Maktal Hachken,</i> .. 8vo.	8vo.	276	The Death of Haseyn.
22.	<i>Shurju Ujál,</i> ..... 12mo.	12mo.	40	Account of a Female Warrior.
23.	<i>Soná Bhán,</i> ..... 12mo.	12mo.	39	Ditto ditto.
24.	<i>Imán Churi,</i> ..... 12mo.	12mo.	131	On Infidels.
25.	<i>Kyámút Námá,</i> .... 8vo.	8vo.	188	On the Judgment Day.
26.	<i>Siphátá Selát,</i> ..... 8vo.	8vo.	47	On Prayer.
27.	<i>Rada Monkera,</i> .... 8vo.	8vo.	104	Refutation of Unbelievers.
28.	<i>Mephtáhu Jenát,</i> .. ..	..	..	The Key of Paradise.
29.	<i>Tumbihul Gáphelin,</i> .. ..	..	..	The Punishment of the Wicked.
30.	<i>Tambíl Jáhelín,</i> .... 8vo.	8vo.	102	God's Attributes.
31.	<i>Báhar Dánes,</i> ..... 8vo.	8vo.	206	Amusing Tales ridiculing Women.
32.	<i>Chár Darvis,</i> ..... 8vo.	8vo.	288	Tale of the four Dervishes.
33.	<i>Maulad Sherif,</i> .... 8vo.	8vo.	186	Birth of Muhammad.
34.	<i>Ajabol Kabar,</i> ..... 8vo.	8vo.	61	Punishment in the Grave.
35.	<i>Tajhiz Takphin,</i> .... 8vo.	8vo.	112	On Burial.
36.	<i>Múkhá Raybár,</i> .... 12mo.	12mo.	15	

J. L.

## Religious Intelligence.

### Home Record.

#### RECENT BAPTISMS.

*Calcutta.*—*Lal Bazar.*—One believer was baptized here on Sabbath day, May 30th.

*Dinájpur.*—Mr. Smylie says: "I had the pleasure of baptizing three young persons last Sabbath (May 30th) at *Julam Sayor*, in the presence of a considerable congregation. These young people have all been candidates for baptism more than a year. May the God of all grace uphold them to the end."

*Dayápur, near Dacca.*—On the 23rd of May, Mr. Bion immersed four per-

sons,—three women and a young man, —in the Burigangá.

*Agra.*—Mr. Smith had the pleasure of baptizing one believer on the evening of Wednesday, June 2nd, at the *Cantonment's* chapel; and on Sabbath morning, the 6th, Mr. Lish baptized two at the chapel in the *Civil Lines*.

*Palcale, near Madapatam.*—Mr. Bowden writes:—"You will be glad to hear that seven natives were baptized on a profession of faith in Christ, by Mr. Beer, in the Godavery, on the 16th March last: his eldest daughter also at the same time, made an open profession of her faith in Christ in the same ordinance. It was a day to be

remembered, and we trust it will be especially owned of God for the confirmation of the baptized and the conversion of sinners.

"As a notice of these converts may not be uninteresting to the readers of the *Oriental Baptist*, I am induced to transcribe one.

"Ten persons in the village of Teregella Mettee in the Sub-collectorate of Rajamandry presented themselves for baptism. Bro. Beer, (who has charge of the congregation in that village) the three native brethren, and myself being present, the first questioned of the candidates was Murti, a young man who had been a Sudra, but had for some months renounced caste, and associated with the Christians there. His answers showed that he was generally accurately informed on the principal doctrines of the gospel, especially concerning Christ and his salvation, and there was reason to believe he had felt the power of the truth. In answer to the question, 'Have you any hope of temporal benefit from a profession of the gospel?' he stated that he had none. He was then reminded that the world might rage and persecute him even unto death, it was therefore necessary he should count the cost, as taught in our Lord's parable of the man intending to build a tower, bearing in mind that Jesus has said, 'The foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay his head,' and that 'the disciple is not above his master.' After a few remarks and questions by the native brethren, it was agreed to receive him to baptism. The five others had been Madagovandhu, these were—

"1st.—Nombia: his answers were prompt, and showed that he was well acquainted with the history of our Lord's life, death, resurrection, and promised coming. He spoke with confidence of a hope in the benefits of Christ's death, who had offered himself up as a sacrifice for our sins. His state of mind as well as his answers generally, led to the conclusion that he knew the word of God in truth. He has for three years or more been a willing hearer of the gospel. The testimony of the brethren living in the neighborhood, as to his conduct, was satisfactory.

"2nd.—Mutyalu, a man of about fifty years of age; his answers were

simple and decided. The point which rested chiefly on his mind, is the truth that Jesus Christ came into the world to save sinners. He declared he had turned away from idols to trust in the living God. He further stated that he had formerly made gods with his own hands and worshipped them, but that he now trusted alone in Christ for salvation, and desired to confess his name in baptism; his conduct has been satisfactory.

"3rd.—Râmia, a youth of about twenty years of age. I had known little of him before, but observed during the singing at the commencement of the meeting, that there was an especial liveliness and energy in his manner. The best proof of his intelligence (and I trust of the work of the Spirit of God in his heart) was the readiness with which he answered the questions proposed. He is well acquainted with the historical facts of our Lord's birth, life, death and attendant circumstances, resurrection, and promised coming. He stated that he had formerly worshipped idols, but had renounced them for some time, and now looked to Jesus Christ alone for salvation. The Christians who knew him unhesitatingly testified to his consistent conduct.

"The two other men were not deficient in knowledge, but lacked apparently that earnestness which should characterize those who seek salvation by Christ, their cases therefore were reserved to a future time. Our meeting having been a protracted one, it was closed for the time, and we met again in the evening to consider the case of the remaining candidates, who were females. Of these the 1st was Mahalutchme, a young, though married woman, wife of Mutyalu, she had been some years since in Mrs. Beer's school at Naisapur, but had been married and taken to a distant village to reside: she and her husband subsequently returned, and she has been for some time employed in Mrs. B.'s family. She showed much feeling, weeping most of the time. She confessed her faith in Christ with promptness and simplicity, and expressed earnestly her desire to confess his name in baptism; her conduct had been becoming for a long time.

"2nd.—Nagamma, wife of one of the Christians who had belonged to a division of the caste weavers. He had renounced caste and been baptized by

brother Beer two years since; subsequently to his baptism, though she showed not much resistance to him, yet she treated him unkindly. They were at the time living in a rented house which belonged to a caste-man; he was therefore obliged to eat, drink, and sleep under the eaves of the house, and could not without increasing their difficulties be admitted into the house. He submitted to this indignity and discomfort for sixteen months. At length, after much difficulty, a site was obtained, and a house erected. Subsequently, she with their daughter joined him, and he had now the pleasure to see her an anxious candidate for baptism. She had many fears lest her deficiency in knowledge should lead her to give such answers as would prevent our receiving her, but, as she afterwards said, the Lord helped her, and we were much gratified by her simple yet decided confession of Christ, and desire to join his despised people, and become with her husband an outcast from her former relatives and friends.

"3rd.—Venkamma, wife of Nombia, was young and at first diffident, but her answers were clear, and tended to diversify the character of the questions put to her, for instance, 'How did sin come into the world?' 'Through Adam.' 'Has Jesus Christ commanded us to be baptized?' 'Yes.' 'Where was Jesus Christ baptized?' 'In the river Jordan.' She confessed her faith in Christ, and stated that she had respected the gospel from the first time she heard it, now nearly three years since. An honorable testimony was borne to her character and general deportment.

"The wife of another of the Christians was examined, but though not deficient in knowledge, yet as she had lately given way to unbecoming language we deemed it not proper to accede to her wish to be baptized at this time. She was seen the following morning alone at some distance from her house weeping bitterly, no doubt on account of the decision we had come to respecting her: we trust it may be for her soul's profit.

"The baptism was fixed for Tuesday, the 16th March, in the Godavery, near to the town of Tolopoody: on the occasion a large congregation of natives were assembled and behaved with propriety, most of them seated themselves

at our request on the sand in the bed of the river while they were addressed from John xii. 24. After the baptism a spirited discussion took place between a Bráhma and two of the native brethren, which ended in the former accepting a copy of one of the gospels. The Christians were in high spirits, we trust it was joy in the Holy Ghost. While the baptized retired to change their clothes, they with several of the children of Mrs. Beer's school, who were present, sung several Christian hymns with great animation. Such a scene has never been witnessed in the bed of the Godavery before, though it is the third time its waters have been used for this holy purpose. We have an interesting case of a man who has broken caste and is now with us, but my notice has been already too long. I must therefore come to a close."

### Foreign Record.

#### BIBLE DISTRIBUTION AT PARIS.

THE British and Foreign Bible Society expends a very considerable amount of its funds in the distribution of the Scriptures on the continent, of which a large proportion is in France. During the last year, as appears by the Annual Report, 109,210 copies were distributed through the agent at Paris, making a total, since the establishment of that agency, of 2,838,178. This is exclusive of 52,849 copies issued during the year by the French and Foreign Bible Society, and of editions published by other parties. When, however, it is remembered that France contains a population of not less than 35,000,000 of souls, and that the Roman Catholic Church is unalterably hostile to the circulation of the word of God, raising the necessary inference that comparatively little is done to disseminate the Bible except by these Protestant societies, it is manifest that a very large portion of the people are entirely ignorant of the word of life.

From Paris there are seventy-five colporteurs sent out by the agent of the British and Foreign Society with Bibles, to disperse them through the land. Their labor has borne visible and permanent fruit. Protestant churches in the departments of the Charente, Haute, Vienne, Mauche and Yonne, where but recently all was darkness, as also at Tours, Troyes and Sionville, sprung directly from the visits of these humble and self-denying laborers. —*Missionary Magazine.*

THE  
CALCUTTA MISSIONARY HERALD.

A MISSIONARY TOUR IN THE DISTRICTS OF DACCA,  
MYMENSING, GOALPÁRÁ, ASAM, ETC.

BY THE REV. R. BION.

(Concluded from page 192.)

*Pipulbári.*—Opposite to this place we met with many people from different districts. As they were just putting their boats to shore, we spoke to them about the true Guide of man's life, distributed some gospels, which they gratefully received, and then proceeded. A day's distance from this we had to pass thick jangal. On shore we saw and trod over the footsteps of tigers, wild elephants and buffaloes, and found at one place the skull of a man, who most probably had been devoured by wild beasts.

On a Sabbath-day morning we saw two buffaloes actually buried alive in the mud. I stopped the boats, and as we could not preach, having far and wide no human being, we thought it right to help these poor creatures, though it was Sabbath. Eighteen people dug round one of them and removed the mud, which had become hard, from its feet. After much labor we succeeded in getting one out, but he was so weak and meager, that he could not stand for a whole hour. We brought them grass and water, which were most welcome, but though we worked at the other some hours, we could not get it out.

*Goalpára.*—Here we stayed for a day and a half. We arrived in the evening, but the preaching was very short, as the night set in. The next day we were in the bazar from ten to one o'clock, and had at least four hundred hearers, consisting of different kinds of people. They behaved very well all the time, and listened most attentively to our message. Afterwards a large crowd accompanied us to the boat, where we had a hard contest for books. All the day we were speaking and distributing many books; because all the people spoke Bengáli, and not, as I expected, a mixture of Bengáli and Asámese. At noon, I, with one of our native brethren, mount-

ed the hill upon which the people dwell. We enjoyed the fresh air and fine prospect of the hills. Going down I went to the Bengáli school and conversed with the pandit and some teachers. The boys would not leave me till I had promised to give each of them a book. This I did; the pandit with a lot of lads accompanied me to the boat, and there I gave them one hundred copies of such as I thought most suitable for the school. In the evening the native preachers went again to the bazar and preached to a still larger crowd than the one we had in the morning.

*Togigopah,* a very large village with bazars at the foot of a hill. We went first to see two caves in the rock; in which the people there had an idol. They superstitiously pretended that these caves were not made by men's hands but by one of their goddesses. We also climbed jangal and rocks to a place where the people said the footstep of a Deb was to be seen on a stone; but on coming to the spot, I could not make out any such thing. A man who showed us the way said that this was really one footstep and that the other was to be found on another hill, at least from twelve to sixteen miles distant on the opposite shore of the Brahmaputtra. I went to the bazar, where we found a good congregation. We preached to them for two hours, and our message from the Lord of lords being quite new to these mountaineers, they listened with great interest. Distributed many books which were thankfully received and then we left the place.

*Dubari.*—Here I was invited to go into the court-house, where I found about sixty people, who listened very attentively, but after half an hour's discourse they begged me to stop and to give them books; to which I agreed. The native preachers went to another



place, and met with a large market on the bazar, many people from the surrounding villages attended and listened very attentively.

ASA M.—DISTRICT CA'MRUP.

*Thand Burpetah.*—In this place we stopped for a fortnight. I shall therefore give a *brief* sketch of our labors. Here we met with strongholds of Satan, more powerful than in all Bengal. Idolatry is all around with its fetters unbroken, and our message to most of the people was as new and unexpected as it could be, therefore we cannot cherish much hope of success and triumph for the gospel at present. Through the kindness of Mr. Hudson at Burpetah, in placing his elephant at my disposal, I was enabled to visit many distant villages, which are inaccessible by boats at this season.

At *Hadirā* we were obliged to engage twelve people more to pull our boats along, as the current in the *Puglu Monass* river was so strong, that we could hardly get on. Some of the people, who brought the men were *Amlās*, kind and simple people. I spoke to them in my boat about the Saviour and gave them a few books, at which they seemed very much pleased and promised to read them attentively.

*Mandri.*—Near this place we found some fishermen, to one of whom our native brethren spoke. He was a man from *Coach Behar*, and when he had heard for some time what they said about the way of salvation, he was so delighted that he urged the native brethren to take some fish. He was still more rejoiced, after he had received a New Testament; and ran from one hut to another in search of the best fish to give them. The native brethren could hardly prevail on him to take the price of the fishes.

*Burpetah.*—On the morning of the 5th Jan., I took a walk with Mr. Hudson up to the residence of the *Mahājans* and *Gurus*, which is a large building like a bungalow. In this temple or *chatwar* I saw a kind of altar with lights burning on it and a place where one of the *Mahājans* reads the *Bhāgabat* to the disciples. They did not allow me to enter this place as they consider it very holy; even their women sit along the verandah, and only the male disciples are privileged to have worship within. Near this temple there was another building in which they said was a holy well, and in

which all manner of sicknesses are healed. A third building was showed me, from which their great predecessor ascended to heaven and delivered the *Bhāgabat* to them. Behind this there was a house for their monks,—aged people, who always live there. On all sides of the *chatwars* were small huts as entrances into this holy place. Some of these things seem to have some similitude to Popery, but it is difficult to know how these buildings, temples and altars came into existence. Morning, evening and several times during the day the compound of the *chatwars* is filled with disciples and other people. Each takes a small mat under his arm, and having made reverence to the *Mahājan*, sits quietly down around him in a semicircle. They have not only a form of prayer but the *Brāhmans* read and instruct them in the *Bhāgabat*, most of them are *bigoted* worshippers of *Vishnu*. Nearly all speak good *Bengāli*, and I was delighted to converse with some on various subjects, finding they understood me pretty well. At noon we went to the bazar for some hours, which is out of *Burpetā*, and preached to a good crowd of various sorts of people. Some hill people listened very attentively, but I fear they could not understand much of *Bengāli*. In the evening I made my first attack at *Burpetā*, a great many people and about a hundred boys and girls followed us to the temple; some *Brāhmans* began to dispute, but after a long discourse they seemed to be satisfied and entreated us to leave the place. The night setting in, a good opportunity was afforded to this crowd of boys to honor us with a loud shout of "*hari bal*;" some went so far as to cast mud at the native brethren.

On the 6th we went to a village called *Sunderdia Shuster*. Although we spent half a day in talking and arguing with the *Mahājan* and some *Brāhmans* we found them quite immovable. There was another *chatwar* not quite so large and famous as that at *Burpetā*, but large enough to destroy hundreds of souls of men.

7th. In the morning we spent some hours preaching in the bazar and had more encouragement than yesterday. At noon we again walked to the temple at *Burpetā*, which is three miles distant from our *ghāt*. There we had at first only about fifty wicked boys

who teased us a great deal. However we commenced reading and preaching, and soon after the people from the neighborhood came to us, and all went on pretty well. From the outside of the *chatwar* compound I went into the place where all the disciples with their Mahájan were assembled. I addressed about six hundred of them, but after a short time the Mahájan stopped me, and told me plainly that it was fruitless to preach to them about Jesus Christ, that they would in no wise receive a new shástra. I begged him to let me explain to them more fully who Jesus Christ is and who Vishnu was, but the leader was out of patience and began sounding his timbrels; after which all his disciples joined him by singing and calling upon their god a hundred times over. Thus we were driven away. From thence we went to a new place in the bazar, and were richly rewarded for our failure with the *chatwar* people. We had nearly two hundred who listened almost two hours quietly and attentively. Some of them accompanied us to the boat, conversing about what they had heard. In fact for the first five or six days almost from morning till evening, people were coming, conversing and begging for books.

8th. We spent this day in a village *Batwasi*. The people encouraged us by their attention and many women also secretly listened all the while. After we had done we called upon the Mahájan of the temple: we found him to be well acquainted with the Hindu shástras; yet notwithstanding that, he was not so proud and self-wise as the one at Burpetá. We gave them a New Testament and some Gospels which they gladly received and we went home.

9th. To-day we visited the village *Kheocutshi*. There we found some people near the *Debdlay*, two of whom were priests from it. They with the villagers paid good attention, and when we had done, asked many a question which we answered. Gave them some books and took leave at sun-set.

10th. *Bhádharbi* is another village which we visited to-day. We did not meet with any Bráhmans, but about twenty villagers, ignorant but quiet people. We took much time and pains to explain to them the way of salvation, and left them two books for their Bráhmans. From thence Jay Náráyan

went alone to the bazar at Burpetá and preached there. I rode with Rám Jiban to the midst of Burpetá, knowing that they would not allow us to speak in the Mahájan's compound. We had scarcely commenced when some light wicked young fellows tried all in their power to disturb us and to drive us away. I found it necessary to reprove their wickedness and tell them what they should do. The most wicked one left us and the others became quiet for a short time; we preached on, but one Bráhmaṇ and two other men kept putting question upon question to us, and making quite an uproar by their noisy behavior. They made light of all we said. However at last I succeeded in speaking about ten minutes by way of conclusion, but then the boys raised a great cry, treating us very despitely and behaving like savages on the hills.

11th, *Sabbath-day*. I held a family service with Mr. and Mrs. Hudson, and the native brethren had a kind of service with Mr. Hudson's servants.

12th. To-day we took another excursion into a village called *Kumocutshi*. About fifty people listened very well; a light-minded Bráhmaṇ only tried to disturb us, but he did not succeed in any way. Some other Bráhmans received the word very gladly, and many women also heard what we preached. On returning, we stopped at another place in the Burpetá bazar and preached there also, having a good number of people.

13th. While we were passing through the western part of Burpetá, we met with two good looking men; seeing they were strangers, we entered into a religious conversation with them, and soon a whole crowd was round us. Though we were on our way to another village, we could not leave this crowd, consisting of about sixty people, without preaching. After a time however three men came, who were monks in the *chatwars*, and troubled us a great deal with scoffing and disputing. At last I got tired and begged them to listen only for a short time, to which they consented. I then could repeat what I had said to them without interruption; and even those who only laughed at us listened better, and confessed, that what we had said was good and true. From thence we arrived at *Naishaster*, where we spoke for a considerable time in peace and

comfort. The owners of the temple were at first rather frightened, thinking we should do some mischief to their sacred place, but gradually they recovered from their fears, and listened attentively till the night set in.

14th. To-day we preached at two adjacent villages. In one of them, *Sundardia*, we were treated with contempt, so we have little hope of success. The people held at the time a holiday, which tended to make those in the *chatwars* rather proud and unmanageable. The other village was *Bamuddi*. At first we found some difficulty in getting people, because they ran away when we entered the village. So we commenced preaching out of the village on a good spot, and by and by we had the pleasure of having a pretty numerous and attentive congregation.

15th. To-day we visited a village called *Duacutshi*. There we found the people very willing and anxious to hear, some stopped with us for a few hours, and we gave them some books.

16th. Again we set off in order to reach a distant village called *Siláganj*. Arriving there we had a few calm Bráhmans, who with some other people listened well to us; but after half an hour two notoriously wicked Bráhmans from Burpetá, who had twice disturbed us there, did all in their power to drive us away. For more than two hours we tried in every possible way to preach, but in vain. They turned every thing, even the most solemn truths, into fun; and so we were obliged to leave them without preaching. While I was mounting the elephant I told them that I was very sorry to see their levity and wickedness, and that it would have been well for them, had they heard us for a while; that I, in no place, from Calcutta up to Asám, had met with such a savage spirit. "We shall meet again on the day of judgment," I said, "but then your scoffing and laughing will have changed into howling and wailing; and if you do not turn to God in time, through Jesus Christ, from your wickedness, you will call upon these hills before you to fall on you and hide you from the face of him who sitteth on the throne."

17th. The native brethren went once more to the village *Duacutshi* and were welcomed by the people there.

18th. Sabbath-day. I held family service with Mr. and Mrs. Hudson.

19th. The last day of our stay here. In the evening in the bazar we once more preached to a good congregation. *Mohabádrí* was the last village we visited in this district. Being rather late we did not find many people, but to some the word of life was spoken.

#### DISTRICT BOGEA.

*Diwánganj*.—At this place we stopped for a whole day on our way up, but after a walk of four miles over sand-banks and jangal, we met, to our surprise, with very few people. This was a very large place in former years, but the river having taken another turn, the famous place is reduced to a few houses only. We had at first a conversation with a *Dárogah* and six or seven people, who received us well. The *Dárogah* recognized us, because he said, he is from Baiti bazar and has seen us many a time preaching on the *Chauk* at *Dacca*. The other place, in which we preached was the *káchhári* of a *Mahájan*. There were about twelve *Amlás* present, one of whom appeared very kind and ready to hear; but we had not fairly begun, when some others arrived and told us plainly, that we had better go, for they would not listen to any thing. So we left these "wise men" in their ignorance and pride. In a small village on the way to the boat we saw some weavers and talked to them a little; they seemed more willing to hear than those proud self-righteous writers in the *káchhári*.

*Telkeopi*.—Here we found some *Musalmáns*, after a long walk on the sand. They did not understand us very well, and said that they had never heard any thing about salvation. By and by however, about twenty persons listened very attentively and understood us at last pretty well.

*Surajganj*, on the *Jumna* river. Here we stayed a day and a half. From four o'clock we were in the crowded bazar and had some hundreds of hearers. I was surprised to see how quietly and how attentively these people behaved all the while, and our hearts rejoiced to find such an entrance for the gospel. Many *Mahájans* and *Bábus* came to my boat and asked me for books. Some of them recognized me, as I preached here last year with brother Supper. The morn-

ing of the next day we went to another place and addressed the people for more than two hours, yet they heard to the last without making the least disturbance. From one to half-past three o'clock we went a distance of some miles to a new place, and there also had the happiness of seeing many people, who listened astonishingly well. A Mahajan called me to his house and wished me to give him a fuller explanation of our Saviour. There also a good many people assembled; and though the Mahajan did not at first feel pleased at all we said, yet he changed, and begged for a New Testament. From five o'clock till night we were in the

midst of hundreds of boats. People from many countries, rich and poor, gathered round us and acknowledged the truth of what we said about our Saviour by nodding their heads.

*Mānikganj*, on the Dulaserry. We preached for some hours in the bazar and had a large congregation, some of whom heard rather indifferently, whilst others seemed to be very anxious to listen to our addresses.

*Sabar*.—I left the native brethren here to preach in the market, while I proceeded to Dayāpur.

On the 2nd of February, we arrived at Dacca, after two months' absence, and found all well.

## A MISSIONARY VISIT TO MUSÁDAL, IN THE MIDNAPUR DISTRICT.

BY THE REV. T. MORGAN.

*February 5th*.—We left Haurah in the afternoon, and reached Ghewakāli, or old Tamluk, before daylight next morning.

*6th*.—Old Tamluk is a very ancient place. There is here an old Buddhist temple which was until lately deserted, but is at present consecrated to Shiblinga. The shore was lined with boats from Calcutta and other places, hundreds of cattle were pouring in, loaded with grain, which was thrown in large heaps on the ground. The scene was animating, and we anticipated a good day's work. We began to speak in the grain-market, and preached to successive groups. From the grain-market we moved to the general bazar, here we found a steady and attentive congregation. We changed our position for the third time to the cloth-market, and stood on a mound near the old temple, in all probability the very spot where the old priests of Buddha stood before us. Here a woman came up and asked for a book, she could read very well, and had been taught by a Brāhmani, who, the woman said, has taught many other women to read. We asked the reason why? she answered, "I suppose to get a name." There was another woman in the same market who could read. Having preached from early in the morning till past one, P. M., we found it necessary to retire to our little boat to refresh our selves.

In the afternoon we went out again and found the grain-market more quiet

and the dealers more at ease. We had an audience of eager listeners, their replies and assertions amounted to this: "If we could get rid of the Brāhmans, we should be very glad. They get a great deal of money from us, and they do us no good." Our next congregation consisted of shopkeepers; the business of the day being now over, they had time to attend. There is here a large market every Friday, and it is a first rate place for preaching.

*7th*.—We came up with the tide last night to Musádal which is about four miles inland from the Kupnārāyan. Here is the residence of the Raja of Midnapore, a daily bazar, and a market or *hāt* twice a week. To the Raja belongs a Jagannath's car of gigantic dimensions, drawn by elephants. It has a great number of carved images and paintings, representing the grossest vices and their consequences to the gaze and admiration of thousands of females who for three hundred and sixty-four days in the year, dare not look beyond the walls of their harems! This Raja is reported to have received a liberal English education!

We went out early in the morning and came in contact with some Brāhmans in respectable circumstances, who received us in a friendly way, and good Calcutta chairs were provided for our accommodation. The principal points of Hinduism and Christianity were discussed, and the Brāhmans admitted the superiority of the Christian

religion. There was one trait in their character that pleased me much, and that was their anxious desire to learn the primary truths of the Bible.

After breakfast we went out in another direction and found a temple of Shitallah. The officiating priest is stout and sleek, presenting in his own person indubitable evidence of the popularity of the goddess. The following is the substance of the conversation that passed between us. "Do you think that there is a goddess in that temple?" "No, it is all lies; there is nothing there but brass." "You are a Bráhma and know more than the people. Why do you impose upon them?" "I am a stout man, and must live well; it is my trade, and my *only* trade. Beside I am not all together to be blamed. The Bengalis are like dogs, if one barks, ten more will bark. The people never think for themselves. With regard to the Hindu religion I am conscious of nothing but lies. Is there any true religion? your reign is predominant, and I suppose that your religion will be also."

It being market-day we preached in the bazar for three hours. The desire of the people to hear was intense. I observed an old man telling those near me to ask, "What are we to do that we may be saved?" At last he pushed his way through the crowd, and with joined hands implored me to instruct him. Taking both his hands, I explained the way of salvation. It was an animating and cheering scene. The rush to obtain the Scriptures was terrific. I was obliged to clear my way to the boat, with a cane, and to make guards of the boatmen whilst I made a fair distribution. At a late hour of the night I heard great shouting near the boat, on going out I found that a poor lad had been missing from home, and was found near our boat waiting his chance of getting a book.

8th.—This morning we walked through a thick fog, about five miles inland and found a wealthy village; on approaching a farm house the old farmer came to meet us and made us quite at home, having ordered all the people, women and all, to assemble, he requested us to tell them all about the Christian religion. The secret of our kind reception was this, that the son of the farmer had heard us in the market the evening before: his report had excited the curiosity of all the family

to hear more of this new religion. I feel assured that we made a favorable impression upon the minds of the people of that village. By the time that we reached the boat our walk of ten miles had completely exhausted us. In the afternoon we preached in the bazar to a congregation which gave us every encouragement to come again.

9th.—Last night we descended from the Khál to the Rupnáráyan. Here a Daroga demanded of us three rupees toll for a small boat, a most exorbitant sum. It is however permitted by the Company. On one side of the Khál we found a village of Musalmán weavers, poor and ignorant with very few ideas of religion. We remained with them a long time, and they gave us at least an attentive hearing. It was amusing to hear the poor ignorant Musalmáns requesting a Bráhma who was present to defend their religion for them, alleging that they were ignorant and the Bráhma learned. Near the same place we found a village of fishermen, the headman expressed great joy at seeing us, asked for books, and stated he would call upon me in Hanrah and try to get the village people to give us an invitation to settle a teacher among them. It seems that this man had heard the gospel many years before at Midnapore, and it has evidently produced a deep impression upon his mind.

The tide set in at noon; we made three hours' run along the shore, but could not meet with any houses or villages. We had been for some days living upon brackish water, strongly impregnated with decayed vegetable matter; we tried the river water, this proved to be much the same, and both the preacher and myself began to experience the unpleasant results of drinking salt water, and the weather being very warm we determined to return home. Having reached the Ganges, we had to wait for the tide. I passed a sleepless night, and was in an unenviable and unpleasant state of excitement; we reached home just in time to prevent serious consequences. The preacher was very ill for some days, though he is more used to the country than I am. A man who had been many years in the employ of the Raja, informed me that he is obliged to get his drinking-water from Calcutta. I mention this for the sake of other Missionaries who may visit that place.

# THE ORIENTAL BAPTIST.

AUGUST, 1852.

## Theology.

### THE SURE WORD OF PROPHECY.

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts."—2 Peter i. 19.

THE preceding verses relate to our Lord's transfiguration. That event was, according to Peter, a strong confirmation of the truth of the gospel. It showed that the apostles had not followed cunningly devised fables when they made known the power and coming of our Lord Jesus Christ. Our subject now, is prophecy; prophecy as an evidence of the truth of the Word of God; and prophecy, as confirmed by the transfiguration.

In handling this subject, we have three things to consider:

I. Prophecy.

II. Prophecy as confirmed by the transfiguration.

III. We are to consider that prophecy is a light unto which we shall do well to take heed.

I. Our first subject for consideration is prophecy.

There are, in the Word of God, several classes of prophecies; but we cannot now turn our attention to more than two of them; namely, those which relate to our Lord Jesus Christ, and those of a more general character.

The prophecies which relate to our Lord Jesus Christ refer to many parts of his earthly history; and the point to which our attention should be directed is the exact fulfilment of these prophecies. Some of them relate to our Lord's birth, as Isaiah ix. 6, which reads thus: "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace." The birth here foretold must be that of Jesus Christ; for to no other person can these words apply: no other person was ever born into our

world an infant, and, at the same time, the Mighty God.

The earthly pedigree of our Lord Jesus Christ was predicted. In Isaiah xi. 1, 2, we read thus: "And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots; and the Spirit of the Lord shall rest upon him," &c. This, you see, is a clear prediction that our Lord was to spring from David, that he was to be the Son of David.

Our Lord's birth-place was predicted by Micah. (v. 2.) "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me, that is to be ruler in Israel; whose goings forth have been from of old, from everlasting." This prediction can refer to none but our Lord Jesus Christ; for no other person has ever been born, to whom there can be ascribed a life previous to his birth, and a life of the highest antiquity, a life that had existed from everlasting.

The prophecies concerning Jesus Christ, are very express on the subject of his original dignity; they teach, in plainest terms, his divinity. Thus Isaiah ix. 6, already quoted, speaks of him as a child, and as the Mighty God; the Universal Governor, for the government shall be upon his shoulder; the Wonderful, &c. Can such epithets as these be applied to any but to him who is Divine; to him who is God as well as man? In Isaiah vii. 14, we have another prediction, which shows our Lord's Divinity, "Behold, a virgin shall conceive, and bear a son, and they shall call his name Immanuel." Here we have our Lord's supernatural birth, born of a virgin, and his Divinity; and that Divinity is here expressed in one

important word, "Immanuel," God with us.

Our Lord's manner of life and his poverty and mean appearance, are also subjects of prophecy. Thus in Isaiah liii. 2, 3, it is said: "He shall grow up before him as a tender plant, and as a root out of a dry ground," &c. Those who are acquainted with our Lord's history, can at once see how appropriate the whole passage is to him.

There are also prophecies relative to the death of our Lord Jesus Christ, Isaiah liii. 7, 8, 9, speak of this important subject in a very striking manner. "He was oppressed, and he was afflicted, yet he opened not his mouth; he was brought as a lamb to the slaughter," &c. This passage is so clear and graphic, that it appears more like history than a prediction.

We can also find predictions relative to the resurrection\* of our Lord Jesus Christ. Thus, in Psalm xvi. 10, it is said, "Thou wilt not leave my soul in Hell, nor suffer thine Holy One to see corruption. Thou wilt show me the path of life," &c. That this passage is a prediction of our Lord's resurrection, we need not stop to prove, because an inspired apostle has given this sense to it, in Acts ii. Isaiah liii. 10, 11, also teaches, that our Lord was to rise again: "When thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied." This language clearly implies, that our Saviour was to live after his death; for otherwise these predictions could not receive their accomplishment.

There are also prophecies relative to the kingdom of our Lord Jesus Christ; at these we must just glance. These are found in Isaiah liii. 11, 12, "He shall see of the travail of his soul, and shall be satisfied; by his knowledge, (by the knowledge which men will have of him,) shall my righteous servant justify many," &c. In Psalm, lxxii. there are several verses, that relate to the kingdom of our Lord Jesus Christ; but, passing them over, allow me to call your attention to a passage in Danielii. 44, "In the days of those kings shall the God of Heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces

and consume all these kingdoms, and it shall stand for ever." This is the kingdom, so often mentioned in the gospels, as "the kingdom of Heaven," or, "the kingdom of God."

There are in the Word of God prophecies which take a more extensive range. Thus in Daniel ii. we have a very comprehensive prophecy of the four great empires, and then of the kingdom of our Lord Jesus Christ. So in Daniel vii. we have another prophecy of the four great empires, and of Popery.

II. We must now turn to our second head, which is, Prophecy confirmed, or made surer, by the transfiguration of our Lord Jesus Christ.

1. And here we remark, that prophecy is sure independently of the transfiguration, because it is the Word of God. A well taught Christian believes what God says. Thus if God predicts any thing, we ought to believe it, even if there is no collateral evidence. God promised to Abraham the land of Canaan for his inheritance; but, at first, there was no collateral evidence that such a thing would ever be, and Abraham was required to believe on the bare word of God, the Almighty.

2. The word of prophecy is sure, because some prophecies have been fulfilled; and the fulfilment of some may well justify our confidence in the fulfilment of the rest. Thus God predicted the destruction of the world by a flood, and it was destroyed accordingly. The prophecies of the destruction of Jerusalem, by the Babylonians have been fulfilled. The prophecies concerning Nineveh, and Tyre, and some other places, have all been fulfilled and the destruction of those cities is now matter of history. The prophecies of Daniel concerning the four great empires, have all been fulfilled; and those concerning Popery are receiving their accomplishment. If then so many important prophecies have been accomplished, and others are at this moment receiving their accomplishment; we may well believe that every prophecy will receive its full accomplishment.

3. All the prophecies are confirmed, or made surer, by our Lord's transfiguration. Our version, which reads "We have also a more sure word of prophecy," seems to teach, that prophecy is surer than the transfiguration; but this does not appear correct. The

most literal translation of the passage, seems to give the true sense. "We have surer the word of prophecy," that is, the word of prophecy is made sure, or is confirmed, by the transfiguration. This, of course, relates chiefly to the prophecies concerning our Lord Christ; but if the prophecies concerning him are thus confirmed, who can doubt of the truth of the others? The testimony of Jesus is the spirit of prophecy; yes, he is the very soul of prophecy. Does not the transfiguration prove the truth of the prophecies concerning the advent of our Lord Jesus Christ? He that was predicted has come; there he is on the mount, in a glorious form. Does not his transfiguration prove his Divinity? If he is not the Son of God, whence this splendor, in which he appears? This splendor is quite superhuman; a mere man could not give himself this glorious appearance. This appearance then, so glorious, must be the effect of a Divine power; yes, this is God's own testimony to the Divinity of his Son. Had it not been true, that this is He who was to die for sinners, the Saviour of mankind, would two happy saints, Moses and Elijah, have been sent, from another world, to converse with him about his death, — about the great sacrifice, which he was to offer up at Jerusalem? And if the whole gospel were not true, would a voice from Heaven, the voice of God, have said, "This is my beloved Son, in whom I am well pleased; hear ye him?" Thus the transfiguration, of which three of the apostles were eye-witnesses, agreeing as it does with the prophecies concerning our blessed Saviour, may well be considered a confirmation of them.

III. We are required to take heed to the word of prophecy, as to a light, that shineth in a dark place, &c.

We are not to slight prophecy, as some persons do; for prophecy was given to be regarded and studied. Observe what is said in Revelation i. 3, "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein; for the time is at hand."

1. Prophecy is compared to a light that shineth in a dark place. It was a dark time with the Jews, when they were captives in Babylon; but the prophecies of Jeremiah, which foretold that the captivity would last but se-

venty years, were like a light shining in a dark place. The period, which elapsed, from the days of Malachi to the advent of our Saviour, was a dark time with the Jews; for during this long period of 400 years there was no prophet, no heavenly vision to enlighten and cheer them. But they had the prophecies of the coming of the Messiah, which, during all that time, were like a light that shineth in a dark place. Some attention was paid to these prophecies, and accordingly the Messiah was expected about the time when he appeared.

2. It was a dark period before the Reformation, when Popery appeared to overspread the whole of Europe; yet God had some faithful servants in Europe, long before Luther arose. They were persons, who understood the Scriptures better than Luther did; and what was their light, but prophecy? They knew, from the prophecies, what the Church of Rome was; they knew her to be the scarlet-clothed woman of Babylon, and they knew that Rome would, for a time, prevail, and that the true Church, would, during the same period, be in a low and depressed state. This knowledge, obtained from prophecy, was to them as a light shining in a dark place, and this light was their comfort; they did not, in all this darkness, despair of the Church, because they knew that the darkness would soon pass away.

3. It is a dark time now, for Popery is very assuming; it is making great efforts, and threatens to overwhelm the Church of God and to bring all into subjection to the Man of sin. But we behold these things without terror, because we have the light of prophecy to guide and comfort us. What if we take the worst view of things; what if, for argument's sake, we admit that the witnesses have not been slain, and that the very dark period when they will be slain is fast approaching? still prophecy is a light, that shines in a dark place; and by that light we can see that the witnesses will soon rise again, that the Church of Rome will then sink, and the truth become triumphant.

4. We are here taught that prophecy will thus shine in a dark place, until the day dawn and the day-star arise in our hearts. Some say that the dawn here spoken of is the day of judgment, but of this I see no proof;



and hence I doubt the truth of this interpretation. The dawning of the day, and the rising of the day-star, appear to be synonymous expressions, which signify the breaking in of light upon the mind. This dawn of the day, or this breaking in of light, may take place at any time by the fulfilment of the prophecy. Hence, I think the meaning is this, that we should take heed to prophecy during a period of darkness, for it is a light that shineth in darkness; it is like a lamp or a torch in a dark night, it serves to guide us, though it is not daylight; but when the prophecy has been fulfilled, then the day dawns in the heart, we have a clear understanding concerning things that before were dark and obscure. We have, I think, an illustration of this in John i. 45: Philip says to his brother Nathanael, "We have found him, of whom Moses in the law and the prophets did write, Jesus of Nazareth the son of Joseph." Now, as we have said, the Jews were in great darkness, from the time of Malachi, to the advent of Jesus Christ, but prophecy was the light which shone in the midst of this darkness. To that they had taken heed; but, at last, the Messiah comes, and the glimmering light of prophecy is now changed for the dawn of day; the day-star now arises in the hearts of Philip and Nathanael; they see the Messiah, and rejoice in the light that now shines upon them. So, many things in Isaiah liii. were very obscure once; only the glimmering light of prophecy shone upon them; and it was perhaps very difficult to understand how the person foretold by the prophet could be the meanest of men, the most despised, the greatest sufferer, and yet be invested with the highest honors. But when these prophecies had received their accomplishment, when Jesus had died, and risen again, and ascended on high, and his kingdom began to flourish, then the day dawned upon good men, who had taken heed to these prophecies; then the day-star arose in their hearts, then all was light and clear.

5. There are still prophecies concerning future events which appear dark and obscure; and the light of prophecy which shines on the dark future affords in some cases but a faint, glimmering light, and this obscurity may continue till the fulfilment of such prophecies shall throw a clear light

upon them. There are prophecies concerning Popery which we cannot clearly understand, but this light, though but a glimmering, is a guide to us and a comfort too, for we are satisfied that Popery is the great apostacy predicted in Scripture, and that it will come to an end. But when this apostacy shall have terminated, when all the prophecies concerning it shall have been accomplished; then will the day dawn, and the day-star arise in the hearts of true Christians, and they will see things clearly. W. R.

### FAITH'S VISION OF THE THINGS UNSEEN.

THE tenor of a Christian's daily walk and conversation ought to be in accordance with the Apostle Paul's striking words, "We walk by faith, not by sight," 2 Cor. v. 7. His conduct ought to be regulated, not by the things around him, which are palpable to his senses, but by the unseen things above and before him. His relations to God, to Christ, to judgment, to eternity, should determine his conduct. These things are beyond his corporeal vision, but they are open to the far-seeing eye of faith. If these things are to regulate his conduct, then is it most important that they should be frequently in his remembrance, that he should, like that distinguished believer, Paul, be habitually looking "not at the things which are seen, but at the things which are not seen." 2 Cor. iv. 18. Yea, such is the importance of this, that we may truly aver that a believing regard to the things unseen is the staple and support of the believer's spiritual life. Whatever helps him to realize the blessed end of faith, whatever constitutes his conformity to the Saviour's example, whatever distinguishes him from the world, whatever meetens him for glory, he owes it all instrumentally to the act of faith in looking at the things not seen. Truly, then, may we trace our weakness in spiritual things, the slowness of our growth in grace, the feebleness of our joys and our frequent sad reverses in the Christian warfare, to the unsteadiness of our spiritual sight in contemplating the things unseen.

To fix and elevate our sight, it is obviously necessary, at the outset, that those invisible realities, which are the objects of faith, should be known to

us. Knowledge brings them before our minds, as the faculty of sight brings a material object before our minds, when the eye is directed towards it. Though our knowledge, while here below, is necessarily limited and imperfect, yet as sufficient information is vouchsafed to us to define our own relations to unseen things, this will be adequate, if rightly used, to influence our daily walk, though many points are yet unrevealed, and even dark and mysterious to us. But only to know these things, will not be sufficient to fix our attention on them: we must regard them as of the first importance to ourselves. Our eyes will not long be directed towards an object which we deem utterly uninteresting and insignificant: and if two or more objects be within the field of our vision, our eye will be naturally attracted towards that one which appears of greatest interest and of nearest concern to ourselves. There are some unhappy persons, whose depraved hearts strive to persuade them into a belief that God and eternity are non-entities. It is not to be expected that they will ever seriously look at the things not seen, while that delusion continues. But there is a far more numerous class of persons, who acknowledge the existence, and affirm the importance of unseen realities, but who, practically at least, if not in theory, attach a far greater importance to those affairs, of which their senses take cognizance, in which they are daily engaged. Hence their vision of the objects of faith is often distracted, and, at the best, unsteady, confused, and uninfluential. They only "look at the things which are not seen" in such a way as to derive from the vision a saving and sanctifying influence, who clearly apprehend that they not only are, in themselves, of incomparable magnitude, but also exercise an unrivalled influence on their own best and dearest interests for time and eternity. As the thinness of a slight partition is seen by placing a strong light behind it, so the frailty and comparative insignificance of temporal things is discovered to them by the brilliant radiance of things eternal, shining from beyond. Those eternal things attract their gaze, which can be bounded by nothing less than the boundless glories of the upper world.

Such a knowledge and realization of unseen things is not to be attained, but

through the grace and favor of God towards us. But when we consider how we may appropriate the aids of that grace to ourselves, we shall find our duty diversified according to the diversities of operation of divine grace in assisting us. Thus God has kindly given us such a revelation as may enable us to become acquainted with the "things not seen." Whatever we know of the unseen and future world, we know through the goodness of God in inspiring his servants to write the Bible; in setting such seals on it, by the nature of its contents, the miracles by which it has been substantiated, and the fulfilment of the prophecies it contains, that no impartial inquirer is left in doubt of its divinity; in preserving it genuine and uncorrupt, through all the vicissitudes of successive ages, by a miracle not less than that which preserved the ark of Noah amid the dashing billows of the mighty flood; and in permitting us to live in a time and place, which afford us the opportunity of becoming acquainted with its contents. How are we to avail ourselves of the Divine goodness in this respect? By an attentive daily perusal of the Scriptures. By a careful investigation of their meaning, in which we may be assisted by a comparison of different passages, by the written comments of holy men, and by the living instructions of believers, heard in the means of grace, or sought in conversation. And, lastly, by appropriating the word to ourselves, applying it to our own experience, and making it the guide of our conduct, by which we shall not only make the best use of what knowledge we possess, but shall assuredly attain to more.

The Lord also graciously assists us by a direct impartation of light and understanding. To bestow these was the Holy Spirit promised. For such bestowments did the Apostle Paul earnestly pray on half of those converted by his instrumentality. See Ephesians i. 15—19, and iii. 14—19, Philippians i. 9, and Colossians i. 9, 10. And where he witnessed any eminence of knowledge in any of the churches under his care, he thankfully ascribed it to such gracious bestowment. See 1 Corinthians i. 4, 5. How are we to secure to ourselves the benefits of God's bounty in this respect? In the way Christ enjoined, and of which Paul has given us so bright an example, namely,

by earnest prayer, conjoined with the use of means. "Lead me in thy truth, and teach me," is a prayer, which, when offered up in sincerity and faith, cannot fail of obtaining a gracious response.

Let us ever bear in mind how absolutely necessary it is that we never faint, or relax our efforts in seeking spiritual and scriptural knowledge. If the Apostle Paul said he knew but in part, and compared his present understanding to that of a child, how much more reason have we to be unsatisfied with present attainments! The word of God is a mine. A few lumps of ore may be picked up on the surface, but they who dig far beneath will find the richest treasures, and they who enrich themselves the most, will have the deepest sense of the immensity of spiritual wealth, yet unattained. Nor let us ever forget that knowledge in itself is barren. To be useful in directing and confining our attention to unseen things, it must be applied by the Holy Spirit to the heart, so as not to be viewed as bare matter of speculation, but cordially received and improved, to awaken thought, to engage our affections, to influence our life, and to transform and elevate our character to its own standard.

And now, dear reader, let us inquire how far we can say with truth that we "look not at the things which are seen, but at the things which are not seen." That we ought to be habitually doing so, will be readily acknowledged by all who receive the Scriptures as their rule of life. That the duty of doing so is so often pressed on our attention, is our high and precious privilege. But do our minds, apart from such special means, often and influentially behold the things unseen? It may assist us to determine whether we are fulfilling this duty or not, to consider whether they exercise a powerful, constraining influence on us, as the objects of sense do when seen, beyond what the very same objects do, when only heard of. We can read of the fierceness of the tiger, the terrors of the tempestuous deep, or the horrors of the battle-field, without being much moved; but how violently should be affected by the sight of them! If, then, by the eye of faith, we behold unseen realities, the power of them over us ought to be similarly superior to that felt by those, who not having faith's clear vision, are

in the condition of mere hearers of a distant report. Is it so? Do we set the Lord always before us? Which most modifies our conduct, the judgment of God, or the opinion of men? Which world are we most anxious about, this or the next? To which standard do we oftener refer our actions, to the conduct of our fellow-Christians, or to the example of Christ? These are queries of the greatest moment. Our neglect or performance of this duty will do much towards forming our character now, and deciding our future eternal destiny.

If we feel ourselves deficient in the cultivation of this habit of regard to the objects of faith, then the important question succeeds: What is the reason of this deficiency? It may be the imperfection of our acquaintance with the things themselves, on account of which the mention of them produces no definite impression on our minds, like the mention of the name of a place or person that we have never seen. If so, let us ply the advantages we are offered in the word of God, that the very name of those solemn realities may convey to our minds a definite picture, corresponding in some degree with their magnitude and importance to ourselves. It may be a want of contemplation. Meditating in the law of God day and night, is one of the characteristics of a truly good man pointed out in the first Psalm. As to produce a daguerreotype picture, the rays of the sun, reflected from the object to be represented, must be made to fall steadily and continuously for a time on the metallic plate, so, for divine truth to produce its full effect on the soul, it must be allowed to shine continuously on the mind, through the lens of undistracted contemplation. But there is another reason, which, perhaps, every diligent Christian will sadly acknowledge to be the most frequent,—a dullness and insensibility of heart. Where shall we seek a remedy for this? Ah, where, but in the transforming grace of God? How constant and earnest should be our entreaties to God to fulfil in us the promise, "I will take away the stony heart out of your flesh, and I will give you an heart of flesh," Ezek. xxxvi. 26. Then it is, that we shall, like some sweet flowers, turn towards the Sun, that warms and nourishes us.

J. P. M.

## "GOD WITH US."

God with man! with ourselves! How inspiring the doctrine! Art thou a pilgrim, walking in perplexed ways? He is thy guide. "In all thy ways acknowledge him, and he shall direct thy paths." Thou art a creature of affliction and sorrow. He is with thee as thou passest through the water, and through the fire. "Call upon him in the day of trouble; he shall deliver thee, and thou shalt glorify him." Thou art tempted. But he is thy shield and thy strong tower. "In that he suffered, being tempted, he is able to succour them that are tempted." Dost thou feel thine own littleness and insignificance? Thy God thinketh upon thee. "The hairs of your head are all numbered." "Ye are of more value than many sparrows." Thou mayest be little and unknown among men, but a precious diadem in the hand of thy God. "He is nigh unto thee in all that thou callest on him for."

Various and changing may be the scenes through which thou passest. But all shall be tempered by his wisdom for thine own advantage. "All things work together for good unto them that love him." Thou shalt die. But when thou walkest in the valley and shadow of death, he shall be

with thee. Thou shalt moulder in the dust. But thy "flesh also shall rest in hope;" for "in his book all thy members are written." And while adoring "Him that sitteth upon the throne," and "the Lamb which is in the midst of the throne," God with us shall be the burden of thy song for ever.

Is Christ our Emanuel? God with us? Then let us take care that we are with him—coming to him habitually in acts of faith and love—walking with him, and before him—so shall he to us be all and in all, the strength of our heart, and our portion for ever.—*Watson's Sermons.*

## FRAGMENTS.

HEAVEN.—They who look for a heaven made ready should live as in heaven already.

CHRIST IN YOU.—Let Christ be seen in your thinking and speaking, and then your actions will be like his.

HALF-HEARTED RELIGIONISTS.—There have always been some of this class, and perhaps there always will be. But we know the end of such. "For if the righteous scarcely be saved, where will the ungodly appear?"

## Original Poetry.

## THE CHRISTIAN PILGRIM.

CHRISTIAN pilgrim! sink not, faint not,  
When the storm sweeps rudely by;  
Heavenward raise thy hopes, and doubt not  
That thy Saviour still is nigh,  
Yet "a little while," and sorrow,  
Dark and deep though now it seem,  
In an everlasting morrow  
Will be lost in glory's beam.

Christian pilgrim! weep not, hopeless,  
When thy tenderest ties are torn,—  
When thy choicest friends and kindred  
To the darksome tomb are borne:  
For "a little while" those loved ones  
Leave thee here to weep alone;—  
Soon, yes, very soon, thou'lt join them  
Joyful round thy Saviour's throne.

Christian pilgrim! why thus mournful?  
Raise thy streaming eyes above,  
See yon, visions bright and glorious,  
Fill they not thy heart with love?  
In "a little while" the sighings,  
Which have rent thy bosom sore,  
Shall have ceased, nor aught shall ever,  
Pilgrim, grieve or vex thee more.

Christian pilgrim ! time is hastening ;  
 Soon thy wanderings here shall cease ;  
 Angel guides will haste to waft thee  
 To a home of hallowed peace,  
 Yet " a little while " and yonder,  
 With that happy throng, thou'lt be  
 Filled with love and joy and wonder ;—  
 Thus thou'lt spend eternity.

Christian pilgrim ! there behold Him  
 Robed in glory's dazzling rays ;  
 'Tis through Him thou hast obtained  
 Hope of bliss through endless days.  
 Hark ! he calls ! then, pilgrim, stay not  
 Onward hasten,—faint not now ;—  
 See, he sets a crown unfading  
 On thy glory-circled brow.

Happy spirit ! now forgotten  
 All thy bitter pains and woes :  
 On thy precious Saviour's bosom  
 Thou hast found a sweet repose.  
 Tune thy harp now, blest one, tune it  
 With thy loudest, sweetest lays :  
 Join with seraphs bright to praise Him  
 On through never-ending days.

“ ——— ”

## Narratives and Anecdotes.

### “SOW BESIDE ALL WATERS.”

WHILE at Saratoga a short time since, we visited “ Congress Spring,” and were thus reminded of a pleasing incident that once occurred there, and which shows that some professing Christians, instead of leaving their religion behind them, while at places of fashionable resort, improve their opportunities for promoting the spiritual welfare of those with whom they come in contact. A few years ago, while a good deacon of a Baptist church was at this Spring, a lady, to whom he was a stranger, was about to drink of the renovating mineral water, when he put to her the question—“ *Did you ever drink at that Great Fountain ?* ” The lady's countenance manifested much displeasure as she walked away. The next fall the deacon providentially attended a prayer-meeting in Rochester, N. Y., and after the close of the service, in which he engaged, he was invited home by one of the brethren. Finding the gentleman's wife very sick, he went into her chamber to converse with her. On seeing him, she remarked—“ Do you remember asking a lady at Congress Spring if she had ever drunk at that Great Fountain ? ” “ I do,”

said the deacon. “ Well,” she continued, “ I am that individual. At the time, I was much displeased with your remark, but I could not throw off its effects upon my mind. By day and by night that question rang in my ears, and I found no peace till I drank at that Fountain of living waters, of which, if a man drink, he will never thirst. Oh,” she added, “ be faithful to others, as you were to me, and God will bless you.”

“ A word fitly spoken is like apples of gold in pictures of silver.” “ Blessed are ye that sow beside all waters.”—*Watchman and Reflector*.

### POWER OF PRAYER.

MORE than half a score of years since, some young men belonging to the senior class in ——— college, resolved to unite in earnest prayer for a young and thoughtless class-mate. In a few months the vacation came, and the class and the praying band were scattered. But the soul of that godless young man was felt as a burden on the heart of one of his pious class-mates, and though alone, he continued his supplications. There, in his far western home, he found one like-minded with himself, and

he persuaded the stranger to join him in his petition for his former companions.

A few years passed away, and the two class-mates met again upon their native soil. The careless youth was still careless, and was then engaged in the study of law in a neighboring city. The other one, it was manifest, had come back to his early home to die. An incurable disease was wearing out his life. Still, his desire for his friend's salvation was as fresh and strong as ever.—It seemed to grow more intense as life waned. It mingled in all his thoughts; every person whom he saw, whom he knew as a praying person, he besought, saying, "Oh, pray for that young man!" and to the last hour he continued his own intercessions.

His early companion, for whom his heart had so yearned, stood at his grave and saw it close upon him with no other emotion than that of regret for a friend of his youthful days. The prayer of the dead was yet unanswered. But ere the grass grew over that grave, the Spirit of God was poured out upon the church in which they in their boyhood had worshipped, and one of the first converts was the young man so long and so earnestly prayed for. Now he is serving God in the ministry of his Son, and his hand has recorded these facts—so full of interest to him, yet but lately revealed to him—that it may add another illustration to the truths that the Lord's ear is not heavy that he cannot hear, that he is "not slack concerning his promises," and that the "effectual fervent prayer of the righteous man availeth much."—*American Messenger*.

## INFLUENCE OF A FATHER.

THE following was related by a gentleman, who was himself the child of whom this story treats.

"My mother died before I was three months old. Almost the first thing I can remember, is my father's taking me in his arms, and telling me how dearly she would have loved me, if her life had been spared. There was a likeness of her in his chamber. I thought it very beautiful, and I think so now. And as soon as I could speak, my father taught me to pray, and I used to offer my little petitions, kneeling in front of the picture, with my head upon his lap."

"When I was seven years old, my father died. I remember perfectly all the circumstances connected with his decease. One day, in the month of April, he went into a neighboring town on some business. As he was returning, a shower came up, and when he arrived at home, his clothes, as Betty the housekeeper said, were 'dripping wet.' She said she believed, 'he'd

got his death,' and I cried bitterly at the mere thought of such a calamity. I have learned since, that he had been unwell for a number of months—that there were in his case decided indications of consumption. But I was ignorant of all this then, I only knew that he had been at home more, and I was too happy to be with him, to inquire concerning the cause.

"He insisted on dressing himself in a suit of dry clothes—although Betty remonstrated, saying that 'he ought immediately to go into a warm bed,'—that he might at the accustomed place hear me repeat my evening prayer. How well I remember that prayer. It was the last, the very last that I ever offered with my head upon his knees. Years have since passed away, and many things have long since been obliterated from my memory, but the remembrance of that evening prayer has never left me. In the sunshine of prosperity, it seemed to operate as a talisman to shield me from the power of temptation; and when the thick clouds of adversity gathered about me, it was the bright rainbow of hope, the undeviating star, directing to the true Helper. How often as I felt disposed to neglect my Bible, and prayer, or to retaliate some injurious act, or to indulge myself in some forbidden pleasure, did I feel the pressure of my father's hand upon my head, as for the last time he listened to my childish petition.

"When I arose from my knees, he took me in his arms, fondly caressing, and telling me of my mother. He talked to me of heaven, her own home, and said it was his dearest hope that we should meet there. He told me that her last prayer was for me, that I might choose the Saviour as the guide of my youth; and he said that every day, since her death, he had knelt before her picture, in the very place where he now sat, and wrestled earnestly with God for this blessing.

"While he was talking with me, he began to shiver violently, and I was taken from him. They brought blankets, and warmed his bed, and he was soon laid in it, with his face turned towards my mother's picture! What a treasure has it been to me in all my after life!

"As I was leaving the room for the night, my father called me to his bedside, kissed me, and said, 'God bless my dear boy.' I felt sad and lonely, and wished that I could lie down by his side. After I had laid my head upon my pillow, I could not get to sleep for a long time that night. It was hardly light, when I awoke the next morning, but Betty was already in the chamber. She was stooping over my bed, and something in her countenance frightened me. Starting up, I inquired for my father. Alas! he was no more. He had burst a

blood vessel in the night, and had died almost immediately.

"How changed was life to me, after this afflictive event! It is a mistaken idea that children cannot sorrow deeply. It is true that their grief is more easily moderated, more under the influence of circumstances,

than that of older persons, but they always mourn sincerely and often for long years.

"My father, what do I owe him! After his death, my situation was altogether unfavorable to the formation of Christian character."

## Ecclesiastical History.

### PROTESTANTISM DOWN TO 1648.—CONCLUDED.

FROM the year 1527 the history of Protestantism notices the existence of various individuals who entertained erroneous notions regarding the trinity, either denying that doctrine altogether, or at least explaining it erroneously. One of the earliest was Lewis Hetzer, a Swiss Baptist, who made the first German translation, from the Hebrew, of the prophetic books. He was burnt at Constance in 1529; but there still exists great uncertainty about the real character of his opinions. The name of Servetus, a Spaniard, is better known. He was burnt at Geneva in 1553, the views of the Reformers demanding, or at least excusing, capital punishment in the case of such blasphemers.\* Most of the conspicuous anti-trinitarians of that age were Italians, who sought a refuge in Switzerland, but were usually expelled from that country, or, if they returned, put to death. The last that was executed there was a man of the name Gentilis, who held

a disputation on the subject of the trinity, having himself at the outset proposed, that whoever might thereby be proved to be a teacher of error, should suffer capital punishment. He was beheaded at Berne in 1566. Poland soon became the principal resort of the anti-trinitarians, and their sentiments spread so rapidly in that country, that in 1569 the city of Racow was assigned to them. They were also widely diffused in Moravia and Transylvania. Their system was not uniform; some regarding Christ as little better than an ordinary man, others as the highest created being; but they were all agreed in denying the divinity of the Holy Spirit.

Among all the anti-trinitarians the two Socins were destined to become the most conspicuous, as they undoubtedly were the most weighty characters. The elder, Lelius Socinus, (Sozzino,) was born of a good family of Siena in Tuscany, and after travelling about in various countries, in search of the truth, died at Zurich in 1562, at the age of 37. His personal character was such as to command high esteem, and he was not very zealous in spreading his opinions. But he infused them into the mind of his talented nephew, Faustus Socinus, (at one time a Florentine courtier) who became the founder of the Socinian party. In the year 1578, when he was nearly forty years old, he was called into Transylvania, to heal a division which had arisen there, and thenceforth he spent most of his time in Poland. When he died (in 1604) his followers formed a very influential and pretty numerous body both in Poland and in Transylvania.

The system of Socinus was fully explained both in his own works and in the numerous writings of his followers, among which the "Racow (Racovian)

\* Calvin made great efforts both to save him by convincing him of his errors, and also to have the mode of execution commuted for a less cruel one. The Socinians (and many others) blame Calvin very severely on account of the "cruelty" which he manifested towards Servetus, and profess to regard it as the necessary consequence of his views on election. In this they conveniently forget that Melancthon, who did not hold those views, fully approved of Servetus's execution. Undoubtedly, Calvin is to be blamed; but it was the principle of state-churchism, and not the doctrine of election, which made him a persecutor; and not him alone, but nearly all the Reformers. The whole history of religious persecution among Protestants proves this. State-churchism implies the principle of persecution; and will always lead to persecution.

State-church is fettered by the civil, or restrained by public opinion. There is no doubt that Calvin was influenced, aken, but conscientious sense of and that the whole transaction was extremely distressing to his feelings.

catechism," printed in Polish in 1605, and in Latin in 1609, is justly regarded as the most important. That catechism was the joint production of a theologian, named Schmalz, (better known in England by the name of Smalcus,) and a nobleman, named Moscorovius. The leading feature of Socinianism is the assertion that Christ was a mere man, that his death was not an atonement for sin, and that the Holy Spirit is not a divine person. Whilst the system thus denies the vital doctrines of Christianity, and on that account is justly abhorred by all true believers, it is but fair to acknowledge that during its earlier stages it contrasted favorably with other systems of infidelity. It expressly recognized the insufficiency of human reason, and declared the Bible to be the main source of religious knowledge,—subjecting it, however, to a most arbitrary system of interpretation. It regarded Christ as the greatest prophet, and as a perfect pattern of obedience and holiness;—his sufferings and death as an unavoidable condition of establishing true religion. It looked upon him as raised to very high dignity, so as to be able to secure eternal life to believers, and to deserve being prayed to. It acknowledged the reality of his death and resurrection. It maintained that Baptism was only intended to be administered to Jews and heathen on becoming Christians, but not necessary among Christians, although they might observe it, and even, if they chose, practise infant-baptism, which the founder of their religion had never contemplated. It declared the Lord's Supper to be of perpetual obligation. On the other hand it denied the original sinlessness and immortality of Adam, and looked upon the universal depravity of mankind as the result of evil habits and associations rather than of hereditary corruption,—herein closely approximating to the tenets of the Arminians.

In the year 1638 some Socinian students at Racow offered an insult to a crucifix, and this led to the closing of their church and seminary and the suppression of their printing office in that place. In 1658, they were declared to be a sect that must not be tolerated in Poland, because "they did not dissent from others about religion, but from religion itself." From that time forward they were persecuted,

and, as a party, exterminated in all parts of the continent, excepting Holland, where they joined the Arminians; and Transylvania, where under the name of Unitarians, they maintain a flourishing condition to this day.\* Would that their sentiments, rather than their party, had been exterminated; but alas, their sentiments were widely scattered, long before the party was revived in England, towards the end of last century, by Lindsey, Priestley, and others.

From our brief survey of Protestantism during the first period it will be seen that it was engaged in a struggle for existence, for toleration, for political security and ascendancy, and for doctrinal purity. The struggle was protracted, extensive and arduous, but by no means free from mistakes and blemishes. Those parties who succeeded in obtaining political ascendancy, abused it for the persecution of others who differed from them. Roger Williams in his colony of Rhode Island formed the only thorough exception to this rule, but in those days his influence was confined within very narrow limits. Cromwell, though much more tolerant than other Protestant rulers, was by no means wholly free from the guilt of persecution. The only European state which towards the close of this period adopted the principle of toleration, was Holland; and even there it was clogged by various restrictions, and did not amount to that degree of liberty of conscience, which is at present enjoyed in Great Britain. There was nothing in the principles of the Waldenses or the Moravian brethren to prevent them from becoming persecutors, if they had had the power. The Baptists alone maintained then (as on account of their rejection of infant-baptism and their principle of believers' baptism they always must maintain,) the important truth that the secular government has no power over the conscience, and no right either to prescribe religious opinions, or to punish them. And for

\* In England also there were always a few Socinians or Unitarians, honest enough openly to avow their sentiments, but they were severely persecuted. Even the Westminster Assembly was of opinion, that they were deserving of capital punishment. When in power in Transylvania, the Socinians also knew how to practise persecution.



maintaining this truth they were deemed as unworthy of the ordinary rights of citizens and of men.

If we may regard—as we no doubt must—the period of the Reformation in the light of a pentecostal season, characterized by a large effusion of the Holy Spirit, it must be acknowledged that a similar season of abundant spiritual blessings was not anywhere enjoyed afresh—so far as we know—up to the year 1648. But we are fully justified in adopting the conviction that to the end of the period under review there was a continuation of the great outpouring of the Spirit, more or less copious, in all Protestant countries and communities.\* Amidst the clang of arms and the discord of controversy the still small voice of the Spirit made itself heard, and his cheering light shone in the gloomy cell of the prisoner, and on the wan countenance as well as in the peaceful heart of the martyr. Abundant proofs of his influence may be found in the annals of the continental churches, and still more are supplied by the records of England and Scotland. Though blended with a carnal mode of warfare, the power of the Spirit was assuredly manifest in the age of a Beza, a Menno, an Arndt, a Comenius, an Usher, a Baxter, and a Henderson. Religion was so prominent a feature of public life, that it must have taken hold of the hearts of the people with a power, to which our times can scarcely furnish a parallel. The camps of Gustavus Adolphus and of Cromwell were the frequent scenes

\* Excepting, of course, the Socinians, whose claim to the character of Christians we cannot recognize, as they denied the most essential doctrines of the gospel.

of private meetings for prayer, and these leaders succeeded in infusing, for a time at least, into their armies a religious spirit, which it would require great hardihood to stigmatize as un-mixed delusion or enthusiasm. Neither can it be denied that even among the Roman Catholics the work of the Spirit was here and there manifest. The character of Jansen, and of many of those who were subsequently called after his name, unquestionably bears the impress of heaven.

During such a period of incessant struggle scarcely anything was done by Protestants for the conversion of the heathen. A French adventurer of the name of Villegagnon made an attempt, in 1555, to establish a Protestant colony in Brazil, under the auspices of Admiral Coligny, and a year or two later two ministers were sent from Geneva—by Calvin and others—to join it. But Villegagnon's plan proved worthless, and the ministers returned in 1558. In the following year king Gustavus Vasa of Sweden formed the plan of a mission to his heathen subjects in Lapland, which was partially carried out by himself and his successors, especially by Gustavus Adolphus, and seconded by similar efforts made by the Danish government for the Laplanders in Norway. The Dutch government zealously endeavored, after its own fashion, to spread Christianity among its heathen and Muhammadan subjects in the colonies, but little was effected before 1648. It was only in 1646 that John Eliot, who had proceeded to New England in 1631, commenced his long and glorious career as a missionary to the North American Indians. J. W.

## Christian Missions.

### ORISSA BAPTIST MISSION.

(Concluded from page 213.)

#### CUTTACK.

##### MALE AND FEMALE ASYLUMS.

THE labors in these useful institutions, to guide the young to Christ, have been continued, and, it is believed that the blessing of the Lord has rested upon them. Miss Collins, now Mrs. Supper, after being usefully employed for six years in the Female Asylum, has removed, in consequence of marriage, to another part of the mission field; and it is our sincere prayer that the

divine blessing may attend her in the new sphere to which the Providence of God has conducted her. Miss Sutton has rendered much valuable assistance to Mrs. Buckley in her work. The following report of the Female Asylum has been furnished by Mrs. Buckley.

##### FEMALE ASYLUM.

"During the past year, we have had an unusual amount of sickness in the school. The best was greater than has been known

for several years, and many suffered in consequence. The measles went through the two schools, and twenty of our dear children lay sick at the same time; this disease proved fatal to three of the young children. After the measles, many of them suffered from dysentery and diarrhoea, and then the cholera broke out: it was fatal in the first case, which was that of a sweet little boy of five years of age—'the son of parents passed into the skies.' Three others were taken ill; but it pleased our Heavenly Father to raise them up, and truly it was as life from the dead. I was with Pungulee, one of our Khund girls, when she was seized. A coldness, like that of death, came over her, and she said, 'Oh! mamma, I am dying! God, for Christ's sake, forgive my sins! Lord Jesus, receive my spirit,' and then fainted away. Medical aid was immediately obtained, and slowly she recovered her strength, though she is still very delicate. Her gentle conduct, attention to private prayer, and reading the Word of God, lead me to hope that she is a lamb of the Saviour's fold; and the affectionate return she makes for the kindness manifested to her is very pleasing.

"The means employed for the spiritual benefit of our interesting charge have not, we trust, been in vain, as three of the elder girls have been baptized and united to the church, and some others manifest much serious concern about eternal things."

#### MR. BUCKLEY'S REPORT OF THE MALE ASYLUM.

"The several classes have, as heretofore, attended to their studies under suitable instructors, and have made encouraging progress. Weekly examinations have been conducted, which have at once afforded a healthy stimulus to industry, and furnished gratifying evidence of improvement.

"The progress which some of the rescued Merlahs have made in useful knowledge, civilized habits, feelings of self-respect, and sense of moral obligation, is very encouraging; though, as might be expected amongst so many, there is great diversity of natural capacity, as well as of diligent application. While sensible that in every attempt to benefit mankind frequent and painful disappointment must be expected, I still confidently hope that, by the blessing of the Most High on the means employed for the moral and spiritual improvement of these interesting children, many of them will become useful members of society, as well as rejoice in the hope that Christianity inspires of the life to come. The contrast between their state when they came three years ago, and their present condition, may well gladden the philanthropic and Christian heart. At that time they had not a single

idea of the God who made them—the Saviour who died for them—or of the eternity to which they were hastening; nor were they at all acquainted with the Oriya language, the medium through which we hoped to convey scriptural ideas on these all-important subjects. They can now, most of them, read that blessed Book which is able, through faith, to make the reader wise unto salvation, and are daily instructed in the things which belong to their peace.

"Seven boys have been placed at Chaga to learn farming, two of whom are now candidates for the baptismal rite. Others are training to be servants, or are learning some useful employment, by which they may earn a livelihood. The attempts to teach carpentry, weaving, &c., continue to be carried on.

"The time when cholera was raging around us was one of unspeakable anxiety; but we experienced, I trust, the fulfilment of the promise, 'Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee.' Two cases, one of which was fatal, occurred in the school."

#### PIPLI AND PURI.

*Missionaries.*—W. MILLER, W. BAILEY.  
*Native Preachers.*—SEBOPATRA, TAMA.

#### DEATH OF MRS. MILLER.

"DURING the year, death has invaded our ranks, and removed one who loved the cause, and labored for its prosperity. Mrs. Miller terminated her earthly sojourn, at Puri, July 8th, after a residence of about two years and a half in Orissa. During her brief Missionary career, she had acquired such a knowledge of the Oriya language as enabled her to speak it with ease and correctness. She was engaged in communicating religious instruction to the children and Christian females at Pipli; and occasionally visited and made known the truths of the Gospel to the heathen females of the adjacent villages; and had endeared herself to all by her piety, affability, and kindness. Her end was peace. 'Blessed are the dead which die in the Lord; yea, saith the Spirit, that they may rest from their labors; and their works do follow them.'

#### LABORS AMONGST THE HEATHEN.

"With the exception of our visits to Puri, our labors during the hot and rainy seasons have been principally confined to the bazar of Pipli and surrounding villages; and though our hearers in the immediate vicinity of our own station have not been perhaps quite so numerous as in former years, we have rarely returned home without obtaining a congregation. The

heathen, notwithstanding our determined opposition to their abominable idolatries, manifest a very friendly disposition. In times of sickness, they almost invariably apply to us for medicines, both for themselves and for their families; and in times of difficulty, they will gladly seek our advice and assistance; but it is our painful duty to state, that all around us appear given up to a careless indifference about eternal things; and while many will readily assent to the truth and excellency of Christianity, they have apparently no desire whatever to become the subjects of its sanctifying and saving influence. Still we would not faint or be weary; for the Gospel we have been called to proclaim can arouse the most careless, and reclaim the most unhappy wanderer.

"January 30th, we commenced a tour in the Kanas district, accompanied by Messrs Lacey and Brooks. While listening to the appropriate and powerful addresses of Mr. Lacey, which so much interested and impressed the hearers, we little imagined that this would prove his last missionary tour, and that ere a year had passed away, he would have entered into rest. It has, however, pleased the Lord to take to himself our devoted and venerated brother; and we mourn over the severe loss his family, the Mission, and the Oriyas at large, have thereby sustained.

"At the close of November last, we left home for a tour in the Kotedase, Gope, and Puri districts. We were absent from home about twenty days, and in many of the markets and villages that we visited, we had very large and attentive congregations. During our travels, we met with many that had repeatedly heard the Gospel from our dear departed brother Lacey; and several had retained a very lively recollection of the important addresses he had delivered, especially was this the case at Bálipátná and Banamálipur. At the former place we saw three or four that had obtained a good degree of religious light from the perusal of our tracts and Gospels, and who freely acknowledged, that without an interest in Christ they could never be saved. At the latter place we met with eight or nine interesting inquirers; and after repeated conversations with them, we felt that we had just ground to hope that, sooner or later, some or all of these would abandon Hinduism, and unite with the people of the Lord. There we met with several other parties also that were reading our books. We heard of one young man that daily read the New Testament, but through fear of his caste-mates and friends, we were not able to have an interview with him; in fact we never remember, on any former tour, to have met with so many that were conversant with our tracts and Gospels.

"In addition to the festivals that we have visited at Puri, we have attended the Seeb-rat and Ashokashtami at Bhubaneswara, the Melana at Bolong, and the Dasahara at Pipli. On these several occasions, much time and labor were spent in making known to the deluded thousands the way of life. In noticing

#### THE CHURCH

we have to state that the ministry of the word, in connexion with the various other means of grace, have been regularly, and we trust faithfully, employed as in former years, though apparently without those results which were prayed for and anticipated. Two of our number have fallen from their steadfastness into the snare of the devil. Others have been too easily borne away by sudden risings of passion into conduct that was derogatory to their character as disciples of the meek and holy Jesus: there was, however, much of a mitigating tendency in the penitential and forgiving spirit subsequently manifested. It would be unjust not to record the delightful fact, that others have uniformly conducted themselves with great propriety, and given evidence of an increasing improvement in faith and piety, and meetness for heaven: such have been, and are, 'our glory and joy.'

"We have recently been greatly encouraged and rejoiced by the conversion and baptism of a respectable and intelligent man of the weaver caste, named Bhagaban-das, who is the head of a large family, and resides at a village named Banamálipur, about fourteen miles distant from Pipli. He will continue to reside, if possible, at his own village, where there are nine persons, heads of families, and his former companions, who have considerable knowledge of, and are very favorably disposed toward Christianity.

"An elderly man, of the Mahanti or writer caste, has also recently renounced heathenism, and joined the Christian community: he appears a steady, industrious man, and concerned about the salvation of his soul.

#### "PURI

has been frequently visited, and received a large share of our efforts to snatch souls from death. April 30th, one of the Missionaries removed there, and remained to the close of the car festival, daily proclaiming the Gospel in the large road near the temple, and by means of conversation, discussion, and the distribution of scriptures and tracts, endeavoring to arouse the attention of the people to their eternal interests. During this period, three festivals, exclusive of the car festival, occurred, viz., the Chandana, the Sitala Sastomi, and the Snan. These festivals attracted, as usual,

a large number of strangers, and greatly enlarged our congregations : though we met with opposition, it was trifling indeed compared with that of former years ; while the disposition of the Pandahs and their creatures to tolerate us, and the marked attention paid by hundreds to our message, together with the various instances of good done by the labors of former years which came to our knowledge, convinced us that a change favorable to Christianity had taken place in Puri, and that it was a place of first-rate importance for the proclamation of the Gospel.

" Among those who had received books, and obtained considerable Christian knowledge, we met with three hopeful inquirers. The first, an elderly man, who had been many years in the employ of the Puri rajah as chief musician, has read much in the Old and New Testaments, is well acquainted with the plan of salvation, has renounced the worship of idols, and professes to be a disciple of the Lord Jesus Christ. He was about resigning his situation, and retiring to his native place in the south, where he intended uniting with a Christian church.—The second is a man of the baidya, or doctor caste, who has been reading the Scriptures and Christian tracts above four years, and is able to repeat from memory poems of considerable length : he has entirely given up idolatry, and appeared on the eve of publicly professing Christianity.—We also met with a man advanced in years, employed as a muktíyár, or attorney, by a rajah of one of the hill tribes, who appeared anxiously concerned about the salvation of his soul.

During his sojourn at Puri, he frequently visited us for religious conversation, and was a constant and most attentive hearer when the Gospel was proclaimed in the town.

#### NATIVE PREACHERS.

" We are thankful to report, that these our beloved fellow-laborers have labored through the year with commendable zeal and energy. As we have listened to their powerful addresses in the market and in the bazar, we have often felt thankful that the Great Head of the Church has favored the Orissa Mission with such suitable and valuable men.

#### SCHOOLS.

" A Christian and a heathen school have been carried on throughout the year, the former under the superintendence of Mrs. Bailey, assisted by a Christian schoolmaster, and the latter by a heathen schoolmaster, with occasional examinations by one of the Missionaries. In both departments, the progress of the children has been, we think, satisfactory. Number of children, twenty-eight."

We rejoice in the belief, that much Christian light is diffused in Orissa ; and would labor on, exercising faith in God, and continuing instant in prayer for the outpouring of the Holy Spirit. This is the great want of Orissa. Only let the Spirit be poured from on high in large measure, and then Orissa shall enjoy her Pentecostal days, and thousands upon thousands of her deluded sons and daughters shall be converted to Christ.

## Notices of Books.

### THE HISTORY OF PHULMANI AND KARUNÁ.

A BOOK FOR NATIVE CHRISTIAN WOMEN.\*

(Calcutta Christian Tract and Book Society.)

THE recent endeavors of the Calcutta Christian Tract and Book Society to provide a vernacular Christian literature for the people of Bengal are well known to many of our readers. With the co-operation of the Religious Tract Society in England, a vigorous attempt has been made to procure translations in Bengálí of several standard works of divinity, biography, &c., to print them accurately in an attractive form, and to ensure their wide distribution among native Christians and heathens. Funds have been, and are being raised ; the editorial services of a well qualified Missionary

have been secured ; and a large number of metal casts of wood-cuts have been obtained from the English Society for the pictorial illustration of the books printed. This effort is well timed, and its success will be productive of great advantage to the cause of truth : and we earnestly beseech those of our readers who can do so, to sustain it by their donations.

The work whose title stands at the head of these remarks, is written with a view to benefit particularly the

\* কলকাতা ও করুণার বিবরণ, জীলোকদেবর শিকারি বিবরণ।

women of the Native Christian community in this presidency. Bengálí books adapted for their instruction and entertainment are very few indeed; so that many women who have acquired the art of reading in the Mission schools become negligent of its exercise through the lack of matter which they care to peruse. *Phulmaní and Karund* will be a welcome gift to such. The authoress, Mrs. Mullens of Bhowanipore, has had much intercourse with this important class of converts, and displays an accurate knowledge of their wants and much ability in meeting them. The Preface thus states in English the purpose of the writer.

The nature and object of this little work are thus explained by the writer herself, in a note addressed to the Secretary of the Calcutta Christian Tract and Book Society:—

“It is a book specially intended for Native Christian women. I have endeavored to show in it the practical influence of Christianity on the various details of domestic life, such as the forming of marriage connections, behaviour to husbands, moral training of children, and the duty of women, specially to the poor, to the sick, and to the heathen. I have also touched upon the following topics:—the necessity of the private study of the Bible, of keeping the Lord’s-day holy, of attending the house of God, and of female education; also the bad effects of running into debt, of confining females strictly to their own houses, of injudicious treatment of the sick, of certain superstitions which are still in full force among many Native Christians, and of marriages where the parties know nothing of each other, or where their tastes are dissimilar,—the duty of domestic economy, of cleanliness, of cheerfulness, and of industry, &c.

“The above subjects are worked into the little story, fictitious on the whole, but founded upon facts; for many of the incidents related in it have come under my own notice, and others I have heard from Missionaries’ wives in the country. Throughout the whole book, true heart religion has been shown to be the basis of every good work, and the simple Gospel plan of salvation has been repeatedly explained, and referred to.”

At the close of the book are two lists of Bengálí names, of good, or at least unobjectionable, import, with an exhortation to parents to give such to their children rather than English names, which the natives generally cannot pronounce, or those having reference to the idolatrous objects of Hindu worship. Certain rules are also

given whereby similar names can be easily formed. A third list of names, the terminations of which rhyme with each other, is added to gratify the harmless propensity of many native parents, who like to have their children’s names thus correspond in sound.

We highly commend the design and the execution of the book. We have read it through with much pleasure, and can testify that it is written in a simple and interesting manner, and that it embodies a very large amount of judicious and valuable counsel on the various subjects enumerated in the preface. As stated, we believe, by the authoress in a part of her letter to the Tract Society not printed in the preface, the idea of the work and, to a considerable extent, its plan and materials are borrowed from a well known little English book entitled *The Week*. The model characters there, Robert and Mary, with their children Fanny, Willy, Hannah and the baby, are reproduced in Bengálí costume as Premchánd and Phulmaní, and their children Sundari, Sádhu, Satyabati, and the infant Priyanáth; the slovenly Nanny, her drunken husband, and two ill-trained boys are the prototypes of Karuná and her husband, and her sons Bangshi and Nabin; while the aged Christian Nelly finds her representative in Pyári. Incidents and conversations which give life to the narrative, are also freely borrowed from *The Week*. The reader must not suppose, however, that *Phulmaní and Karund* is a mere translation or even adaptation of this English work. It contains very much interesting matter which is original; and that which has been borrowed has all been carefully and skilfully modified to suit the circumstances of Bengálí Christians.

We are particularly pleased with the endeavor Mrs. Mullens has made to awaken in the minds of native Christian women an intelligent admiration of the beauties of the world of nature around them, with her remarks on the silly superstitions which yet survive in the minds of the more ignorant of the converts, and with her common-sense treatment of numerous questions of Bengálí domestic economy. We sincerely hope that the work—which is illustrated with engravings, and remarkably low priced,—will be extensively circulated among, and read by, the class for whom it was written.

## Biblical Translations.

### OPERATIONS IN TRANSLATING, PRINTING, AND CIRCULATING THE SACRED SCRIPTURES IN THE LANGUAGES OF INDIA, BY THE CALCUTTA BAPTIST MISSIONARIES.

(*Extracted from the "Fifth Report."*)

A PERIOD of five years has elapsed since the issue of the last report on the Translations, and it is matter for devout thankfulness, that throughout this comparatively lengthened period not only have the lives of the brethren more immediately engaged in this very important department of missionary labor been preserved, but their health also, in a very remarkable degree, so that their labors have been but rarely interrupted through sickness.

The last report brought the memorial of their labors in Biblical Translations to the close of 1846, since which time they have been continued, silently it may be, but, as the brethren humbly hope, with some degree of efficiency and success; and it is their desire, and will be their endeavor, to go forward in the work in humble dependence on God, and in the confident persuasion, that as He has been pleased to call them to this particular service in his vineyard, His providence will continue to furnish the pecuniary means requisite for its prosecution.

While the brethren occupied in these labors ever wish to feel the solemn responsibility which rests upon them, to present in their versions, to the utmost of their ability, the exact mind of that Divine Spirit who dictated the inspired pages, and are not, and cannot be insensible of the great honor which, in connection with this work, has been conferred on themselves, their predecessors, and on the Baptist Missionary Society, to which it is their privilege to belong, they prefer, in the present, as in previous reports, to say little of themselves, but to present as briefly as possible, a statement of what they have attempted, and by the blessing of God have been enabled to accomplish. "Not unto us, O Lord, not unto us, but unto thy name give glory; for thy mercy and thy truth's sake."

#### PROGRESS OF TRANSLATION.

In the last Report it was stated that the Gospel of *John* and the Book of *Proverbs* in *Bengali* were in hand, and that it was intended to put to Press another edition of the *New Testament*, as also one of the *Old Testament*, with other separate portions of the sacred records in the same language. The brethren have now the happiness to report, that beside large editions of the separate Books referred to, and a revised edition of the *New Testament*, which have

been completed, a new edition of the *Old Testament* has been carried through the Press. On this, great labor has been bestowed, no effort or cost has been spared to improve the translation, wherever it appeared defective or susceptible of improvement. The Translators do not presume to regard their work as faultless, far from it; but it has been their constant aim, and the burden of their prayer, that the rendering given might in all instances present to the mind of the reader the genuine meaning of the Spirit of God; wherein they may have failed, they hope to be forgiven; where they have succeeded, they would say, to God alone be all the glory.

Of this edition, 4500 copies have been printed, of which 2000 copies are appropriated for the use of the Calcutta Auxiliary Bible Society, the Committee of that Society, having requested to be furnished with that number of copies. This union of effort in promoting the circulation of this part of the Word of God, it is hoped, will be as productive of good in its results, as it is pleasant in practice, and lovely in appearance.

In *Hindustani*, the Gospels and Acts, and entire Testament in the Persian and Arabic characters, stated in the last report to be in hand, have been completed.

In *Hindi*, both *Dev Nagri* and *Kaithi*, the editions of separate Gospels and entire Testaments, stated in that report to be in progress, or in contemplation, have been issued.

In *Persian* also, the New Testament and extra copies of the Gospels for separate distribution have been printed.

A new and carefully revised edition of the *Sanskrit* New Testament was completed in October, 1851. Of the *Sanskrit* Old Testament the *first* volume, comprehending the Pentateuch and the book of Joshua, was completed towards the close of 1848, and the second volume has proceeded to the 11th chapter of the Second Book of Chronicles. The nature of the work, together with the desire of securing as large an amount of accuracy in the translation and typographical execution as possible, have necessarily rendered the progress slow; but it is the abiding conviction of the brethren engaged on the work, that correctness is of vastly greater importance than rapidity of execution, and that in such a work neither time, labor nor cost should

be spared to secure the largest amount of accuracy within their reach.

It may not be amiss to remark here that the following brethren, aided by native assistants, have been employed in the preparation of these several versions, or in carrying them through the Press. Mr. WENGER, who is wholly devoted to the work of Scripture translation, has been occupied on the *Bengali* and *Sanskrit* Translations, aided in the former by Mr. LEWIS. The *Hindi* versions, both *Deb Nagri* and *Kaithi*, have been wholly in Mr. LESLIE's hands, but very valuable suggestions for the improvement of the translation were communicated by Mr. PARSONS of Monghir. The *Persian* Testament, which is a reprint, with some verbal alterations, of the excellent translation of Martyn, has been carried through the Press by Mr. LEWIS. It is believed that the present edition is a more correct reprint of that valuable version than several of those which preceded it, as a number of errors, some of them of considerable importance, discovered in them, have been rectified in this. The revision of the proofs in *Hindustani* devolved on Mr. LEWIS and Mr. THOMAS.

The Statement which follows in the Report shews that from the commencement of 1847 to the end of 1851, 223,580 copies of portions of the Scriptures have been printed in the languages mentioned above; of these 17,000 are complete New Testaments. If these are added to the number of copies previously printed by the Baptist Missionaries in Calcutta on account of the Society, the total amounts to 732,115.

#### WORKS IN PROGRESS.

From what has been stated it will be seen, that of the various works mentioned in the last Report as in the Press or to be printed as circumstances permitted, three only remain incomplete, viz. the *Sanskrit Bible*, the printing of which has proceeded to the 11th chapter of the Second Book of Chronicles; the *Bengali Bible*, of which the whole of the Old Testament and to the end of the Acts of the Apostles of the New, has been printed; and the New Testament in *Romanized Hindustani*, of which Matthew and Mark have been printed. Beside these three works, which are passing through the Press, new editions of the New Testament Scriptures, particularly of the *Gospels*, and also of the select portions of the Old Testament in *Bengali* are required, or shortly will be; a new edition of the *Gospels* and *Acts* in *Hindi, Deb Nagri* character, is called for; while, in the *Kaithi* character, the *Gospels* and *Acts* must be reprinted to complete the edition

of the entire Testament, of which the Epistles were printed, as already explained, with the first edition of the *Gospels*.

The following list will show what it is intended to print, as funds may be available, and time and circumstances permit.

#### WORKS IN THE PRESS.

##### *In Bengali.*

The New Testament, to complete the Bible, ..... 2000

##### *In Sanskrit.*

The Bible, Part II. &c to the end, 2500

##### *In Hindustani.*

The New Testament, Roman Character, ..... 1500

#### WORKS PROPOSED TO BE PRINTED.

##### *In Bengali.*

Gospels, Matthew to John, each, say, ..... 16,000  
The Acts, ..... 10,000  
Luke and Acts together, ..... 5,000  
Gospels and Acts together, ..... 4,000  
Testaments, ..... 3,000  
Ditto small size or Pocket edition, 3,000  
Genesis and Part of Exodus, .... 5,000  
Psalms, ..... 5,000  
Proverbs, ..... 5,000  
Psalms and Proverbs, ..... 2,000  
Isaiah and Daniel, ..... 5,000

##### *In Hindi, Deb Nagri Character.*

Matthew, ..... 5,000  
Mark, ..... 5,000  
Luke, ..... 5,000  
John, ..... 5,000  
Acts, ..... 3,000  
Luke and Acts, ..... 2,500

##### *In Hindi, Kaithi Character.*

Matthew to Acts, large type, each, 4,000  
Luke and Acts together, .. .... 5,000  
Gospels and Acts together, ..... 1,500  
Ditto to complete the Testaments, 2,000

##### *In Sanskrit.*

Genesis and part of Exodus, ..... 2,500

#### DISTRIBUTION.

The distribution of the Word of God among the teeming multitudes by whom our Missionary brethren are surrounded in this great country, is a work the importance of which can hardly be over-rated. It is the diffusion of the true leaven which is in time to exert its blessed influence on the whole mass of the community. The extent to which it has already operated or is now operating, may be in some measure conjectured, but cannot be fully known until made manifest by the disclosures of the last great day. To aid in a work so blessed in itself, and so important in its bearings on the enlightenment of the people, the salvation of souls, and the glory of God, should be deemed a privilege

by all who know the worth of the Bible, and have either any love for its Author, or desire for the present happiness or future welfare of their fellow-men.

In this blessed work the Agents of the Baptist Missionary Society have been privileged to occupy an important place, and by them chiefly, though by no means exclusively, have the distributions from the Society's stores been effected. It is devoutly hoped that an abundant blessing will be found to rest on their labors, and on the labors of all others engaged in circulating the word of light and life among those who are now sitting in the region of darkness and of death. While the Missionaries of the Baptist Missionary Society have been constantly supplied from our stores, it has been peculiarly gratifying to receive applications from Missionaries and others of other denominations: all such applications have been cheerfully and promptly complied with.

It is with pleasure here recorded that the Calcutta Auxiliary Bible Society purchased 100 copies of the first volume of the Sanskrit Bible, and entered into an arrangement to have 2000 copies of the Bengali Old Testament, the recent completion of which has been already mentioned.

The distributions from the commencement of 1847 to the end of 1851, amounted to *Two Hundred and Twenty-two Thousand, Seven Hundred and Sixty-nine*, which added to those previously sent into circulation, make a total of *SIX HUNDRED AND NINE THOUSAND, NINE HUNDRED AND SIX* copies of the Word of God; or of larger or smaller portions of it, issued from the Baptist Mission Press to the end of 1851. Of the 222,769 distributed during the last five years, 155,684 were in Bengali; 26,138 in Hindustani; 28,067 in Hindi; 8,715 in Sanskrit, and 3,025 in Persian. That so many portions of the word of life have been sent forth among the people of these lands, should excite our thankfulness, and call forth our prayers, that the seed thus sown may yield an abundant harvest in the conversion of souls to holiness and God. But though these numbers when viewed by themselves appear large, what are they, when compared with the myriads of human beings in these vast regions who need the Bible? All that has hitherto been done by all the sections of the Christian Church, is but as a drop to the ocean. How great is the work which must yet be done, before the efforts of the Church of Christ shall have supplied the wants of India.

A list of the principal places which have been furnished with supplies of Scriptures is then given, with the number of copies sent to each, in the different years over which the Report extends;

after which, under the head of Correspondence, many letters from Missionaries illustrating the importance of Bible distribution in India, are printed. These are important, especially as proving that the books distributed are prized and read by those who receive them, and that they are seldom wantonly destroyed. We must conclude our extracts with the section on the funds.

#### FUNDS.

It is with feelings of gratitude to God and thankfulness to man that the brethren advert to the pecuniary assistance they have received during the past five years, and which would probably have been more ample, had this Report appeared earlier; but a heavy pressure of other engagements caused the delay, which has been regretted, but could not be avoided.

The pecuniary assistance received has been, as formerly, partly from friends in this country, who have kindly contributed to aid the work; but chiefly from the Bible Translation Society in London, and the American and Foreign Bible Society, and more recently also from the new Society formed in Boston about two years ago, and called the *American Bible Union*.

From friends of the Bible cause in this country, the sums received during the last five years, have amounted to Co.'s Rs. 5913-10-6. The proceeds of Scriptures sold to individuals or supplied to the Calcutta Auxiliary Bible Society, have amounted to Rs. 3884-11-6.

From the *Bible Translation Society* various appropriations have been remitted through the Baptist Missionary Society, amounting together to £5989-12-8. From other friends in England through the same medium various sums have been received, amounting to £162-2-4.

The Committee of the *American and Foreign Bible Society* have continued their much needed and highly appreciated aid; several Remittances, amounting in the aggregate to £1542-5-11, have been received through the Baptist Missionary Society in England.

The *American Bible Union* has also favoured us, through the same medium, with a substantial proof of the interest taken in our operations by the excellent men who have formed that Society. The sum remitted, was £204-1-8 or Co.'s Rs. 2,129-9-0.

For all these tokens of regard for our labors, and help in their prosecution, the liveliest thanks are presented, while at the same time an urgent Appeal is hereby made to all who wish well to the great work of supplying the written Word of the eternal God to the nations of India; to contribute



to our aid. Past experience encourages hope for the future; God has hitherto helped;—the cause is still His, and His blessing will not be withholden. Friends of the Bible, you have repeatedly helped in this work, your help is as much needed as ever; and will not your love to the Bible, your desire for its universal diffusion, and your longing for the coming of Christ's kingdom in India, prompt you still to con-

tribute of what God has given you, to assist in sending forth the Bible, to bless others as it has blessed you? Doubtless your conduct and your language will still say,—

"Fly abroad, thou mighty Gospel,  
Win and conquer, never cease,  
May thy lasting wide dominions  
Multiply and still increase:  
Sway thy sceptre,  
Saviour, all the world around."

## Essays and Extracts.

### WHO FIRST ADVOCATED THE PRINCIPLES OF RELIGIOUS FREEDOM IN ENGLAND?

"We shall not hesitate," says Mr. Hanbury in his Memorials relating to the Independents, "to attribute to Jacob's pen, what constitutes the boast and glory of our denomination as Independents, the very first composition ever addressed to authority, restricted to the particularly interesting object expressed in its title in these terms—'An humble supplication for toleration and liberty to enjoy and observe the ordinances of Jesus Christ in the administration of his churches in lieu of human constitutions.'"

Our readers are aware how satisfactorily Mr. Underhill has shewn in his elaborate Introduction to 'the Broadmead Records,' published by the Hanserd Knollys Society, that the petition in question did not emanate from the Independents,—that its contents do not entitle it to the honorable position assigned to it,—and that the Independents, to a much later period, were not the advocates of an absolute, true, and impartial liberty. What Mr. Hanbury has so signally failed in accomplishing, Dr. Massie\* has recently undertaken to perform: with what success will be apparent from the following notice.

It is necessary to premise that Dr. Massie does not endeavor to make good the assertion of Mr. Hanbury to which allusion has just been made: nay, he does not even deign to notice it; possibly from the conviction of the utter hopelessness of being able to establish the claim of his denomination to be held the first asserters of the liberty of conscience on the untenable ground on which Mr. Hanbury so recklessly sets it. Dr. Massie rests this claim on

a quite different historical fact. Referring to the meeting of divines in Westminster Hall in 1664, at which, according to his own shewing, only twelve Independents attended, he says,—"Thus we find, so far as the philosophical school goes, so far as religious liberty is properly understood and illustrated, *it had its rise on this occasion*;" characterizing it, moreover, as "the principle which was proclaimed by Philip Nye," chief of the Independents present at the meeting, and to whose exertions on that occasion the Doctor attributes, "the first opening of that wisest salutary principle"! Now that the doctrine of the liberty of conscience was not asserted and advocated first in 1664, is demonstrably proved in the volume of "Tracts on the Liberty of Conscience," published by the Hanserd Knollys Society in 1847. Beginning with the year 1614, and ending with 1661, there were seven various documents, either in the form of petitions or treatises, which were from time to time addressed by the Baptists to the British throne, the parliament and the nation; and even as early as 1575 "a supplication" by seven foreign Baptists who were imprisoned in London for conscience' sake, was presented to Queen Elizabeth, though not received. This last document was written exactly twenty-four years previous to the "composition" alleged by Mr. Hanbury to be "the first ever addressed to authority."

But Dr. Massie appears not to have been ignorant of the fact that the Baptists took a prominent part long before the Independents, in asserting the right of every man to worship God according to the dictates of his conscience. "The Brownists, however," he writes, "were

\* Lectures on the Liberty of Conscience.

not the only Independents. Nor were the Independents the only persons who held what we are about to explain—liberty of conscience. There were, I think, about sixteen churches of the Baptist persuasion that had formed themselves into a London Association; and they put forth some declaration on the subject of liberty of conscience, alike creditable to themselves, and honorable to the truth of the religion which they supported. But the Baptists of England were not treated with such a measure of forbearance even as was meted out to the other sects. Perhaps, therefore, they felt where the shoe pinched, and cried out *more liberally* about liberty of conscience, from the oppressions they endured. Such dissident societies were in existence, though in small numbers and in obscure places."

Now this explicit concession must in the estimation of truth-loving men at once settle the question as to which party should have the honor contended for by Dr. Massie in favor of *his* denomination. But his doing so is, perhaps, explained by the fact as stated by the Doctor himself, that the Baptists who preceded the Independents in asserting the principle in question, "were small in numbers and resided in obscure places." But has not Dr. Massie apprized us that twelve was the largest number of the Independents in the Westminster Assembly, very few of whom were known to hold a conspicuous place at that time? Must truths asserted by Baptists be disregarded in consequence of the paucity of their number, and the obscurity of their lives, and the same truths maintained by Independents—nay by a *less* number of Independents, though of equal obscurity as to their lives, be emblazoned and lauded to the skies, merely because they were maintained by Independents, as such? Must the obscurity of the one operate against the dissemination of the principles professed by them, and the obscurity of the other the more marvellously spread through the length and breadth of the habitable globe, so as even to be the *cause* of the increase of the Baptists themselves?

If, as is admitted by Dr. Massie, the Baptists put forth some declaration on the liberty of conscience, alike creditable to themselves, and honorable to the truth of the religion which they supported; and if, moreover, they en-

ed out *more liberally* about liberty of conscience, how comes it to pass that, so far as religious liberty is properly understood and illustrated, it had its rise in Westminster Hall in 1664? Let any man take any one of the numerous tracts published by the Hanserd Knollys Society, or, if he choose, let him peruse the petition of the seven Baptists presented to Queen Elizabeth in 1575, and he will perceive that the doctrine of the freedom of conscience was understood in its widest sense by the Baptists of those days of fiery trial. Alluding to these tracts, the Primitive Church Magazine says, "Nothing has been written better since, nor is likely to be," while another writer of celebrity styles them—"Gold—sterling gold—tried in the fire—bright and beautiful!"

"When it is demanded," Dr. Massie proceeds, "what has been the practical working of the *principle which was proclaimed by Philip Nye*, we appeal to facts. We take twelve as the largest number of Independents in that assembly, &c. there are now nearly four thousand Independent and Baptist congregations in England, Scotland and Wales." Adverting to the facts laid before them, our readers will be able to judge whether it is historically true that Philip Nye *first* proclaimed in England the principle in question, and whether Baptists are indebted to *him* for the increase of their congregations or denomination. Again, "We look abroad," says Dr. Massie "and we ask who people the land across the Atlantic? Men who hold the *principle of Philip Nye*. We point to British Missions in England, Ireland and the colonies, and their noblest monument of pious labor and devoted love—the London Missionary Society. At home the eleven ministers have become four thousand, and no arithmetician shall calculate their power in the transatlantic states—the land of the pilgrim fathers! The men who required the courage of martyrs and the fortitude of heroes, to utter the abstract principle of equal religious liberty to all, *begat a race* who are now silently and resistlessly expanding their great truth in all regions and climes under all governments," &c.

That the London Missionary Society is a noble monument of pious labor we readily admit, and we could even allow Dr. Massie to assert that *Philip Nye's*

*principle* gave it birth, but we expected the Doctor in common justice to have owned that, prior to the formation of the institution of which he speaks in such laudatory terms, there was in actual existence and active operation, the Baptist Missionary Society. In the portion of the lecture cited above, the insinuation is clear enough that the Baptist Missionary Society (if, indeed, it was in the author's mind, though he does not even name it) had started into existence by the creating energy of the principle proclaimed by Philip Nye, and that all its successes are to be ascribed to *his* principle! Now the real truth is, that not even the origin of the London Missionary Society is to be attributed to Philip Nye's principle. All the world knows that it arose into being after the formation of the Baptist Mission, and was even stimulated into existence, so to speak, by the example set by that Mission.

The history of Independency shows that the earlier Independents entertained views subversive of the principles of equal liberty in religious matters; that some of them, especially John Robinson who is called the *father* of Independency, strenuously opposed the Baptists, in maintaining against them the right of the interference of the civil Magistrate in religion. So late as 1644, John Goodwin was the only Independent who had fully placed himself on the high ground of truth, and even Dr. Owen did not appear in the field till the year 1649.

Dr. Massie has the candor to acknowledge that on the Continent of Europe the Waldenses were most assuredly the *first* asserters of the right every man has to act in affairs pertaining to God. But is it not an indisputable historical fact that the Waldenses were Baptists?

and does not Dr. Henry in his history of Great Britain inform us that a society of the Waldenses, headed by their teacher Gerard, having appeared in England in 1159, were persecuted by king Henry II. with such rigor for conscience' sake that they—though not their principles—ultimately perished? Further, did not the men, or the primitive British Baptists whom Austin in England, in 596, commanded by the authority of Pope Gregory to "give Christendom to their children," likewise suffer severe persecutions on account of their unflinching adherence to apostolic truth?

With such an overwhelming amount of evidence, therefore, as we have endeavored to produce, can any man hesitate for a moment to declare to which party should be yielded "a coronal of deserved commendation," for bequeathing to us what is now regarded as the Christian's dearest right? We could cite a host of authorities who have decided in favor of the Baptists, but we will content ourselves with quoting the following passage from Dr. Price's History of Nonconformity, with whose admirable language we close this article—"It belonged to the members of a calumniated and despised sect, few in number and poor in circumstances, to bring forth to public view, in their simplicity and omnipotence, those immortal principles which are now universally recognized as of divine authority and universal obligation. Other writers of more distinguished names succeeded, and robbed them of their honor; but their title is so good, and the amount of service they performed on behalf of the common interests of humanity, is so incalculable, that an impartial posterity must assign to them their due meed of praise."

M. W.

## Religious Intelligence.

### Home Record.

#### RECENT BAPTISMS.

*Sibsagar, Assam.*—Mr. Brown writes: "I had the happiness of baptizing two women on Sabbath day, June 6th. One was the widow of a Bráhma and the mother of Kunti, one of our school girls; the other was Hupahi, another

of the school girls, a Doom. It was pleasant thus, to see the highest and lowest castes coming out and being baptized together."

*Landour.*—Mr. Phillips of Muttra had the pleasure to baptize three persons in the reservoir of a mill stream at the foot of Landour hill on Sabbath morning, June 13th. He writes:

"There were a few European and several native spectators. Baptism by immersion is quite a new thing here, and some present looked on with great curiosity. I hope they will profit by what they heard on the occasion."

## ORISSA.

### PURI CAR FESTIVAL OF 1852.

*By the Rev. W. Miller.*

The Puri Car festival has passed away, leaving, like all its predecessors, effects unspeakably more calamitous than "the pestilence that walketh in darkness or the destruction that wasteth at noon day." Having been present and witnessed its deeply affecting scenes, we are constrained to record a brief account of them, with the view of augmenting the immense mass of evidence already extant, which proves the system of idolatry maintained at Puri to be "India's greatest scourge," and that it is not only the imperative duty of her Rulers to disconnect themselves entirely from it, but also to employ legitimate means for its overthrow. On the afternoon of the 19th June, according to the lowest estimate, sixty thousand persons, two-thirds of whom were strangers and non-residents of Puri, had assembled in front, and in the vicinity of the temple. Amidst this immense congregation, the Cars, with their gaudy trappings, and filled with the attendants of the idols, were very conspicuous; while groups of pandás accompanied by musicians, dancing and playing in honor of Jagannáth,—Bengáli and Hindustáni females reciting in joyous strains the deeds of Hari and Rám,—bairágis, with their whitened and naked bodies, extorting alms from the by-standers,—respectably dressed young Bengális from the Hughly College and Missionary Institutions in and near Calcutta, joining in all the idolatry and wickedness of the occasion, apparently with as much zest as the most ignorant of their countrymen,—and infatuated creatures covered with dust and almost exhausted, measuring their way to the general centre of attraction, were among the more striking features of the scene.

To a stupid idolater doubtless all this appeared truly grand and imposing; while to the Christian it was the most humiliating, shameful and dis-

tressing scene fallen humanity could furnish.

Alas! that sixty thousand rational and immortal beings could be found, so fallen and so completely the slaves of Satan, as to assemble from almost every part of Hindustán to prostrate themselves before a hideous, lifeless image, and participate in all the unutterable abominations and woes attendant upon its infernal worship! Surely if angels could weep, it would be over such a scene.

The idols not appearing at the expected time, inquiry as to the reason was instituted, and it was found that the Rájá had refused to give the *Dytds*, or parties who convey the images to the cars, their ordinary fee, eventually however, he was obliged to yield to their demand and Jagannáth, his brother, and sister, proceeded in the usual complaisant and graceful manner to their chariots. This, of course, was a time of intense excitement, all eyes were fixed in one direction, all hands were raised in adoration, and every tongue proclaimed victory to Jagannáth. On the following day the cars were moved a considerable distance toward the Gundecha temple. In pulling the ropes and dancing and singing before the cars, none distinguished themselves so much as the Bengális, male and female. They appear to be Jagannáth's greatest devotees, and far outstrip the Oriyás in their zeal. One day's labor however cooled their ardor, as the cars subsequently moved very slowly and experienced repeated stoppages. Indeed had it not been for the *Kala Bathens*, men who are annually summoned by the Rájá to drag the cars, it is quite uncertain when they would have reached their destination. The indifference of the people after the first day, and the annual diminution in the number who attend the car festival are among the many indications of Jagannáth being on the wane. Though the pilgrim-hunters were never more numerous and persevering, they are not so successful as formerly. Several have recently returned from Bengal and the Upper Provinces without a single pilgrim.

In the meantime different cries and scenes arrested our attention. Heaven's destroying angel had passed through the ranks, and smitten hundreds of these idolaters; hence, almost in every street were seen the dead and

dying: the former lying in the pathway or the gutters, or being carried to the various Golgothas; the latter occasionally attended by a friend or relative; the dying mother by an affectionate son; the husband by his young and weeping wife; and the brother by a beloved sister: each and all trying in vain to arrest the progress of the king of terrors, and impart ease and consolation to the objects of their affection and solicitude. In many instances the unhappy creatures were abandoned by their friends long before the spirit had quitted its earthly abode, and though quite near, were allowed to perish like dogs, unpitied and unaided. The manner in which the hearts of the pandás and the inhabitants of Puri at large are closed against anything like sympathy for the dead and dying, is most lamentable. If you attempt to engage their attention in behalf of their victims, they reply with a fiendish smile: "By dying here they obtain salvation."

Visiting one of the Golgothas, we beheld the remains of about eighty human beings: some had just been thrown down, some were being devoured by dogs and vultures, others were being consumed on the funeral pile, and many had been reduced to ashes or completely eaten up by dogs, &c. Having neither time nor disposition, we did not visit the other Golgothas, where doubtless similar scenes were to be witnessed: as at the lowest estimate five hundred persons had, before the close of the third day of the festival, perished in the town of Puri, and probably as many more on the road to Cuttack. Standing near the Atháranálá bridge, the morning of the second day, sixteen persons, apparently in the last stage of the disease, were carried by in *dulis* within a period of half an hour. Notwithstanding our enquiries, we could not ascertain by whose authority, or to what place these parties were being thus conveyed; and hence were forced to the painful conclusion that their inhuman bearers would, on reaching a retired spot beyond the town, after stripping and robbing them, consign them to a ditch to end their sufferings. In order, however, to form any thing like a just idea of the effects of this wicked system, we must remember that the disease long survives the festival, carries off multitudes in Puri, and visits almost every district of

Orissa; hurries thousands into eternity and occasionally depopulates large villages; we must also follow its victims into the unseen world, and by the light of revelation contemplate their eternal destiny; we must at the same time visit their habitations and hear the cries and lamentations of their bereaved families and relatives; and we must not overlook the vast multitudes who are thereby robbed, corrupted and fitted for destruction. Having thus viewed these, a few of its legitimate effects, we are furnished with the most impressive comment on the words of Jehovah: "Their sorrows shall be multiplied that hasten after another god." An unanswerable argument against its being in any way identified with a professedly Christian Government. A bitter reproof to those who advocate so iniquitous a connection, and a loud irresistible appeal to all Christian and philanthropic men to unite their influence and cause it to bear upon the overthrow of this, the most loathsome, demoralizing and destructive system of idolatry in the world.

In noticing the Missionary labors connected with the festival, we have to state that Messrs. Bailey and Miller, with two native assistants, removed to Puri before the close of May, and were joined by Messrs. Buckley and Brooks of Cuttack, with three native assistants, before the commencement of the festival; hence the gospel was daily proclaimed in the town over a period of thirty days. Our congregations were generally large, and composed of Bengális and parties from the Upper Provinces, as well as Oriyás. From the former we had many hearers who were bitterly opposed to the truth and seemed quite familiar with the objections of Paine, and other infidel writers, to Christianity. Also an unusually large number of young men with a smattering of English, who, to use their own language, had come to see the beauties of Jagannáth, but when remonstrated with appeared ashamed, and had recourse to some less objectionable reason for being present. The pandás maintained their character for insolence and determined opposition to the proclamation of the gospel.

One fellow had the audacity to approach the speaker, and call upon the hearers to throw dust and stop his mouth; and, when reproved, poured forth such a torrent of unutterably ob-

scene language as never previously had fallen upon our ears. On the whole we found these men much more insolent and determined in their opposition than they were last year; which may be attributed, in a great measure, to the Draft Act for the withdrawal of the donation, notwithstanding its publication, having hitherto remained a dead letter. This has done immense mischief, by giving rise to a very general impression that the Government dare not meddle with Jagannáth; and that instead of withdrawing entirely, they intend augmenting the annual donation.

We were not, however, without encouragement in our labors: multitudes listened with great attention to the gospel; proposed various questions; argued with us in a calm profitable manner, and seemed truly desirous of increasing their knowledge of Christianity. We met with several persons who had read and committed to memory a large portion of the contents of some of our tracts and gospels, and individuals occasionally came to our residence to converse on religious subjects and obtain books.

We were much interested in a man from Guzerat, who visited us several times. He had been on intimate terms with a Missionary, had read with him the New Testament, and was well acquainted with its contents. He had however imbibed some erroneous views in reference to the personal appearance of the Lord Jesus, and believed that he was now in some part of the world; hence he declared his sole object in leaving home was to search for the Saviour. "Tell me," he would exclaim with great emotion, "where I can find the Lord Jesus; and I will go to him wherever it may be." On the morning after the idols made their appearance, we repaired to the vicinity of the pilgrim-tax gate and distributed a large number of tracts and gospels to the departing pilgrims. May these labors be succeeded by the Divine blessing, and eminently contribute to the glory of God and the salvation of man.

### **Foreign Record.**

#### **AMERICA.**

#### **AMERICAN BIBLE UNION.**

THE Corresponding Secretary of the American Bible Union, has forwarded

to us the following "Appeal for Prayer." We extract from his letter a few paragraphs which will interest many.

"A public meeting for a Revised English Version [of the Scriptures] has lately been held in Memphis, Tennessee. Twelve States were represented. The convention is declared to have been the largest and most respectable religious meeting ever held in the South or South West. It continued six days in session. The addresses were of the most masterly character. Eventually the whole body was organized into a Bible Revision Association, and its object declared to be, in conjunction with the American Bible Union, to procure a revised version of the English Scriptures.

"We have engaged the services of the most eminent scholars of the Baptist denomination in England, and a number of distinguished scholars of different denominations in this country, and have so far matured our plans, that the majority of our revisors are already engaged in their work. Our first effort is directed to the New Testament. This will probably occupy our revisors about three years, including the preparation of the book for the press and its actual publication.

"We have between thirty and forty thousand dollars subscribed, but do not limit ourselves to any particular sum, the determination being to have the work thoroughly done, whatever may be its cost."

#### **APPEAL FOR PRAYER.**

The Board of the American Bible Union affectionately address all those who love the Lord Jesus Christ in sincerity:

DEARLY BELOVED BRETHREN AND SISTERS.—The importance of faithfulness and accuracy in the revision of the English Scriptures, cannot be too highly appreciated. "Every word of God is pure." No one can calculate the pernicious consequences of an erroneous, obscure, or imperfect translation of a single passage. Dr. Horns, in his celebrated Introduction to the Study of the Holy Scriptures, states that, "the hardening of Pharaoh's heart [which idea he regards as the result of an erroneous translation], has been a fruitful source of malignant cavil with the adversaries of the Bible; some of whom have not hesitated to affirm that this single chapter is sufficient to destroy the authenticity of the entire Scriptures."

Every experienced Christian knows, that the most minute portions of God's holy word, are precious. Blessed by the Spirit's

influence, they become sweeter than manna to the taste, while they impart renewed vigor to the soul. A single word or phrase is sometimes made by God the means of awakening sinners, and more frequently of comforting and edifying His saints. How unspeakably important then to remove every covering from divine revelation, and to let the Lamp of Life shine forth in all its native clearness and brightness!

The following are a few of the reasons drawn from the Scriptures themselves, for particularity in respect to every expression of Jehovah.

Deuteronomy iv. 2.—Ye shall not add unto the word that I command you, neither shall ye diminish *ought* from it.

Deut. xxvii. 8.—And thou shalt write upon the stones all the words of this law very plainly.

Psalms xii. 6.—The words of the Lord are pure words: as silver tried in a furnace of earth, purified seven times.

Psalms cxix. 140.—Thy word is very pure: therefore thy servant loveth it.

Psalms cxxxviii. 2.—Thou hast magnified thy word above all thy name.

Jeremiah xxiii. 28.—He that hath my word, let him speak my word faithfully.

Habakkuk ii. 2.—Write the vision, and make it plain upon tables, that he may run that readeth it.

Matthew iv. 4.—Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

Matt. v. 19.—Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven.

Acts xx. 20.—I kept back nothing that was profitable unto you.

Acts xx. 27.—I have not shunned to declare unto you the whole counsel of God.

2 Timothy iii. 16.—All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.

Revelation xxii. 18, 19.—For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book. And, if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.

Every fault of translation, either *takes from* or *adds to* the word of God. When such fault is unknown and unintended, after proper diligence has been exercised to discover it, guilt does not attach. But when the fault is known and permitted, or when ignorance results from negligence, culpability is unavoidable.

In respect to the English Scriptures, the importance of a faithful revision, is enhanced by numerous considerations, among which are the following:

1. The English is our mother-tongue. The Apostles were commanded to begin at Jerusalem. While we are seeking to give pure versions to the heathen, we should have primary regard to our own countrymen.

2. It is not improbable that the English language will prevail among more than half the population of the globe.

3. The nations who use this language are the most enterprising in the world, and the most influential.

4. Pure religion in its forms, its doctrines, and its practices, is more prevalent among them than with other nations, and from this springs a holy missionary spirit; so that under God the word mainly depends for the 'maintenance and propagation of true Christianity upon those who use the English Scriptures.

5. The character of versions among the heathen is very largely influenced by that of the English. Most evangelical missionaries follow the rule, which the Rev. Francis Mason states guided him in the Karen Scriptures.

"When the signification of a passage was doubtful in the translator's mind, it has been his rule to render according to the English."

6. Notwithstanding such influence, which has a tendency in cases of doubt to make the English version the umpire, there are so many clear cases of error in it, that the versions made by our missionaries differ from it in numerous and very important particulars in which the English is *wrong*, and the others *right*.

7. Not a commentator has written upon the common version who has not discovered and pointed out erroneous translations.

8. Not a minister acquainted with the originals, has preached for any length of time without finding the necessity of correcting the version.

9. The duty is one of present, daily, and familiar consequence. While the effects of its proper discharge must deeply influence future generations and the world in general, they must be immediately and powerfully felt among ourselves, in our families, throughout our country, and they must greatly promote the piety of the Christian and the glory of Him who gave the word for the benefit of mankind.

Impressed by these and similar considerations, the Board of the American Bible Union are profoundly sensible of the need of Divine guidance in their endeavors to secure a faithful revision of the common English version. They especially feel this need at the present time, when many of the

revisors employed by them, both in England and America, are commencing their work. The Board of Managers realize their dependence upon the direction of God in all their operations; but they see more than usual reasons for combined and fervent supplications for heavenly grace and wisdom, to influence the hearts and guide the judgment of those distinguished scholars, to whom they have been led by the providence of God to entrust the duty of examining and correcting the English version.

Influenced by such views and feelings, they appeal to you, as the children of God and lovers of His truth, earnestly entreating you to remember the American Bible Union, and its great objects at the throne of the heavenly grace, and especially to supplicate, that the revisors of the English version may be kept from error of every kind, and be enabled by the aid and guidance of the Holy Spirit to render the translation so accurate and faithful, that it shall be a correct transcript of His mind as conveyed in the divine originals.

SPENCER H. CONE, President.

WM. H. WYCKOFF,  
Corresponding Secretary.

### BAPTISM OF A METHODIST MINISTER.

THE American papers have of late recorded many baptisms of Pædobaptist ministers. An occurrence of this nature took place in September last, in Maryland, a state where the Baptist interest appears to be remarkably feeble. Dr. Isaac Cole, a Methodist minister of long standing, having embraced the doctrine of believers' baptism, was immersed at the Spring Gardens by Dr. Fuller on the afternoon of Sabbath-day, September 28th, and on the evening of the same day he addressed a densely crowded congregation on the alteration which had taken place in his views. Dr. Cole afterwards published his reasons for becoming a Baptist in a letter which appeared in the *True Union*, and which we extract for the benefit of our readers.

If any one, six months ago, had predicted that such an event as transpired on Sabbath afternoon (28th September, 1851,) would occur in my history, I should have thought he was indulging in the wildest speculation. How little do we know what is concealed in the future.

It is true, I have been more or less, at times, concerned about baptism; and have often wished that I had been immersed instead of sprinkled. I never had full confidence in infant baptism as a Divine insti-

tution. I did not conceal my views, although I avoided any agitation on the subject. I loved the church too much to disturb her peace. For a long time I have been endeavoring to dissipate my doubts and difficulties with regard to those points, by reading such Pædobaptist works as would strengthen my faith in the views of the church to which I belonged. Still doubts and uncertainties perplexed me. I studiously avoided reading anything on the opposite side—fearful that my impressions might be confirmed. Every time I performed the rite of infant baptism, my aversion to it increased, until it has now settled down into a fixed opposition. I saw nothing in the Scriptures to justify me in performing it. I often wished that I had never been ordained, so that I might not be requested to perform the rite.

It pleased God, about three months since, to lay me on a bed of sickness, and as many thought a bed of death. The subject was brought impressively before me, and the thought fixed itself immovably in my mind, that I had been performing a rite without Divine authority. I then and there determined to do so no more. I resolved, however, if my life was spared, as soon as my health would permit, to examine the subject in all its bearings, let the consequences be what they might. I have done so to my perfect satisfaction. I am now convinced that there is not a shadow of evidence for infant baptism in the Bible, and that there is but one mode of baptism, and that is immersion. These are my settled convictions.

No one knows, except a person who has been similarly situated, what I have suffered in mind for the last three months in view of this subject. To obey my convictions, would bring about consequences the most painful to my mind. I must be immersed or be miserable. I must abandon infant sprinkling and the application of water to an adult in any way but immersion. To do these things would necessarily separate me from the church of my choice; to which I had been attached for twenty years, and of which I had been a minister about fourteen years. During all that time I never had the smallest difference with ministers or people. She had always treated me with marked respect, and honored me more than I deserved. I had many warm friends in the church: some dear relatives, and one as dear to me as my own life. For these reasons I must ever love and respect the Methodist Episcopal Church, let my destiny be what it may.

To submit to my convictions of duty would sever the ties that bound me in church relationship to these dear friends and beloved brethren. But my obedience to my Divine Master demanded the sacrifice.



There was another difficulty which presented itself to my mind. Where shall I go? I looked around upon other churches; nearly all of them practised the things I objected to—or there were objections to other subjects more serious to me than the difficulties I was endeavoring to shun. The Baptist Church was the only one whose views and practices coincided with my own. But I must confess that I did entertain prejudices against her. I, however, attended a prayer-meeting at the Seventh Baptist Church, (Dr. Fuller's) and was astonished to find them worshipping as I had been accustomed to worship. They sang the same spirited tunes and hymns as I sung and heard sung by my Methodist brethren. They prayed with as much fervor as I had witnessed in other places. So my prejudices began to vanish, and I thought to myself, these people are not the cold, frigid Christians I had imagined. Thus Providence led me to seek admission into the Baptist church.

My convictions with regard to the subject of baptism are not attributable to Baptist books on the subject, for I had read none,—nor to Baptist preaching, for I never heard a sermon on the subject that I remember—nor to my association with that people, for we moved not in the same circle. The only source from which I learned the Baptist arguments, was in Pædobaptist books, where they were opposed by Pædobaptist objections; and seeing them there, was to learn to oppose them, and not to be convinced by them.

When I determined to give this subject a fair and honest investigation, I resolved to go to the New Testament, the Magna Charta of the Christian Church. With regard to infant baptism, I saw nothing to support it; and as to the Scriptural mode of baptism, I am satisfied that it was immersion.

But the question was repeatedly put to me, Why not be baptized and remain where you are? My continued connection with the church would be sanctioning practices I condemned. As a minister, I should be called upon to perform rites and practices which I must conscientiously refuse to do, and by so doing, expose myself to the displeasure of the church. Another consideration that influenced me to withdraw from the church, was, that I could never, as a minister of that church, have discussed the subject from the pulpit—my lips would have been sealed. Now I am free to preach the Gospel and the ordinances as I believe them.

With regard to my own baptism, I am now satisfied. Before I was immersed, according to my present convictions, I was an unbaptized Christian.

Do not suppose I attach too much importance to baptism. The baptism of my

body has effected no moral change in the soul.—I base no hope upon it. Christ is my only hope, and blessed be God, He is a safe hope. My creed may be summed up in a very few words. *Justification by Faith in Christ, the renewal of the soul by the power of the Holy Ghost, and good works as fruit and evidence of that renovation.* I would that all were found walking in this way, that their comforts and joys on earth might be increased, and their souls saved in Heaven.

My prayer is, that I may be more useful than I have ever been.

ISAAC COLE.

## DENMARK.

THE "CHURCH BELIEVERS,"—A number of people, called "Kirketroende," i. e., church believers, have left the Established church, and formed themselves into communities; but having no pastors of their own, they still commune in the Established church, and have their infants baptized there. But many of these people have so far obtained a knowledge of the truth that they will not suffer their infants to be sprinkled. They have therefore petitioned the *cultus* ministry that the clergy might be permitted to dip them. This was granted, and not very long ago one of these gentlemen here in Zealand had to perform this new mode of what you may call infant-baptism; but instead of dipping the babe once, which would have been quite enough for the poor little creature, he dipped it thrice, having no doubt consulted the fathers, as they are called, instead of consulting the New Testament. Perhaps he thought he might not find in the New Testament what he sought, and did not therefore take the trouble to look; and indeed he would have looked in vain, for the New Testament does not teach how to dip infants. But the "Kirketroende" (church believers) knew better than to be satisfied with this. They would have the babe dipped but once. You see they have taken some lessons from the Baptists, and have outstepped their blind guides. There is therefore hope that they may further improve. They protested against trine immersion; but the clergy insist upon dipping the infants thrice. Perhaps they do this, from fear that any one should say that, as to the mode, they have been compelled, after all, to imitate the Baptists.

They have now begun quarreling about it. How it will end, we do not know. May it be to the furtherance of the truth. The church believers have resolved to petition again, and ask permission to have their babes dipped but once.—*Primitive Church Magazine.*

# CALCUTTA MISSIONARY HERALD.

## ARRIVAL AND DEPARTURE OF MISSIONARIES.

We gratefully record the safe arrival of the Rev. J. Makepeace and the Rev. J. Jackson, with their families, in the *William Carey*, on the 1st of July. Both our brethren will labor at Agra; Mr. Makepeace as a Missionary to the heathen, and Mr. Jackson as pastor of the English church in the Cantonments. May a large measure of success be granted to them.

We have also to announce the intended departure of the Rev. G. and Mrs. Pearce of Intally. They have been laid aside by severe affliction and removal to England appears to be absolutely necessary. Our beloved friends have secured a passage in the *Essex*, and expect to sail early in August. May the Lord preserve them and restore the health they have lost. Many prayers will attend them, and we trust that He who has honored them as his servants during years past, will enable them to be again active and successful in his cause.

## EXTRACTS FROM THE REPORT OF THE BAPTIST MISSIONARY SOCIETY, FOR 1851.

### THE MISSIONARIES.

VERY few have been the years in which it has not been the sorrow of the Committee to record the decease of some beloved laborer from among the Missionary band. The last year is a gratifying exception. For although some of the missionary families have suffered from sickness, and one brother, the Rev. H. Smylie, of Dinájpur, has had to sustain the loss of his endeared wife, not one of the missionaries has entered on his eternal rest. With one exception the entire body of the Society's Missionaries remains intact, while some few additions have been made to the number engaged in the work of God.

In the last report it was announced that a suitable person had been found to follow in the steps of the lamented Davies of Ceylon, and to replace the loss occasioned by the foundering at sea of the ship in which Mr. Dawson and his family were returning to this country. In the month of August, Mr. and Mrs. Davis sailed for their destination, and arrived safely in Colombo before the close of the year. Meanwhile the inquiries of the Committee for a tutor for the important institution at Calabar, Jamaica, were crowned with success. At their invitation the Rev. D. J. East, of Waltham Abbey, signified his willingness to undertake the charge of the institution,

where he arrived with his family early in the present year. The same month, November, that bore Mr. East to Jamaica, witnessed also the departure of the Rev. D. Webley, for Haiti. The precarious health of the Rev. W. H. Webley constrained the Committee to relieve the solitariness of his position, and they gladly accepted the offer of his younger brother to proceed immediately to his assistance. He arrived at Jacmel in January, and the Committee rejoice to learn that the health of his brother is in a great measure restored. Besides these additions to our Missionary strength, the Committee have obtained the services of the Rev. J. Jackson, of Falmouth, for the pastorate of the Baptist Church at Agra. The health of the Rev. J. Makepeace being sufficiently established, these two brethren sailed together in the *William Carey* in the month of February, and are now on their way to the scene of their future ministry for Christ, accompanied with the many prayers of the friends of the Society, whose interest in India has, in an especial manner, been awakened by the eloquent appeals and striking facts that have proceeded from the lips of Mr. Makepeace, during his sojourn in his native land. The Committee also heard with gratitude, about the middle of the year, that our brethren Saker and Wheeler had resumed the interrupted

mission in Western Africa; at the date of the last advices, their health was good, and their prospects were most cheering. One reduction only from the number of the brethren engaged in the service of the Society has to be recorded, occasioned by the return of the Rev. George Small, of Benares, on account of impaired health. He will not again resume the work, but intends to exercise his ministry in this country.

While, therefore, Delhi is still vacant, and Benares requires the presence of another Missionary, the Committee have been enabled, by God's blessing, in some measure to repair the breaches that death had made in Ceylon, in Africa, and in Jamaica; at the same time adding to the efficiency of the mission, and extending its operations in some important places in India and in the island of Haiti.

#### FINANCES.

At the last anniversary the Committee had to report a balance due to the treasurers of £5,751 11s. 4d. The total receipts, for the present year are £19,146 11s. 9d., the total expenditure £18,088 6s. 1d. leaving a balance on the year's account, in favor of the Society of £1,058 5s. 8d., by which amount the debt is reduced. The balance, therefore, now due to the treasurers is £4,693 5s. 8d. It must, however, be observed that the total receipts are exclusive of about £300 of auxiliary expenses paid by the country treasurers, and this year they will be found to be deducted from the amount printed in the contribution lists. This plan has been adopted for the purpose of showing, as far as possible, where the money has been spent; while, at the same time, it is obviously more correct to make the officers of the Society responsible only for what actually passes through their hands. It is to be hoped that, in future years, this plan, which can only now be regarded as an experiment, may be rendered more satisfactory and complete. But for this slight change the total receipts of the Society would have appeared to be nearly £500 in advance of the previous year. The Committee have also most carefully watched the Home Expenditure, and by the adoption of plans which have been carefully considered from time to time, they have been enabled to reduce the various items of expense included under this head.

They have recently made an arrangement with a gentleman in the North of England, whereby the loss on one of its periodical publications, amounting to nearly £70 per annum, will in future be saved. The charges for interest, agency, printing, and incidentals are also less this year than they were last. In these items it will be found that reductions have been effected amounting to £278. They refer with all the greater pleasure to these reductions, because they are unaccompanied with any reduction of agency abroad; on the contrary, as the report shows, four new Missionaries have been sent into the field, and there has been an expenditure in India of £2000 more than was paid for that department in the previous year.

Various suggestions have been thrown out, from time to time, with the view of increasing the annual income. They have resolved not to apply specially for the reduction of the debt, but having paid this year a portion of it, to leave its further reduction to the influence of those plans of retrenchment, which, without impairing the general efficiency of the mission, have been tried with an encouraging measure of success.

But still some effort must be made to increase the income, if the plans suggested in this report with respect to India, are to be carried out. Your Committee have a strong conviction that the annual subscribers might do more. They referred to the "mournful monotony" of their contributions in their last report; and then suggested the giving oftener, and on a more systematic plan. How far this suggestion has been acted upon, the Committee have no means of judging. But they now propose to every annual subscriber to increase his subscription. An increase of one-fourth would give a *permanent* additional income of £1200, a sum sufficient to enable the Committee to attend to the loud call from India. To attempt this without a permanent increase of funds, would only involve an increase of debt. Bengal, therefore, can have no more Missionaries, unless this proposal be generally responded to. They urge it on their brethren, and entreat them to ponder it well. In most cases the addition which each person would have to make would be small; but the aggregate would be large.

## BRIEF REPORT OF THE BAPTIST MISSION AT DACCA,

*From 1st of April, 1851, to the 31st of March, 1852.*

CHRISTIAN FRIENDS,—A year having elapsed since we laid before you our last Report, we now beg to give a further statement of our operations and of the way in which your contributions have been applied.

## PREACHING.

Four native preachers were employed during the whole year, as formerly, and the method of proceeding was much the same as during previous years. Our native preachers spent a part of their time in Dacca, and the other part was spent in preaching the gospel in the country round, or in visiting more distant places, as circumstances required. When at Dacca, they were employed in preaching in the streets and in the villages and markets near.

Mr. Bion being now resident at Dacca, the preaching in the streets is carried on with more vigor, and to a greater extent, than formerly. We are also happy to state that the attention of the people is greater; crowds, from one hundred to three hundred, come to hear, and though there is sometimes opposition and disputing, yet there is often a very pleasing appearance of seriousness. We hope that some at least are beginning to think well of the gospel.

A native preacher is always at the Christian village at Dayápur; each stays there a month, and then is relieved by another, who remains the same length of time. His business, while there, is to instruct the native Christians, by having worship with them morning and evening, and preaching to them on the Sabbath. He also visits the markets in the neighborhood several times a week, for which he is allowed a boat when necessary. In these markets, as in other places, there is often a considerable degree of attention paid to the word.

Mr. Bion spends one Sabbath every month in this village, when he preaches twice, and administers the Lord's Supper to the communicants. We have sometimes had much trouble here, and we are much indebted to J. P. Wise, Esq., and his nephew, A. Wise, Esq., of Phulbáriyá, for their interference and assistance. The land, which J. P. Wise, Esq., first made over to Dr. Hæberlin for native Christians, rent-free, has been continued to them on the same conditions; but some who were so kindly aided have been any thing but grateful to their kind benefactor, and have caused us much trouble. Just at present, things wear an encouraging aspect.

## ITINERACIES.

Our itineracies have been considerable, and we should have visited other distant places had we received sufficient supplies of books in the late cold season; but the failure of the steamers left us, for a long time, almost without books for distribution.

Sanchar in Tipperah, where the old Mahanta lives, who has often been mentioned in our reports, has been visited three times. This old man has a great number of disciples, who are called, the people of the Satya Guru. These people have renounced idolatry; they sing our Christian hymns and read the Scriptures, and have often given us hopes that they were not far from the kingdom of God. The old Mahanta himself has seemed, at times, *almost* a Christian. But we have been obliged to change our opinions of these people, and especially of the old Mahanta. He has, it seems, discovered that his craft is in danger, and that were he and his people to become Christians, he would lose the presents which they now make him as their Guru, and by which he is supported. Mr. Bion spoke to him in October last, at the Bároni at Munshi Bazar, and he can fully affirm what has been said. We cannot, therefore, expect that his disciples will come over to Christianity in large numbers; but individuals from among them may be brought over. We hope that one of them, a man who died some months ago, found the right way. This poor man was a constant reader of the Scriptures. He lived a few miles from the Mahanta's house. Being convinced that many things among the followers of the Mahanta were wrong, he one day went over to him to remonstrate, and to require that they should all walk according to the Scriptures. But the Mahanta would not listen to the poor man's proposal, and he returned home in great distress, and soon after died. His neighbors say of him that he often explained the Scriptures to them, that he was a most excellent man;

and the light of their village. May we not hope that this poor man had found the right way?

Other distant places have been visited, as Biktámpur, Dumrai, Comillah, and some of these have been visited more than once. Places on the Mogná have been repeatedly visited, but it would be tedious to tell all particulars.

The longest itineracy was that by Mr. Bion, through the east of Bengal, quite into Asám. [His journal may be found in the Calcutta Missionary Herald for June and July last.]

#### INQUIRERS.

We have, during the year, entertained several persons, whom we call Inquirers; persons who gave up their caste and professed a wish to become Christians. Some of these have remained a few days, or a few weeks, according to circumstances. They came for instruction, and they were instructed in the Scriptures daily. In some of them we have been disappointed; over two of them only have we seen cause to rejoice. One of these was a Feráji, he came of his own accord, and said he had no faith in Muhammad, and that he wished to become a Christian. We saw that he was very ignorant, and we did not entertain much hope of him, but was it right to refuse him and drive him back to Muhammadanism? We agreed to keep him for a time, and instruct him. In the meantime his coming over to us caused a great excitement among the Ferájis. They beat him, and threatened his life, yea, even boasted that to kill him would be an act of merit. We felt it necessary to apply to the Magistrate for protection. This step had the desired effect, and the poor man seems now to be in safety. After long waiting, we see a change in him, and we hope that the Lord is gradually enlightening his mind.

Another case of an inquirer gave us much more satisfaction, but it soon ended in painful disappointment. The name of the young man, about eighteen, was Omár Chánd. He was a Feráji from Biktámpur. He had been to Calcutta, and on his way home, he heard the Gospel at the Bāroní near Munshiganj, last cold weather. The Word had so much effect on him, that instead of going home, he proposed to come to Dacca for instruction, and, as he appeared a very promising youth, he was encouraged to do so. We soon found that he was a good scholar both in Hindustáni and Bengáli, he had been educated for the priesthood; but what was more important, he seemed to understand the way of salvation and to love the Saviour. Though he was with us but two or three weeks, he could pray extempore with feeling and propriety. On the 12th of December, all our hopes of him were blasted by his forcible abduction. His father had discovered where he was, and he came to the house of one of our native preachers, where the young man then was, and inquired for him. He, hearing his father's voice, and suspecting nothing, ran to the door to speak to him. Instantly his father seized him, and several other men then sprang from their hiding places and laid hold of him; they then put a cloth over his face, and beat him and led him away. As he walked along the street, he said: "That he would never forsake Jesus Christ; no—not if they killed him." Thus we lost the poor young man. Whether he is alive now, may be doubtful, for it is not likely that any alternative would be allowed him between apostacy and martyrdom. We may add, that an old man, an inhabitant of Dacca who had for years heard the gospel, died a few months ago, giving reason to hope that he had taken refuge in the Saviour.

#### BAPTISMS AND DISTRIBUTION OF SCRIPTURES.

The number of natives baptized during the year, is twelve; three other persons were also baptized, making up fifteen in all. The volumes of Scripture, which were distributed during the last year, amounted to 6,800, and the number of tracts, 2,500. These volumes of Scripture were distributed exclusive of the great number which Mr. Bion received from the Calcutta Bible Society.

#### SCHOOL.

The female native school contains but eight children, under the care of Fanny, the wife of one of our native preachers. They are taught reading and writing, both in Bengáli and English. They also learn needle-work. These children are all Christians but one, and she is the child of a Mug. We have not yet succeeded in procuring any children of Hindus and Muhammadans.

W. ROBINSON,  
B. BION.

# THE ORIENTAL BAPTIST.

SEPTEMBER, 1852.

## Theology.

### THE INSPIRATION OF THE SCRIPTURES.

"ALL Scripture," says Paul, "is given by inspiration of God;" and although the apostle in saying this appears to refer exclusively to the Old Testament Scriptures, yet, as inspiration is claimed by both Testaments alike, we may regard his words as applicable to both. The Old Testament claims it; for Moses and all the prophets frequently introduce what they have to say with the words: "And the word of the Lord came unto me, saying;" and, "Thus saith the Lord." And the New Testament claims it; for its writers frequently speak of their word as being not the "word of man but of God;" of their speaking the "word of the Lord to the people;" of the gospel which they preached as being "the incorruptible word of God which liveth and abideth for ever;" of their commands as being "the commandments of the Lord;" of "the Spirit speaking" to them "expressly;" and of themselves as being "stewards of the mysteries of God."

By inspiration we mean *verbal inspiration*,—the communication of word after word, and of every word. Some have maintained, that inspiration is a communication of mere ideas,—the words and the style being left entirely to the writers themselves. But this, on no account, can we admit. Had this been the case, the writers might, through inadvertence, as we often do ourselves, have used a word not expressive of the idea in the mind; and then we should not have had the thing communicated to them, but something else. God, we believe, in communicating to them used their own style,—the style of the men being just that which was the best suited for

those to whom the communications were to be delivered: and it has been found to be the best suited for men of every generation since: and will no doubt be found the best suited for all men to the end of the world. Both the words and the style are, therefore, to be viewed as God's. The "*Thus saith the Lord*" of the Old Testament shews each of the words to be from himself: and the declaration of Paul in the New Testament teaches the same thing: "Which things also we speak, not in *words* which man's wisdom teacheth; but which the Holy Ghost teacheth: comparing spiritual things with spiritual," or, as it has been rendered, "explaining spiritual things in spiritual words."

There can be no doubt, therefore, that the Scriptures lay claim to inspiration. The question, then, is, Can this claim be substantiated? In reply we say, We think it can, and that, too, from the Book itself.

I. In proof of this we adduce, first, the prophetic parts of the Bible. It must be clear, even to a child, that men without inspiration could not have foretold what happened scores of years afterwards to Nineveh, Tyre, Babylon, Jerusalem, and many other cities: yet the writers of the Scriptures did so most minutely: and consequently so much, at least, of the Book as contains their prophecies, is inspired: and if so much is inspired, why may not the rest also be inspired? It is a striking fact, that a great part of the New Testament is prophetic: as, for instance, the parable of the sower, the parable of the tares and wheat, and the parables of the mustard plant and leaven. Wherever the gospel has for any length of time been

preached, the number and kind of hearers indicated by Christ in the parable of the sower have always been found; tares, too, have always appeared amongst the wheat; and the spread of Christianity, from its first establishment up till now, has exactly corresponded with the growing of the mustard plant and the penetrating of the leaven. And could these things have been spoken without a divine foreknowledge? The thing is impossible.

II. Another proof of the inspiration of the Bible is the power with which it speaks. The most ungodly Muhammadans in this country can and do read their Qurán daily without the least uneasiness of mind, albeit it contains many more fearful descriptions of the lot of the wicked hereafter than the Bible does; but not thus can wicked men, in general, read the Scriptures. Many of them dislike the very sight of the Book, and would, on no account, read in it daily. It is felt to have a power in it which neither the Qurán nor the Shástras have, though both lay claim to inspiration. And what is the secret of this power? To account for it on any other ground than that the words are the words of God and not of man would, we apprehend, be impossible.

III. The surprising consistency also which is to be discerned in the Bible, is likewise no mean proof of its inspiration. The Bible was not written all at once, nor by one writer. More than thirty men were employed in composing it. And it was not completed before the lapse of 1500 years. The writers, too, were of different talents and of different grades of life. Moses possessed all the learning of Egypt; David was a king and a poet; Solomon was of equal rank and a moralist; Amos was a herdsman; and Peter was a fisherman. And yet there is no discrepancy in their writings. They are as perfectly consistent with one another as if the Book had been written by one man, and at one period of his life. Now, how is this? It may, we think, be safely affirmed, that a book thus written by such a number of different men, and living at such distant periods from one another, must, had it not flowed from one source,—and that source the true and infallible God,—have been full of discrepancies, if not of inconsistencies and contradictions.

IV. The peculiarity, too, of the mode of the Bible seems to indicate a super-human origin. Take, as an instance, the four gospels. If those, in their mode, be the productions of men only, then surely some man could now be found who could give us a fifth gospel. But in doing so, he must not copy. He must give us the character of Christ, in a mode and in words equally expressive and appropriate, but different; and also a relation of his doings, of his doctrines, and of his sufferings, in words and in a mode equally sublime and intelligible, but different. As well might he attempt to make a world! The thing is utterly beyond the power of the most learned, to say nothing of illiterate fishermen. Then to whom are we to ascribe the authorship? Let reason speak.

V. The exalted and enlightened doctrines also which the Bible contains, afford, in like manner, a proof of its inspiration. Take, for instance, its teachings respecting God. What other book gives a description of him which so commends itself to our understandings as does the Bible? Can any one imagine, for a moment, that the character of God, as drawn there, is a production of men? If he does so, he has only to recollect how God was exhibited by the philosophers of Greece and Rome, and he will soon alter his opinion. They changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and to four-footed beasts, and to creeping things. The God of the Bible must, therefore, we should think, make manifest, to every reasonable mind, the inspiration of the Bible.

VI. The whole tendency, too, of the Scriptures is a proof of their inspiration. That the words of the Bible are wholesome words, and that its doctrines are doctrines according to godliness, all who have the least respect for religion and morality will instantly admit. Even those parts of the book which men of corrupt minds are accustomed to allege as opposed to this are no exception,—such as the destruction of the Canaanites by the children of Israel, and the fall of David. For, for what were the Canaanites destroyed? They were destroyed for awful sin: and surely God is as much at liberty to employ men as his executors as are the magistrates of any land. And when it is recollected how

David was punished for his transgression, every one must perceive that his example affords not the smallest encouragement for the working of iniquity, but the very reverse. Let the Bible be examined from end to end, and it will be seen that were it to be universally received and acted on, paradise would never need to be sung as lost. Idolatry and superstition, with all their rites of cruelty, would cease to exist. God would be universally loved, adored, trusted and obeyed. Dishonesty would be unknown. Scandal and falsehood would not be heard. Every servant would be diligent and faithful, every master kind and just, every parent loving and tender, every child affectionate and obedient, every brother and sister would live in harmony, and every husband and wife would dwell together in unity. The rich would help the poor, and the poor would respect the rich. War, with its pestilence, famine and distress, would be seen no more. Halls of justice would be closed, prisons broken down, and even our doors left without bars and bolts. Now, who, considering these particulars, will say, that the Book whose design is to bring about such a state of things, can be any other than a book of truth? And if a book of truth, then a book of inspiration: for to inspiration, as we have already seen, it lays claim.

VII. Another proof of the inspiration of the Scriptures is that which arises from experience. For instance, a great part of the Bible is taken up with describing man as a depraved, guilty and helpless sinner; with describing the effects of believing both on the heart and on the life; with describing the ways in which God supports, chastises and communes with his people; with describing the experience of the pious; and with describing a variety of similar things. "Ah!" says the Christian, "I know that the whole of these things are true; for I have experienced them all; and having had personal experience of the truth of so much of the Bible, I have the very best of reasons for concluding that the whole is truth; and therefore inspired; for it asserts its own inspiration a thousand times."

VIII. That the Book is inspired no reasonable man can doubt: for can any one, for a moment suppose, that if the Bible were lost, and all recollection

of its contents obliterated, that any one man, or any number of men, would ever arise, and, of themselves, furnish us with another book similar in every respect,—equally correct and instructive in its history; equally sublime, reasonable and consolatory in its doctrines; and equally holy, just and good in its precepts? Even the most extravagant of men could never suppose such a thing as this. What, then, is the inference? What else than this,—that the whole book is of God and not of man?

Yes; we may rest assured, that the whole Bible is the book of God. If Christianity be not from God, but an imposition palmed upon the world, it is the most extraordinary imposition which was ever palmed upon it. All other impositions have had so much in them that has been unworthy of God, that they have at once been seen to be human in their origin; but Christianity has so much that is worthy of God in it, that the very best, and wisest and holiest men that have ever lived, have viewed it as divine. This is a striking fact, and one for which it will, on the supposition of Christianity being a fiction, be difficult to account.

In addition to this, if Christianity be an imposition, it must be the invention of the worst and most wicked of men; for they must have known that they were deceiving. And by preaching Christianity, as they did, for so many years, and by at last laying down their lives for it, they cannot be regarded in any other light than as guilty of long-practised falsehood and suicide. But perhaps this is not the worst of it. If Christianity be an imposition, not only did the Apostles sacrifice their own lives for what they knew to be a lie; but they encouraged hundreds of others to do the same. And thus they were not only guilty of a wanton destruction of their own lives, but they were guilty of the destruction of hundreds of other lives. But let those who like believe this of the apostles Paul, Peter, John and their associates; we cannot.

No; the Apostles were not impostors. They were good men, self-denying men, holy men, and devout men. If they were impostors they were, of course, unconverted men: and it may safely be affirmed, that unconverted men could never write the Scriptures. The views given in the Bible of hu-



man depravity, of the deceitfulness and wickedness of the heart, of the spiritual conflicts of a penitent sinner, of the varying experience of a child of God, are such as no unconverted man could describe; for he never had them." If apostles were not really good men, and truth-speaking men, there never have been any good men, or truth-speaking men in the world.

In these latter paragraphs we have mentioned Christianity and the apostles only, taking it for granted, that if our readers admit the New Testament to be a book of truth, they cannot fail to see that the Old Testament also must be the same. There are no less than 250 quotations from the Old Testament in the New; and many of them are made in such a way as to give the most decided impression that the Extractors considered the whole book from which they quoted to be inspired. It is, therefore, clear, that if the New Testament is inspired, the Old Testament must be equally so. Inspiration could never belong to men who have asserted *that* to be inspired which is not really so. Both Testaments must, therefore, in this respect, stand or fall together.

If, then, the Bible is an inspired book, a communication of God to men, it ought to be read. The Saviour speaking to the Jews said to them, (and what he said to them he says to us:) "Search the Scriptures; for in them ye think ye have eternal life, and they are they which testify of me." This exhortation embraces the perusal of the whole word, and the attentive perusal of it. The reading of only a part of the Scriptures, and the reading of them without any endeavor to understand their meaning, is not to search them: it is to treat them as if they were of no moment whatever. And in the perusal, Christ is to be the principal object looked after. He is to be found in the Law, and in the Psalms, and in the Prophets, and in the Gospels, and in the Acts, and in the Epistles, and in the book of Revelation. The Bible is a mine, and Christ is the gold: and whosoever, on digging, finds him, and believes on him, finds eternal life; hence, the coupling of these two in the exhortation of the Saviour. And in the reading of the Scriptures, three things ought to be particularly attended to. First, they ought to be read as God's word *to us*.

We should imagine him to be actually speaking to us; telling us history; describing to us the experience of good men; and announcing to us what things are to be expected hereafter: and all this with the view of instructing us in what is right, and of warning us against what is wrong. Secondly, they should be read with docility, never questioning the truth of any one thing they contain, and never asking, How can these things be? but receiving, with the utmost readiness of mind, everything that is written. And, thirdly, they should be read with prayer. The Bible is that kind of book that, without spiritual illumination, not only will a great part of its meaning remain concealed, but much of it will be misapprehended. Thus speaks the Apostle: "The natural man receiveth not the things of the Spirit of God, neither can he know them; for they are spiritually discerned." And every man who does not pray with the Psalmist, "Open thou mine eyes, that I may see wondrous things out of thy law," is a natural man.

And, in conclusion, we should remember that it is by the Bible that we are to be tried at the last day; for thus it is written: "For as many as have sinned in the law, shall be judged by the law, in the day when God shall judge the secrets of men, by Jesus Christ, according to my gospel."

A. L.

### SECRET PRAYER.

No command of Christ is more explicit than this: "When thou prayest, enter into thy closet," &c.; yet it is to be feared that it is quite too often disregarded by those who profess attachment to his laws. There is something awfully, yet delightfully solemn in the secret communings of the soul with its God. Awful to be in the presence of Him before whom Sinai shook: yet delightful freely to mingle our spirit with his who smiles upon us through the face of his Anointed. What! may a mortal man have audience with the King of kings? Enter his very presence chamber and plead with him face to face? If a subject were invited into the presence of his sovereign, how great the favor; and how great the contempt if he refused! God invites us, worms of the dust, "crushed before the moth," to an interview with himself; yet how often have we slighted the invitation. Heaven forgive us. Oh, let us approach our God in his own appointed way; let us come boldly to the

throne of grace; 'tis mercy's voice invites us near.

God requires us to pray in secret. In the absence of all other inducements, this should settle the question. All God's commands are divinely just, supremely good. In them are displayed wisdom and benevolence; for compliance secures man's good and God's glory. The one harmonizes with the other. Obedience, then, cannot be non-essential. To disobey willingly, is to peril the salvation of the soul. God, in the plenitude of his wisdom, has exacted secret prayer. To refuse is practically to reject the authority of heaven, and question the wisdom and benevolence of God, and set our judgment over against his as superior. When we consider any of God's commands, we may know for a certainty that they are founded in the moral fitness of things, and are sustained by the most lucid reasons. Hence is determined, if in no other way, the necessity of secret prayer. God requires it.

God had a noble purpose to accomplish in giving us a being. "The chief end of man is to glorify God, and enjoy him for ever." How is he to glorify God? By co-operating with him in the great work of saving man from ruin, sympathizing with him in all his thoughts of mercy towards the fallen; and by laboring self-denyingly, to mitigate the woes of mortals—this, this is the chief end of man. Some say they know not what God lets them live for; yet they have been in the church for years. Strange! You had better find out. There is no difficulty in knowing and feeling that the highest end of being is to do good—all the good in our power. Now, let it be for ever remembered, that no man is qualified to meet the requisitions of the divine law, to do good to all men in the highest sense, who does not commune with God in secret. Do it, says the Omnipotent Christ, and God will reward thee openly—will assist you in the discharge of public duties—will prepare you to meet all the responsibilities of your being. It is remarkable that those men who have excelled in piety, and have contributed the most bountifully for the regeneration of their race, have spent much of their time at the throne of grace, in the bower of prayer. From that sacred retreat they have gone forth, strengthened with might in the inner man, to wrestle with "principalities and powers," to contend with the "armies of the aliens," the "sons of night," and have put them to flight: they have passed on shouting, "The Sword of the Lord, and of Gideon," and the Midianish camp has been thrown into confusion, and suffered a complete rout; they have gloriously triumphed over earth and hell; they have gone on from contest to conquest, till at length they have laid by their armor in death, and been welcomed into the pre-

sence of their Lord with palms of victory in their hands, and crowns of glory on their heads. Why was it that Luther exerted such an influence upon the destiny of the church, snatched, as it were, expiring religion from the horrible pit of dead formalism, and re-instated it in its own native element of spiritualism. Why did he shake so terribly those old German states, and cause the shock to be felt even where Satan's seat was, within the walls of the "eternal city?" There is but one answer. "He spent three of the best hours of each day in prayer to God," says one of his biographers. It seems almost incredible that one man should accomplish so much, but this fact removes all obstacles to faith. There is mighty power in prayer. It calls all the power in heaven to the aid of Zion as she struggles, apparently at fearful odds, with the ensanguined hosts of darkness, and makes every devil in hell tremble. It has quenched the violence of fire, controlled the elements, opened prison doors, and raised the dead. It is now, notwithstanding some think the church is so degenerate, the real Atlas, that holds up an ungodly world from sinking down to the hottest hell. Let Christians stop praying, and this earth would present one extended scene of ruin, like that of the "cities of the plain." I believe if Christians would lay hold of the arm of Omnipotence with "strong crying and tears," they would prevail on Him to open the windows of heaven, and send down a flood of glory that would cover the earth—the desert would become a pool, and the wilderness bud and blossom like the rose. The church does not know her power. Why should we plod on, crippled in our energies, and defeated in our efforts, when we may call everlasting strength to our aid? Prayer will so link the humblest saint on earth to the throne, that to overcome him would be to overpower Him who sitteth thereon; for He has become his Ally.

Secret devotion assimilates us to the image of Christ—makes us like God. It is a law of our nature that we naturally, though perhaps imperceptibly, conform to the character, and partake of the spirit of those whose company we keep; and hence the pertinency of the advice, especially to the youth, "Be careful what company you keep, and what books you read." No principle is more frequently practically illustrated than this. By the operation of the same law, being much in holy communion with the Father of spirits, and beholding his glory, his divine perfections, we "are changed into the same image from glory to glory, even as by the Spirit of the Lord." Who has not felt, after pouring out his soul to God in secret, that his heart has been made better—that he has possessed more likeness to God.

When alone with our Saviour, we can freely divulge all the secrets of our hearts. There are times when the presence of mortals imposes on our spirits a painful restraint ; we pant to be alone with him whom our soul loveth ; to pour out our complaints into his ear in the sacredness of privacy. There are sorrows too deep, and trials too peculiar to one's self, to be confided even to the dearest earthly friend. The soul instinctively shrinks from exposure before mortals, yet it is pressed like a cart under its sheaves, and only finds relief by divalging all its inmost thoughts to the sympathizing Jesus. He will kindly share all your grief, and pity all your weaknesses. Having been tempted in all points like as we are, he knows how to succor us when the darkest waves overwhelm us.

"Come boldly to the throne of grace,  
And all your trials name ;  
In every point your Lord will trace  
That he endured the same."

The closet is the resting place of the soul. After being wearied with the toil of life, and oppressed with its numerous cares and responsibilities, how invigorating is the influence of that blessed retreat where we have chosen to pray ! It comes over our spirits like the breezes of paradise, at once vivifying and cheering. It is then that we feel that "by our God we can leap over a wall, and break through a troop." We are strengthened for the conflicts of life. Every inch of the way from earth to heaven is contested ground. We must fight our way through. The closet is Jehovah's great arsenal, where we obtain the weapons of our warfare, which are mighty to prevail against the leagued forces of earth and hell. It is a place of discipline, where we become skilled in all the tactics of this holy warfare. No Christian soldier fresh from this rendezvous was ever overcome, but has gone forth all ardent for the foe ; has "waxed valiant in fight, and put to flight the armies of the aliens." Brave soldier ! More noble thou than the far-famed hero of Macedon. Greater thy achievement. More dazzling thy glory. His an earthly, fading, thine a heavenly, eternal crown.

To pray in secret is to follow the example of Christ.

His life was a life of prayer. If, in his pure, exalted human nature, there were necessities for those frequent and protracted addresses to his Father, how much greater need that we, who have fallen natures, should pray "without ceasing."

ABBEE.

### KEEP THY HEART.

You have nothing which is in such danger of being neglected, as your heart. Your outward manners, your personal appearance, your external culture are far more likely to receive your attention than your heart ; for these are open to the public inspection of man, and are therefore objects of your daily thought and care. But your heart is as something secret, something shut out from the direct view of men, and therefore you are greatly tempted to neglect it.

"Keep thy heart." You have nothing which is so important to carefully watch and guard as this. Evil thoughts, purposes and desires, cannot be allowed to harbor here, without danger. However carefully you may conceal these thoughts and feelings from the view of your fellow-men you cannot hide them from your God. "All things are naked and open unto the eyes of Him with whom we have to do." But you cannot conceal these evil habits from your fellow-men so perfectly as you suppose.—If they do not show themselves in *form*, they will at length show themselves in their effects upon the outward character.

"Keep thy heart." There is nothing which is more difficult to keep in order.—"The heart is deceitful above all things."—You will need often to offer the prayer of David, "Search me, O God, and know my heart ; try me and know my thoughts, and see if there be any evil way in me, and lead me in the way everlasting."

"Keep thy heart." There is a great reward in so doing. Your care and watchfulness will return in rich and abundant blessings upon you. If the heart is right, all is right.

### Original Poetry.

#### THE LORD'S DAY.

HAIL ! happy day, in mercy given,  
The sweet, the hallowed boon of Heaven—  
When love divine most brightly glows,  
And wearied spirits find repose.

Oh, may thy moments ever be  
Fraught with exalted bliss to me,  
When in his courts my King I view,  
And love him as my Saviour too !

My King and Saviour ! wondrous grace !  
The sovereign Judge, the Prince of peace,  
Here power and mercy sweetly blend,  
The King of kings—the sinner's Friend.

With friends and kindred dear to meet,  
To bow before His mercy seat,  
And there our hearts and voices raise  
In hymns of solemn joyful praise,—

To sit, and with admiring love  
Receive the message from above,  
Or meet around the sacred board,—  
What joy like this can earth afford ?

When worldly cares our thoughts divide,  
How sweet to cast them all aside,  
And one delightful day to spend  
In converse with our heavenly Friend.

How loving are the words he speaks !  
How kind the promises he makes !  
Faithful and true his charming name,  
To all eternity the same.

Come, gracious Lord, with smiling face,  
Visit the temple of thy grace,  
Subdue the unbelieving heart,  
And faith to every soul impart.

Let holy peace fill every breast,  
Give to each mourning spirit rest ;  
And let thy waiting people know  
Something of heavenly joys below.

Dearly these Sabbaths, Lord, we love,  
Though but the dawn of that above,  
Here, 'tis the twilight's feeble ray,  
There, the full blaze of heavenly day.

L. W.

### THE LOVE OF JESUS.

YES ! he has lov'd us !—See that child  
With looks so radiant and so mild !  
Lo, wrapt in swaddling clothes he's laid !  
And, see, a manger for his bed !  
Beholder,—pause, and humbly view  
The love that Jesus bore for you !

Yes ! he has lov'd us !—when each day  
He toil'd to save the sons of clay,  
The garb of humbleness he wore,  
And every contradiction bore ;  
Was mock'd, insulted, scoff'd at ;—view  
The love that Jesus bore for you !

Yes ! he has lov'd us !—moving slow,  
He goes, a victim to be slain,—  
Faint 'neath the cross, and bending low  
Amidst the ruthless, heartless train  
Of bloody men ;—O mortals ! view  
The love that Jesus bore for you !

Has he not lov'd us ?—Calvary !—  
Thou heard'st at his dying prayer !—reply !  
Say on thy height who lifeless lies ?—  
Man sins,—but tell why Jesus dies ?  
List, list !—“ O sinful mortals ! view  
The love that Jesus bore for you !”.

*Patna, Bankipore, 12th June, 1852.*

CONSUL.

## Narratives and Anecdotes.

### INSTRUCTIVE INCIDENTS.

ONE morning, just as the day began to dawn, Mr. M. was roused by a loud knocking at his door. On opening the door, he found Mr. R., a friend who lived about three miles distant. "Walk in, Mr. R.," said he, "I hope nothing bad has happened to call you from home at so early an hour."

"I thank you, I will not come in. Mr. L., I believe, owes you a large sum."

"He does."

"Well, you must be active if you do not wish to lose it. He is about to leave the place, and has taken measures for the speedy removal of all his property. I thought you could not well afford to lose your debt, and so I have come over to let you know how things stand."

"I am very much obliged to you: but have you come from home at this early hour on purpose to inform me?"

"I had no other business."

"It was very kind in you to take the trouble."

"It was no great trouble to take for a neighbor. We must all help one another; good morning."

"Stop, stop: come in and get some breakfast before you go back."

"I can't stay, for I must be home as soon after sun rise as possible. I have several workmen to attend to; and besides, if you are going to secure your debt; you had better not wait for breakfast."

"Very true."

Mr. R. set out on his return, and Mr. M. went to visit his delinquent debtor. "Mr. R.," said Mr. M. to himself, "is a good man; very few men would have taken so much trouble to serve another. He is a very kind, upright man; I wish all church members were as much so."

Now it had so happened, that Mr. R. with all his kindness and uprightness, had never spoken to Mr. M. about the danger he was in of losing his soul! It would certainly have been as great a proof of kindness, to have warned him against the loss of his soul, as it was to warn him against the loss of his debt. It required no greater gift of speech to do the one than the other.

How fearfully is the duty of warning men neglected! How few make it their business to speak to men respecting their eternal interests!

An unfeeling, obtrusive mode of speaking respecting the interests of the soul, is only adapted to do harm; but a warning kindly given, the result of a heart-felt in-

terest on the part of him who gives the warning, seldom fails to exert a beneficial influence.

On a certain occasion, a poor day-laborer went to a rich farmer and manufacturer, and said, "Sir, you may think I take too much upon me, but I have been wanting to tell you for a long time that I feel much concerned about you."

The humility and affection with which he spoke, touched the rich man, and led him to request his visitor to say what he had to say to him with freedom. The poor man was silent and embarrassed.

"What did you wish to speak to me about?" said the rich man.

"About your soul."

"Well, what have you to say?"

"I am afraid you will have your only portion here, and won't get to heaven, and that you won't do the good you ought to do with your property and your influence."

Their conversation was interrupted by one who had business with the rich man, who dismissed his Christian friend courteously, saying, "I am much obliged to you, and will try to think of the matter you mentioned."

The next Sabbath he was seen where he had not been seen for months, in the house of God; and he continued to attend, with a good degree of regularity, from that time onwards. The collector for a benevolent cause was emboldened to present a subscription paper to him; he put down five dollars in the poor man's name, and paid it. Whether any saving results to his soul followed from the conversation above alluded to, is not known to the writer. Certain it is, that the warning was kindly received, and produced some good effects.

The neglect of this duty is not always owing to forgetfulness, or indifference, but to a strange disinclination to utter from the lips, what is felt in the heart.

Two men were engaged in mowing the same meadow. One was a pious man, the other was a profane Sabbath-breaker. The pious man felt deeply for his fellow-laborer, and determined to urge him to break off from his sins, and to seek the salvation of his soul. But he found it difficult to speak to him on the subject. Though they were alone, and it would seem there was nothing in the way, yet day after day passed, and no word of warning was spoken. The pious man was distressed in consequence of his neglect of duty, and on a certain night fully resolved, that on the morrow as soon as they reached the meadow, he

would unburden his mind by making an affectionate and solemn appeal to his companion.

The next morning, that companion did not come to the meadow. The pious man wrought alone till noon, and then went to the dwelling of his fellow-laborer. He found that he was no longer among the living! In the night, he was taken violently with the cholera morbus, and died about ten o'clock.

"He spoke of you," said the widow, to Mr. S., "and wanted to see you, but I had no one to send for you."

"Did he say any thing about dying?" said Mr. S.

"He was in great pain most of the time after he was taken, so that he did little else than groan, but—he was afraid to die."

Mr. S. felt his heart faint within him as those words were uttered. "He was afraid to die." Yes, he might well be,—and a professing Christian who was with him daily, and who really cared for his soul, had never done anything to prepare him for death.

On a certain occasion, Dr. Chalmers, when away from home, passed an evening in company with a number of pious friends, and a former parishioner who was seventy-two years of age. He was a large stout man, apparently in perfect health. Though God had spared him more than three-score and ten years, yet he had not secured the one thing needful.

During the evening, the conversation took a devout turn, and was continued till a late hour. The old man listened attentively, and seemed to ponder what was said.

Dr. C. noticed the attention he paid to the conversation, and felt inclined to speak to him personally, respecting his eternal interest, but thought it would hardly be proper in the presence of the rest of the company.

The next morning, a noise was heard in the old man's room. Dr. Chalmers ran into the room just in time to see him die. It was the second death he had ever witnessed. When it was certain that life was extinct, he knelt down and offered an affecting prayer, and then called together the household, and gave them a solemn exhortation. He was greatly depressed during the day, a large part of which was spent with a friend, in the woods. "It was touching," said that friend, "to see him sit down on a bank repeatedly, with tears in his eyes, and say, 'Ah! God has rebuked me; I know now what St. Paul means by being 'instant in season and out of season.' Had I addressed that old man last night with urgency, it might have seemed out of season to human eyes, but how reasonable it would have been.'"

## THE YOUNG CONVERTS.

A FEW years since, a young merchant, with his accomplished and amiable wife, located himself as a resident in the neighborhood of ——. He was educated for a Catholic priest, but the providence of God hedged up his way to that profession, and he entered on mercantile business, in which he was very successful. His wife, also, had always lived with Roman Catholics, and though her friends mingled in the higher classes of society, and had free intercourse with Protestants, yet in their religious views they were bigoted.

The lot of this young and interesting couple in their new location, was cast in the vicinity of a missionary station, and their politeness and acquaintance with the forms of society, led them to treat the missionaries with kindness and attention. Thus they lived for some time, each enjoying their own religious views. The system of colportage was not then known *in name*, but the missionaries were tract-distributors, and scattered the precious messages of love and mercy wherever they went. One of them was returning a call to these Catholic friends, and left on the table the tract of Baxter, entitled, "Heaven Lost." It lay some time untouched, but at last, to while away a lonely hour, this young and interesting woman took it up, and read it. The perusal awakened a new train of reflections. She saw and felt that the course she was pursuing endangered her eternal happiness, and this led to a conviction that she was a sinner in the sight of God, and needed something more than the forms of Catholic worship to change her vile nature, and fit her to dwell in the presence of infinite Purity.

But what should she do? She feared to tell her husband her feelings, for he had ridiculed the practice of the missionaries in thus scattering their books. She dared not go to the missionaries for instruction, for that would expose her not only to the disapprobation of her husband, but also to the anathemas of her own church; and this she considered an evil next in degree to that of the displeasure of God. Struggling with these feelings, and her heart ready to burst with a sense of its own vileness, she one night retired to her bed before her husband came in from his business.

After a while he entered the house, and going into the room where she was tossing on her sleepless pillow, he opened the book-case, and that same tract fell from off one of the shelves. He had before several times thrown it aside, and now taking it up, with vexation remarked, "I can go nowhere but what I must be tormented with this tract; but I'll be troubled with it no longer—I'll burn it," He caught it up impatient.

ly, and was about putting his threat into execution, when his wife ventured to say, "I would read it first, Samuel." Influenced partly by politeness to the friend who had left it, and partly by complaisance to the wife whom he loved as his own soul, he turned, seated himself at his desk, and began to peruse it. Although his position at the desk was such that his wife could not see his countenance, yet she watched his movements with almost breathless anxiety, and soon perceived he was devoting himself with earnestness to its contents.

He soon enquired, "Have you read this, Maria?" She tremblingly answered that she had. He became more and more absorbed, and at last said, with much apparent solemnity, "Maria, I don't believe you have read this attentively; shall I read it to you?" She assented; and he, changing his position, turned to the commencement of the tract, and began reading it aloud. As he proceeded, anxiety was manifest in his countenance, his voice grew tremulous, and as the fear of his disapprobation was swept from her mind, her own bursting heart found vent in sobs and tears. Thus they proceeded through the whole tract, and when the last page was finished, he was not only convinced of sin, but of the inefficacy of his false hopes, to relieve his burdened soul; and was ready to unite with her in enquiring the way of deliverance.

But they knew not what to do. Neither of them had ever offered a prayer to God

through the Saviour who died for sinners. Neither of them knew anything of the Bible, which will direct the enquiring soul aright; and that night was spent in such agony as can scarcely be conceived by a mind which has been instructed in the way of salvation. The morning dawned, but thick darkness reigned in that dwelling; and before the middle of the day their inward agony had so conquered not only their pride, but their fear of Catholic anathemas, that they unitedly ordered their carriage, and were taken to the mission-house. The scenes of that interview will long be remembered by all who were present. The husband, who carried there a rebellious heart, returned with a broken one, pleading with his still agonized wife to yield herself into the hands of the Saviour, whom he had found willing to receive him. A few hours only intervened before she could rejoice with him, and unite in heart at the family altar he had established. From that time their efforts in the cause of Christ were progressive, and many were led by their spirit and conversation to exclaim, "What hath God wrought!"

Years have since passed, and the beloved Maria has, we trust, received from her Saviour her everlasting crown, and is now praising him in the heaven *she did not lose*; while her husband still lingers on the shores of time, to glorify God by an active Christian course, and to train their babes for immortality.—*The Church*.

## Ecclesiastical History.

### CHRISTIANITY IN FRANCE DURING THE REIGN OF LEWIS XIV.

LEWIS XIV., king of France, was the most conspicuous man of his age. His father died early in 1643, when his successor was only five years old; and the life and reign of the son were protracted to the year 1715. By his numerous foreign wars, he secured to France nearly the same extent of territory which it now possesses; but they present only one or two features which require to be pointed out. The minister by whom during the earlier and longer period of his reign they were planned, Louvois, was a most bigoted Papist, who not only delighted, at one period, in letting loose the fury of the soldiery upon the Protestant subjects of his sovereign, but also made it a rule, in his foreign wars, utterly to devastate the regions inhabited by

Protestant enemies,\* and to insert clauses in the treaties of peace, which should furnish the king with a pretext for enforcing, by armed intervention, the re-introduction of Roman Catholic worship in their towns and villages. This peculiarity in the character of the war minister, and the mode of warfare adopted by him, had a marked influence upon William of Orange, the leader of the Dutch and subsequently of the British nations, who was the

\* The Palatinate in particular was repeatedly laid waste with fire and sword, in a manner worthy of Attila. Sometimes Roman Catholics had to share the misfortunes of their Protestant neighbors; but it is clear that the latter were most obnoxious to their foe, and that the troubles of the former only served as a mask to conceal his real design.

great antagonist of Lewis, as well as upon many others of his enemies, by inducing them to look upon the king of France not merely as an ambitious conqueror, but also as the sworn champion of Popery, of the Jesuits, and of despotism. When it is borne in mind that Lewis espoused the cause of the exiled James II. and his son, it will be evident that this view, taken of his policy was perfectly correct, particularly with reference to Great Britain and Ireland.

The character of Lewis was a daguerreotype likeness of the character of the French nation, and looked upon by the latter as its pattern down to the time of the revolution, and even after the restoration of the Bourbons. In very many points it resembled that of Napoleon, whilst in a few it was different. Lewis, though not destitute of bravery, thought it beneath the dignity of a king, and fraught with danger to the state, to expose his royal person to imminent danger on the field of battle. He was most insufferably overhearing in his conduct towards foreign governments. At home, his political principle was, "The state is nothing else than myself." It was his great object to increase the power, the resources, and the splendor of the crown; and to place France, or rather himself, at the head of Europe and the world. He was ambitious, fond of display, quick and energetic, impatient of opposition, and, until he had passed the prime of life, dissolute in his private conduct, so far as he thought it compatible with the royal dignity. He was shrewd in the discernment of talent, and patronized literature, science, and the arts, because they added fresh lustre to his glory; and commerce, because it replenished his treasury. But to feelings of humanity towards the lower classes his breast appears to have been hermetically closed. His reign was the Augustan period of France, and of French Roman Catholicism in particular. Among poets, the two Corneilles, Racine, and Moliere; among theologians, Pascal, Bossuet, Bourdaloue, Fléchier, Massillon, and Fénelon, were some of the stars which adorned a bright galaxy of talent. Their writings, combined with the magnificence of the court and the power of the monarch, secured to the French nation that wonderful ascendancy over the minds of foreigners, of which the effects are

but too clearly perceptible in every civilized country down to the present day.

The religious character of "Lewis the Great" has been described by his sister-in-law, the Duchess of Orleans, in the following terms: "In religion it is impossible for any one to be more simple than the king was. Whatever the priests said, that he believed, as if God himself had spoken it; for he never read a word of the Bible, and only knew what his confessors told him. They had persuaded him that in matters of religion it was a sin to reason, and that in order to be saved, it was necessary to imprison reason." In his own way, he was a very religious character. It is believed that he never omitted his morning and evening devotions, such as they were.\* For many years he led an unchaste life; but in 1685, was united in private marriage to his last favorite, Madame de Maintenon, who from that time forward to the day of his death was his faithful nurse and cheering companion. She had, indirectly, great influence upon the internal policy of the kingdom. She was very ambitious, but exceedingly discreet and dignified. Her influence upon public morals soon became beneficial; for she severely rebuked all disreputable wickedness. Her religious character is almost inexplicable. She mastered and adopted all the cant and many of the appearances of piety, to such a degree, that not a few of her letters might pass for the productions of a true Christian. Nevertheless she was an utter stranger to real piety, and hated and persecuted it. From the time that she gained the ascendancy over the king's mind, the persecuting and bigoted features of his character and policy developed themselves most rapidly. Herself the tool of the Jesuits, she, together with Louvois and with La Chaise and Le Tellier, the two successive confessors of the king, (both of them Jesuits,) devised, by way of an atonement for his past excesses, those plans of persecution, which mark the last twenty-five years of his reign;—whilst at the same time she seemed to succeed in surrounding his court with such a halo

\* The same remark holds good of his successor, Lewis XV., a king whose lasciviousness was unparalleled, or at least unsurpassed, even in the annals of heathen and Muhammadan courts.



of religion, that the wicked courtiers became hypocrites; the few who were sincere became dupes; and the great mass superstitious formalists. Religion has never been so fashionable, as it was in France during the last twenty years of the reign of Lewis XIV.

The determination of the king, to maintain and increase his royal authority and his supremacy among the crowned heads of Europe, brought him into repeated and protracted collision with the Popes, when he thought they were encroaching upon his prerogatives; but in all matters of faith he ever showed himself a most obedient son of the Papacy. The quarrel which he had with the papal government at Rome itself, had nothing to do with religion; but another dispute, of longer duration, was connected with the ecclesiastical affairs of France, and deserves a brief notice.\* It was customary in France, during the vacancy of a bishopric, and until the new bishop had sworn allegiance to the king, for the latter to appoint men to any inferior benefices, that became vacant in the diocese, and to administer the episcopal revenues by royal authority. Lewis XIV. extended this custom forthwith to his newly conquered provinces, and meeting with contradiction, ill-treated some bishops, belonging to the Jansenist (or anti-Jesuit) party, who had the courage to remonstrate with him. These bishops appealed to the Pope. Upon this the king summoned a meeting of the French clergy at Paris, which in 1682, with Bossuet at its head, adopted four resolutions to the following effect:

1. That the power of the Pope extends only to spiritual, not to temporal matters, and gives him no right to depose kings.

2. That, according to the principles laid down at the council of Constance, the spiritual authority of the Pope is subordinate to the higher authority of general councils.

3. That in the judicial department the extent of the papal power is definitively settled by the ancient ecclesiastical laws, especially those of France.

4. That to the Pope belongs the highest decision in matters of faith; but that his decision can only then be regarded as infallible, when it is accompanied by the consent of the whole church.

\* Before it broke out, the Pope had condemned the lax moral principles of the Jesuits. The latter, therefore, did not, on this occasion, side with the Pope, especially as their enemies, the Jansenists, were opposed to the king.

The successive Popes declared these resolutions null and void, and refused to confirm the appointment of any new bishop in France, until they were repudiated by the government. Lewis blustered, and at his request, Bossuet wrote his celebrated work in defence of the Four Propositions. But the Popes persevered and triumphed, after the dispute had lasted about twelve years. Nevertheless those four principles laid hold of a large portion of the French nation, and their rejection by the Popes ought to serve as an instructive lesson to Protestants; for it clearly shows the domineering spirit of the papal court.

The opposition offered to the Popes by Lewis in a matter of comparatively little importance, was amply compensated for by the services which he rendered to them in persecuting true religion, as represented by the French Protestants, the Jansenists, and the Quietist or mystic party, to which Madame de Guyon and the celebrated Fénelon belonged.

Lewis often said, truly enough, that "whilst his grandfather (Henry IV.) had loved the Protestants, and his father (Lewis XIII.) had feared them, he neither loved nor feared them." He gave ample proof of this, by the cruel treatment which he inflicted upon them. His bigotry led him to abhor them, and his despotic principles to hate them, because by claiming the right of following the dictates of conscience in adhering to a religion which differed from that of the state, they acknowledged an authority superior to that of the king. His ministers, as well as the clergy, ceased not in various ways to represent to him that he ought not to tolerate the dangerous impiety of two millions of men; that it would be for their own temporal and eternal good, if they were converted; and that by holding out the prospect of reward and promotion on the one hand, and of punishment and disgrace on the other, nearly all would be induced to embrace Popery. Of the first two of these points he scarcely required to be persuaded; of the truth of the last he became convinced, almost as soon as he tried the experiment upon some persons belonging to the higher ranks, as, for instance, the celebrated Turenne.\* When he saw that these

\* It was for the purpose of gaining over such men as Turenne that Bossuet wrote his

were so reasonable as to renounce Protestantism, he thought that all who failed to follow their example, must be very stupid people, towards whom it was not necessary to observe any particular leniency, especially as their own eternal salvation would be ensured by their conversion to Popery. Protestants were, therefore, debarred from all places of honor or office; their children were no longer allowed to enter the public schools; the exercise of certain trades was forbidden to them; in all disputes with Roman Catholics they were to abide by the decision of exclusively Roman Catholic courts; then their children, and especially orphans, were forcibly brought up as Roman Catholics; Missionaries were sent into the districts where they lived; and these were soon reinforced and seconded by the military.\* After 1680, all mixed marriages were prohibited. If, after joining Popery, any relapsed into Protestantism, all their property was confiscated. Some churches were demolished, and a system of popular and official persecution began about that time, before it was formally sanctioned by law. Under this process thousands of Protestants recanted; and at length Lewis was told that it was not worth while to show any regard for the small remainder; they were a low set of obstinate fanatics, quite as disloyal as they were heretical, and it was meritorious to exterminate them, if they refused to be saved. Thus he was induced, in 1685, to issue an edict, by which not only that of Nantes was revoked, but the profession of Protestantism placed on a level with felony or rebellion. Louvois, La Chaise, and Madame de Main-

tenon, (who had herself once been a Protestant) were the principal parties who persuaded the king to adopt this measure, which was zealously enforced by most of the civil and ecclesiastical authorities. It prohibited all meetings for religious worship, even in the mansions of the Protestant nobility, under pain of imprisonment and confiscation. It enjoined that all the children of Protestants should be christened and brought up as Roman Catholics; and declared that every preacher, who might be found in the kingdom after the lapse of a fortnight, and every layman, (including the families of the ministers) who might attempt to emigrate, should be condemned to the galleys for life. This barbarous edict brought boundless trouble upon the Protestants. The *dragonades*, or military missions, were continued and greatly extended. The brutal soldiery, quartered upon the people, soon devoured all their substance, destroyed all their domestic peace, and inflicted upon them the most horrible cruelties. The prisons were crowded with persons who adhered to their faith. Many of the dying refused to receive the last sacrament of the Papists; and against all such a new edict was passed, in 1686, to the effect that in the event of their death their bodies were to be made over to the hangman; and in the event of recovery their persons sent to the galleys for life, their property seized, and their families imprisoned for life. Sixteen hundred churches were pulled down in one year. Although in most parts of the kingdom scarcely any forcible resistance was offered by Protestants, yet very many of them suffered death. The hardships endured by the proscribed ministers—whom to harbor was declared felony, punishable with perpetual galley labor—can more easily be imagined than described. The frontiers, and especially the seaports, were carefully guarded by the police and the military: nevertheless more than fifty thousand families succeeded in making their escape at various times. They belonged to the most industrious and intelligent portion of the middle classes; and were readily received in England, Holland, Switzerland, and especially in Brandenburg, to which latter country in particular their arrival was as advantageous, as their emigration was injurious to France.

\* "Exposition of the Catholic Faith," a treatise which sets forth the fair side of Popery, and afterwards his well-known "Variations" of Protestantism, which caricature the weak side of the latter. He was an able and even formidable controversialist.

\* It redounds to the credit of Fénelon, who at one time was such a missionary, that he utterly refused the aid of the military. And some years later, when greater violence was used, even Pope Innocent XII. remonstrated, saying "that was not the mode of conversion which Christ had adopted; men ought to be led, not driven, into the churches." But in those days the Jesuits had become more papal than the Popes themselves; and many of the local authorities were of opinion, that "the arguments of missionaries really were not convincing, whilst those of the troops were."

In the mountainous district, called the Cévennes, the Protestant inhabitants, nicknamed *Camisards*, were at length driven to despair and rebellion, by the unheard-of cruelties to which they were subjected. A species of guerilla warfare ensued, which was carried on for many years, and assumed so serious an aspect, that when at length Villars, in 1705, succeeded in putting it down, he recommended to his master the adoption of a milder policy. This was done, at least so far that Protestants were no longer systematically compelled to become Roman Catholics; but until 1743, they dared not celebrate divine worship otherwise than at night, and in secluded spots, under the canopy of heaven, and their ministers continued to be treated as outlaws. Many of the latter were executed; but God always preserved to himself a Protestant people in France, and raised up faithful, courageous, and persevering preachers of the gospel among them.\* In 1724, persecution broke out afresh, for a time more violently than ever; but the fury of the adversaries gradually abated; and from the year 1743, Protestant worship in the open air—outside the

towns or villages—and in the day-time, was connived at. Even at that time the number of Protestants was estimated at two millions. Something like legal toleration was at length granted in 1787, the former prejudices against it having been removed in a great measure by the eloquent pleading of a man, who certainly had no desire to further the cause of God, viz. Voltaire. During the height of the persecution fanaticism occasionally crept in, especially among the *Camisards*; but upon the whole that period of outward affliction was one of great spiritual prosperity. Many martyrs of all sexes and ages and ranks joyfully suffered death for the sake of their Redeemer, whilst others, with equal constancy, preferred perpetual imprisonment to apostasy. Among those who became apostates, there occurred some most awful examples of the retribution of conscience. On one occasion, two ministers, Molines and Venezet, were taken to the scaffold, Venezet joyfully embraced death, whilst Molines was induced to recant. He became a favorite of the court, but the recollection of his guilt robbed him of all peace. He fled to Holland, and returned to Protestantism; but gradually sunk into a state of gloomy despondency, which was only alleviated whenever a realizing view of the last dying look of his martyred brother brought him some relief, by causing him to burst into a flood of tears. In this condition he remained to the end of his life.

J. W.

\* Among these the names of Antoine Court and Paul Rabaut deserve special mention. One of the last ministers, who were executed for preaching the gospel, was Roghette, who, surrounded with a band of lay victims, sealed his attachment to Christ by his blood, in 1762. It is not certain how many preachers became martyrs. The names of twenty-eight, who were executed between 1686 and 1702, are known, but those of many others are recorded on high.

## Christian Missions.

### AMERICAN BAPTIST MISSION IN ASAM.

(Extracted from the Report at the close of 1851.)

THE American Baptist Missionaries in Asam, beg to present to those who have kindly aided them in their work, and to the friends of Christian Missions in general, the following Report.

Since our last General Report the mission has been called to pass through various trying vicissitudes. Sickness compelled several of our number to leave their fields of labor for a season to enjoy the benefit of the invigorating climate of their native land. Death has also entered our circle, and removed our faithful and worthy fellow-labor-

er, the Rev. CYRUS BARKER, who, with his estimable companion, was qualified for successful labor among the multitudes in and around Gowahati. While we would bow with humble submission to this afflictive dispensation of Divine Providence, we would record with gratitude the faithfulness of our covenant-keeping God in granting to our departed brother so happy and peaceful a death, though tossing at the time on the bosom of the stormy deep. He was buried at sea in the Mozambique channel, Jan. 31, 1850, on his way to his native land. His

bereaved family share largely in our prayers and sympathies.

While the hand of God has been thus heavy upon us, we have cause for profound gratitude that others have been sent forth to carry forward the labors of those compelled to retire. The Rev. Mr. and Mrs. Danforth, and Rev. Mr. and Mrs. Stoddard arrived in season to take in charge the stations of Gowahati and Nowgong, when vacated by the Rev. Mr. and Mrs. Barker and the Rev. Mr. and Mrs. Bronson. During the absence of Mr. and Mrs. Cutter of Sibsagor, all the duties of that station were carried on by the Rev. Mr. and Mrs. Brown. The Rev. G. C. Däuble, recently of the Basle Missionary Society, joined the Mission in Feb. 1850, and rendered efficient aid in Missionary labor at Nowgong. Thus no station, or department of labor has been abandoned in consequence of death, or the failing health of the members of the Mission. During the past year we have been permitted to welcome the return of former associates, and with them an accession to our number of the Rev. Wm. Ward and Mrs. Ward, and the Rev. S. M. Whiting and Mrs. Whiting, and Miss Mary S. Shaw, now Mrs. Däuble.

#### PREACHING AND ITINERANCY.

Since our last Report, in consequence of the failing health and absence from the Province of so many of the members of the Mission, much less has been done in this very important department of labor than we desired. Beside the stated services in English and Asamese at the several stations, the villages in the immediate vicinity have been frequently visited, and occasional preaching excursions made from all the stations. Besides this we have had frequent opportunities of addressing those who call at our houses, for the purpose of conversation, or to obtain books, or to inquire concerning the books they have received. In this way we have had pleasing proof, that there is a growing spirit of religious inquiry among the people, which would be greatly promoted by systematic efforts in preaching and itinerancy. Having now several preaching Missionaries and native assistants, we hope to give prominence to this labor. The cold season can be almost wholly devoted to it. During the rainy season many villages situated on the rivers may be safely visited, though during those months preaching must be chiefly confined to the stations, and congregations gathered in *nam-ghors* at stated preaching places near us. Rapid itinerancy promises little good at present. Several days devoted to each populous and important village, so as to give the same congregation repeated opportunities of hearing the truths of Christianity explained, promises, under the Divine blessing, the happiest results.

#### NATIVE PREACHERS.

In a recent letter from the Secretary of the "Union," the necessity was urged upon us of seeking out such as give promise of usefulness as preachers, of qualifying them by a course of study for their work, and of giving them the fullest employment in that work. The question then became a practical one. Are there any in our native churches who ought to be thus employed? and how can they render the most essential service to the Mission in the difficult and responsible work of preaching Christ to their countrymen? This subject has engaged the prayerful consideration of the Mission, and at its late meeting the pastors of the churches presented the names of nine persons, several of whom have for some time been faithful preachers of the gospel, possess promising gifts, and a desire for the evangelization of their countrymen.

These were examined in regard to their Christian character, their attainments, and promise of usefulness. Two were requested to take farther opportunity for testing their feelings and qualifications. Seven were appointed as assistants, divided, according to their ages and qualifications, into two classes—native Preachers and Colporteurs, or Tract distributors and Scripture readers. During the session of the Mission, an evening was devoted to their appointment and designation to this work. It was a solemn and deeply interesting occasion to us, when these seven native youths, the first of all their nation stood up before us to take upon themselves their solemn engagements. Two of these were stationed at Sibsagor, two at Nowgong, and three at Gowahati.

TABLE OF VILLAGE SCHOOLS.

Station.	Number.	Average attendance.
SIBSAGOR	1 Day School	50
	1 Evening School	20
	2 Miri Schools	60
	5 Village Schools	150
NOWGONG	3 Village Schools	100
GOWAHATI		

#### THE PRESS.

This is the only Printing establishment in the province. There are two iron printing presses in operation, at which printing is executed in Asamese, Bengali, English and Shyan. There is also a bindery with two standing presses, a small foundry for casting type, and three engravers.

From the Report of Mr. Cutter, the Superintendent of this department, we present the following extracts:

"Since the last printed Report of the

Mission, there have been printed at the Mission Press 80,150 copies of Scriptures and Tracts, amounting to 5,076,700 pages, and of works printed for Government schools and individuals, 1,150 extra copies have been struck off for the use of the Mission, amounting to 42,775 pages. Of the Orunudoi Newspaper, 154,800 folio pages, and of the Orunudoi Magazine, 424,000 pages have been printed, making a total of 5,698,275 pages, exclusive of job work.

"The most important work printed, is the New Testament in Asamese. Of the 2nd edition, 12mo. size, only 300 copies were printed; but of the 3rd edition octavo size, 2000 copies; of which 500 copies are to be bound in parts, and 500 to be bound in connection with the Psalms.

"A second and enlarged edition of the Hymn Book in Asamese, 3000 copies, has also been issued, and a Geography of Asia, with maps and illustrations, 1000 copies, has just been completed.

"During the Superintendent's absence of eight months the printing department was efficiently superintended by Mr. Brown. Three very important tracts, the Pandit and Preacher, Error Refuted, and the Way of Salvation, written by our native brethren, Nidhi and Bâtirâm, were printed; also twelve Juvenile Tracts, translated by Mrs. Brown, which make a very neat and acceptable volume for presents and occasional distribution.

"The services of Bâtirâm, the foreman of the office, and of Nidhi Levi, who was also partially employed in the office, have been transferred to the preaching department. Biposu, another convert employed for some time in the office, has recently been studying under Mr. Brown's supervision a portion of the time, and as he gives promise of usefulness, has been appointed a second class assistant or colporteur, and placed under the supervision of Mr. Ward, at Gowahati."

#### THE ORUNUDOI.

At the annual meeting of the Mission in Dec., 1845, the subject of a vernacular newspaper was taken into consideration, giving to the people articles on religious and scientific subjects, with the more important news of the day, from all parts of the world. Many who felt interested in the diffusion of general knowledge among the people, expressed their opinion that it would be adapted to enlighten and interest the native mind, and tend to break up that indifference to truth and error, that pervades every class of native society.

It was an experiment which we felt it our duty to make. Accordingly, in Jan. 1846, the first number of the Orunudoi, or Dawn of Day, was printed and sent forth. Up to the present time it has been

regularly issued, with the exception of five numbers in 1850.

The past year about half of the magazine has been occupied with geographical articles, and the Pilgrim's Progress, both of which are intended ultimately to be printed separately, thus giving to the Asamese a Geography, and a valuable Reading Book, the allegorical style of which is so well adapted to interest and instruct the native mind.

A number of well-written and interesting articles have been contributed by the natives themselves, which has been very gratifying to us. Great interest is felt in the paper by many natives, particularly since the commencement of the present year. They have read religious and instructive articles from the Orunudoi, which they would never read elsewhere. The illustrations with which the paper is embellished, the work of their own countrymen, prepared from month to month as required, though they may not bear a comparison with the work of a finished artist, yet considering that our artists are almost self-taught and unpractised, some of their performances are very creditable, and very greatly increase the interest of the natives in the paper.

#### GOWAHATI GIRLS' BOARDING SCHOOL.

Mrs. Danforth, the superintendent of the Gowahati Girls' Boarding School, writes as follows:

"Soon after Mrs. Barker arrived in Gowahati, she felt a desire to benefit the poor neglected bazar girls. With great difficulty she succeeded in gathering around her about a dozen of these idle girls and commenced a day-school. Among her pupils were some destitute and friendless orphans. These she won by her kindness, and persuaded them to remain and find a home with her. Thus a nucleus was formed for a Boarding School, which from time to time was increased, partly by the active exertions of Mrs. Barker, and partly by the aid afforded by ladies and gentlemen in Gowahati and other stations, who occasionally sent a destitute girl to this asylum. At the close of a year she had collected a school of seven pupils. To the superintendence and religious instruction of these girls, Mrs. B. devoted her time and strength with the most unwearied fidelity. As a result of her labors, she had the happiness of seeing three of her girls received into the church. Under the care of Mrs. Barker, assisted by Miss Sakes, the school continued to prosper, until Nov., 1849, when the sickness of her husband compelled her to leave this her chosen field of labor. The school then numbered nine pupils. It has since been under the care of its present superintendent, aided as before by Miss Sakes.

"During the past two years, four orphan girls have been added, making the present number thirteen. The pupils generally have enjoyed good health. The cholera, however, made its appearance in the school in May last, and the assistant, Miss Sales, with four of the girls were attacked, but through the mercy of God all recovered.

The studies of the school have been in the vernacular. The Primer, First Reading Book, 1st and 2nd Arithmetic, the Orunudo, 'Young Asam,' the New Testament, including all now published in the Asamese language, have been carefully studied. The regular hours of study are from ten o'clock to one; after which the girls devote about two hours to sewing. Spinning and weaving are now being taught. The girls are frequently supplied with work by the ladies and gentlemen of the station, to whom we are much indebted for the interest they have manifested in the school. The avails of their labor have thus assisted in defraying the expenses of their food and clothing.

Their time out of school hours is devoted to cooking, attending to their clothing, the cleanliness and order of their rooms, and recreation.

The general deportment of the girls has been highly commendable. Several have proved themselves ornaments to the church, and are exerting a salutary influence upon their associates.

Besides the thirteen boarders now connected with the school, we have one day-scholar, a little girl whose father died of cholera on the mission premises. Her mother still resides here, and allows her to attend school, but will not consent to have her board with the girls, for fear of the displeasure of her relatives.

#### SIBSAGOR GIRLS' BOARDING SCHOOL.

This school, now numbering nine girls, is under the superintendence and instruction of Mrs. Brown, by whom the following Report is presented:

"On my return to Asam, in 1849, I resolved to collect, if possible, a small school of ten or twelve girls, with a view to give them such an education as might, through the divine blessing, qualify them to become suitable wives for the native youth educated in our mission schools. After various unsuccessful efforts for above six months to obtain girls, in January, 1850, I was presented with the *first*, a little girl about three years old, and at the close of the year 1850, the school had gradually increased to the number of eight. Since the commencement of 1851, three others have been received. We have at the present time *nine* boarders.

"The school has been carried on by myself, unaided, except by some little assistance from the native pandit, when not employed in other work. The older girls

have been employed as monitors to teach the younger ones, the lessons having been recited to me, except when prevented by poor health or family duties. My main efforts, however, have been devoted to the moral and religious instruction of the pupils.

"Although the instruction has not been very regular or systematic, yet it is believed that every scholar, except the very youngest, who has been in the school for the period of a year, will be found able to read, write and sew. Six of the girls are boarded in the two Christian families of Numoli and Jogori, who live in the compound. Here they have an opportunity of assisting in cooking and other family employments, coming to the bungalow for instruction at 10 A. M. and remaining till 4 or 5 P. M. They also assemble at the bungalow for family prayers at 8 in the morning. The school has been considered as strictly a *family school*, and has been conducted entirely on that plan.

"The two eldest girls, together with the youngest, sleep and take their food at the bungalow, a privilege which it is intended to give each in turn, as a vacancy may be made by marriage or other circumstances.

"This little beginning has increased and been prospered beyond our fondest hopes and expectations, and our hearts are moved that God has sealed so feeble and unworthy an effort with His blessing by the conversion of souls. The three oldest girls, Budhi, Jogori and Kunti, having given satisfactory evidence of being born again, were baptized and received into the church in July last. The circumstances of the conversion of these girls so recently gathered in from heathenism, were deeply interesting. About the commencement of the year, Budhi and Jogori appeared to be seriously affected with a sense of their sins. Their distress of mind increased for some days, till eventually they expressed a hope that their prayers had been heard, and their sins forgiven. Their hearts were then filled with joy and their greatest delight was in singing hymns of praise to their newly found Saviour. From this time a number of the others were aroused from their former stupidity and indifference, and commenced pleading earnestly for the Saviour's mercy. Whenever the exercises of the school were suspended for a short time, they would seek some retired corner to pray, and would often ask leave to hold a little prayer-meeting by themselves. At all hours of the day might be heard the low voice of prayer or songs of praise. Thus for some weeks our house was literally made 'a house of prayer,' by these newly converted heathen girls. Even the little ones from four to six years old, appeared to catch the spirit, and we cannot suppress the hope that amongst

them will be some genuine fruit that shall ripen for the great harvest. The case of Kunti has been one of particular interest. As soon as she was able to comprehend the story of the Saviour's death to redeem lost sinners, her heart seemed touched with a sense of her own sins and unworthiness. She remained in a state of anxiety and distress for some weeks, till at length being dangerously ill, she appeared to make a full surrender of herself to Christ, and expressed herself willing to live or die, as should be the will of the Lord. She said she had no fear of death; she felt a confidence that if she died she should be with Christ and the holy angels. She called her school-mates and acquaintances around her, and exhorted them all in the most earnest manner to seek the pardon of their sins. She manifested great anxiety for her heathen mother, who was at the time too feeble to come and see her child. She dictated to her a most pathetic and urgent letter, exhorting her to renounce idolatry, and embrace the religion of Jesus Christ. Her vows in sickness were not forgotten in health. Since her recovery her whole deportment has been highly satisfactory, and her growth in grace and Christian experience very remarkable. Her mother, though the widow of a distinguished Bráhmán, has renounced caste, and her mind appears much softened under religious instruction.

#### NOWGONG ORPHAN INSTITUTION.

In reporting upon the institution during the period which has elapsed since the last Report, Mr. Stoddard writes:

"At the close of the last Report, there were three departments connected with the school, one for boys, one for girls, and a third for Eurasian boarders and day-scholars. This last department was discontinued in April, 1849, on account of the failure of Miss Christie's health, who was the teacher of this department, and also matron of the native girls.

#### BOYS' SCHOOL.

"In the Boys' Department I have been assisted by a native Pandit, and for more than a year Mr. Däuble rendered valuable and most timely assistance. By his own request he has been recently released from the labors of the school, to which he had been temporarily appointed by the American Baptist Missionary Union, that he might more entirely devote himself to study, itinerancy and preaching.

The daily routine of the Boys' School is as follows: From 6 to 8 o'clock in the morning, work. From 8 to 10, breakfast and amusements. From 10 to 4 P. M. excepting an hour's recess, study. From 4 to 6 P. M. work, amusements and evening meal. The school is daily opened with prayer and the reading of the Scriptures. Evening prayer at 7 o'clock at the mission

bungalow. On the Sabbath there are two stated services, one at 11 A. M. the other at 4 P. M. Sabbath evening is devoted to sabbath school and Bible class.

"The health of the school has in general been good; but in the summer of 1850, the small-pox raged with great violence, and out of eleven who suffered with this dreadful disease, one died. This was an interesting girl of 10 years of age. The cholera also raged in the summer of 1851, but while hundreds and thousands were dying around us, and though many of the children of the school were attacked, it pleased the Lord to spare the lives of all.

"Such has been the limited and uncertain state of the funds, that no effort has been made during the period of this report to increase the number of pupils. Many applicants have been refused admission. Of those whose plea and circumstances have been such that we could not find it in our hearts to refuse them, there are twenty boys and seven girls, making the whole number sixty-five, now receiving support and education at this Institution.

"A good degree of religious feeling has been manifest, and requests for baptism have been made; but while we would encourage in them the feeblest desire to be known as the disciples of Christ, we anxiously wait to see in their lives the evidence of love to the Saviour, without which all outward profession is vain. We already feel assured that God is raising up through this humble instrumentality means for the spread of the truth. Our hearts are uplifted to God that from this Institution many may go forth into every part of this dark land, making known the only way to God through a crucified Redeemer. The two young men who accompanied Mr. Bronson to America, re-entered the school on their return and made themselves useful, until their recent appointment as native preachers. Others in the school will soon be able to engage in labors for their own livelihood, and as assistants or teachers will aid in the general diffusion of correct knowledge among their countrymen."

#### GIRLS' SCHOOL.

The Girls' Department of the Nowgong Orphan Institution was commenced simultaneously with the Boys' school, and has received since its commencement 18 members, of which two have died. In this effort we have had some peculiar obstacles to contend with, arising from the very strong prejudices of the natives against female education. A female who can read and write is, on that account, considered much less likely to make a good wife and mother. Orphan and destitute girls are much more frequently adopted by the surviving relatives than the other sex. There are innumerable cases where they are retained by a

neighbor as menials, in payment of a paltry debt of five or six rupees. Asamese women in general being in a degraded and down-trodden condition, and having had few examples before them showing the benefit of education, do not seek it themselves, or desire their daughters to obtain it.

Those who have been received into the school seem to have been sent to us by the peculiar Providence of God, and as sent by Him, they have been received, and thus far the efforts made for them have been greatly blessed.

In reporting upon this school Mr. Stoddard writes :

"From October, 1849, to July, 1850, this department was under the entire charge of Mrs. Stoddard, assisted by a native Pandit, with occasional assistance from a native Christian woman. In July last, Mrs. Diable entered upon the duties of this school, according to the appointment of the Executive Committee of the American Baptist Missionary Union. She was thus usefully and successfully employed until the following November, when Mr. and Mrs. Diable were released from their appointment, that they might devote themselves to other urgent interests of the mission; and that the Institution might engross the time and services of one missionary family only. This department has, therefore, again devolved upon Mrs. Stoddard.

"The girls are employed in study from 10 to 1 o'clock. From 2 to 5 p. m. they are employed in work. The remaining hours of the morning and evening are occupied in Bible Lessons, cooking their own food, attending to the cleanliness and order of their rooms and recreation. They make and mend their own clothes, and aid in making and keeping in order the boys' clothes. Some of them execute plain and fancy worsted work very neatly; and are now quite interested in learning to spin and weave. In their studies they are confined strictly to the vernacular; and in study, work, and general deportment, continue to give very good satisfaction. Four of the eldest girls were received into the church at the close of the present year."

At the annual meeting of the mission in October last, the wants of the Institution were taken into careful consideration, and measures adapted for its enlargement and greater efficiency. Its internal arrangements were revised, and a course of study laid down.

Mr. Stoddard was instructed to obtain the assistance of a well qualified Pandit from Calcutta or elsewhere to aid him in the duties of the Boys' Department; also the service of a Matron to aid Mrs. Stoddard in the Girls' Department. The buildings necessary for the prosperity and effi-

ency of the school were authorised; yearly examinations and small rewards to the most deserving of the several classes were resolved upon. A committee was appointed to obtain information, and devise some plan for the introduction of trades and remunerating employments. We trust that a new impetus will thus be given to the school; and that from year to year experience will develop new plans and means for making it an instrument for good. But in doing this we entreat all our friends to bear in mind, that in meeting the necessarily increased expenditure, we are wholly dependent upon voluntary subscriptions; as we have no permanent fund from which to meet its daily wants. We beg our kind friends in *Christian lands*, to remember, that while they consider it important to multiply institutions of learning over their own already enlightened country, here in this province amid all the darkness and ignorance that surrounds us, we have not even one permanent Christian institution for sending forth from year to year persons qualified to aid us in diffusing correct principles among these multitudes, dying in ignorance and sin. Every argument used in *Christian lands* for seizing upon the young and storing their minds with truth, applies in a land like this with a thousand-fold greater power. We beg our kind friends in *this country* also to bear in mind, that we have from the beginning gone forward relying upon their aid; that the original objects of the Institution are in no way altered; and that in the rapid changes common to Indian society everywhere, we have lost the assistance of many of our donors by their removal from the province. We sincerely trust that those who remain will not allow their interest to diminish; and that those who have the honor to fill the places of the departed, will feel a pleasure in aiding this humble effort. We are aware that the Christian community have many objects placed before them demanding aid. But while we have a cordial goodwill to every other good object, we must beg that this school may continue to find favor in the hearts of those who delight to aid the destitute and friendless orphan. It will be seen from Mr. Stoddard's Report that for want of funds many applications for admission have been rejected. This is very grievous to us. If the means of education are to be provided, why may not *hundreds* instead of scores enjoy them? When a bright intelligent orphan child presents himself at the door of the Institution with a tale of sorrow, and begs to be admitted to its privileges, will not the friends of the Institution enable us to grant every such request?

One thing else we have not attained to; that is the introduction of remunerating



employments. It is an essential part of the plan of the school; and we are yearly more and more sensible of its importance. Thus far horticulture has been the chief employment. More would have been at-

tempted had we not felt that there was danger in consuming on experiments, funds that were demanded for current expenses. We shall be thankful for any assistance in accomplishing this object.

## Essays and Extracts.

### DEAD SEA DIFFICULTIES.

It is probably the general impression among the readers of Scripture, that the vale, or enclosed plain, now covered by the waters of the Dead Sea, was formerly dry land, and formed, as a whole, the fertile vale, "well watered everywhere," which Lot sought for its exuberant pastures. On looking more closely, however, a difficulty is seen in this which may at the first sight elude our notice. It is clear that the Jordan must always have come into this vale as it does at present; and the general impression doubtless is that it was then traversed by that stream, which contributed greatly to its beauty and productiveness; besides which there are other lesser streams—lesser, but still considerable, particularly in winter—which must then, as now, have entered the same basin, adding their waters to the Jordan.

This, altogether, forms a very large body of water, continually passing into the vale; and the question was, what became of it after having passed through this enclosed plain, before there was a lake to receive it? There appeared no satisfactory solution. It was seen that it could not have gone off westward, or south-westward, to the Mediterranean, on account of the height of the intervening district; and the same objection appeared to apply to its progress to the Red Sea. Some thought it might have been absorbed in irrigation; but the water would have been far more than sufficient to irrigate a greatly larger area than that of the vale, had every inch of it been under cultivation; and that it was far from being wholly under cultivation is shown by the fact, that Lot repaired to this vale with his abundant flocks and herds for pasturage. It was then thought by some, that the river must have had a subterraneous outlet to the Mediterranean; and although this was objectionable as a purely gratuitous hypothesis, there appeared no other mode of surmounting this very serious difficulty.

So the question rested, until the researches of Burkhart in this region, in the year 1816, brought to light the very important and interesting fact, that a broad valley like the bed of a river extends along the foot of the mountains of Seir, all

the way from the Dead Sea to the eastern arm of the Red Sea, anciently known as the Ælanitic Gulph, and now as the Gulph of Akaba. We had thus at once provided for us a most satisfactory solution of the difficulty. What could seem more plain and evident than that, previously to the formation—in that day when the Lord overthrew Sodom—of the lake now called the Dead Sea, the river Jordan, enhanced by tributary streams, made its way down this valley to the Red Sea?

Having ourselves personally felt a deep interest in this question, and having so long rested in this as a most satisfactory and beautifully simple elucidation of a great geographical problem, it was with real disappointment, and with something not unlike grief, that at a later period we felt that this explanation must be given up, in the face of the serious difficulty which a more recent explorer brought against it. This was Dr. Robinson of New York, who, in his "Biblical Researches," urged that the Jordan could never have flowed down the valley in question, seeing there is not a descent in that valley towards the Dead Sea, but an *ascent* from the lake to it; and that in fact the waters of this vale (called the Arabah), do in the northern part, direct their course *towards* the Dead Sea, and not from it. This discovery, while it throws a great and apparently insurmountable obstacle in the way of the previous hypothesis, enabled Dr. Robinson to dispose of the waters of the Jordan, by leading him to conclude that a lake, receiving the waters of the south as well as of the north, did always exist on the plain; but it was supposed that the waters were, before the destruction of Sodom, sweet and wholesome, and that the lake was of less extent than it afterwards became. In fact, it seems to be assumed, that the increase was formed by the submersion of that comparatively small portion (about one-fifth of the whole), which now forms the southern extremity or bay of the lake, separated therefrom partly even now by a peninsula.

With this we were obliged to be content, though far from satisfied, as there still remained some considerable difficulties. It had always been felt, that the whole basin

of the Dead Sea was but a small area for the dominion of the five kings; that thus they are driven into a mere corner of the space previously allowed them. All the five cities must have been in this contracted area. They were at least considerable cities for that age; and, when a country is still thinly peopled we do not find towns so near one another. Within this space their very gardens and orchards (which commonly extend to a considerable distance around even small towns on the east), must have touched each other, without a provision for arable land. How, then, was there so much free pasture that Lot removed into the plain with all his herds to enjoy it? Again, it is clear that in Genesis xiii. 10, the plain to which Lot went is called "the plain of the Jordan," implying that the Jordan flowed through it; whereas if a lake had been previously there, that lake lay between him and the Jordan, seeing that he must have been in the land at the southern extremity of it. Again, it is said that the land to which Lot went, this "plain of the Jordan" was "well watered every where before the Lord destroyed Sodom; like the garden of the Lord, like the land of Egypt, as thou comest unto Zoar," or rather, "as far as unto Zoar" (the southernmost of the five cities). "Well watered," indicates a river, not a lake; so does the comparison to Egypt and its Nile; and how could the whole district, from north to south, be "like the garden of the Lord," if three-fourths of the whole surface were covered by the waters of a lake?

In view of these difficulties in the new theory, we longed to see our way back to the perfect satisfaction and comfort of the anterior hypothesis. And we rejoice to say, that this seems to have been found, or, at least, indicated by the late American Expedition to the Red Sea. The narrator of the expedition (which explored this lake, as well as the Jordan in all its parts) considers the inference from the Scripture account to be, that this entire chasm was a plain, *sunk* and "overwhelmed" by the wrath of God, and this he considers to be sustained by the extraordinary character of the soundings obtained. From these it was seen, that the bottom of the lake consists of two submerged plains, an elevated and a depressed one. The former, which is merely the southern bay, is at an average of thirteen feet below the water. The other, or northern part, forming the great body of the lake, lies fully thirteen hundred feet below the surface. Through this largest and deepest portion, *in a line corresponding with the bed of the Jordan*, runs a ravine, which again seems to correspond with the Wady-el-Jeib, or ravine within a ravine, at the south end of the

Dead Sea. The obvious inference from this is, that the channel of the Jordan through this plain, with the plain itself through which it flowed, *sank down*—leaving the ancient bed of the river through the middle still distinguishable. Thus, of course, would be formed a deep basin to receive and retain, with a sufficient expansion for their passing away by evaporation the waters which formerly passed onward through the plain. This depression seems to have been not wholly confined to the present bed of the Dead Sea, which was thus but an expanded part of the valley of the Jordan, but to have extended its influence certainly to the higher, or northern, and probably to the lower, or southern portion of the Jordan's bed. The narrator says:—"Between the Jabbok\* and this sea, we unexpectedly found a sudden break-down in the bed of the Jordan. If there be a similar break-down in the water-courses to the *south* of the sea, accompanied with the like volcanic characters, there can scarcely be a doubt that the whole Ghor (or valley of the Jordan, including the Dead Sea), has sunk from some extraordinary convulsion; preceded probably by an eruption of fire, and a general conflagration of the bitumen which abounded in the plain."

Apart from all other considerations, it is, indeed, difficult to account for the most wonderful depression of the bed of the Dead Sea, to the depth now ascertained, without a convulsion thus extensive and terrible, and all the signs of which are still exhibited on the spot. As it satisfactorily answers all the objections which we have indicated, it best agrees with the Scriptural statement; and here, therefore, also, as in all other cases, the more precise and certain our discoveries become, the more they are found to be in unison with the Scriptural accounts.

Many collateral corroborations of this conclusion, are set forth by Lieut. Lynch in his book.† Of these, there is but one we can here mention, which is that the mountains around the sea are older than the sea itself; or, in other words, that their relative levels have not always been the same that they are now. A most important fact, quite obvious where it exists to such as know how to observe the appearances of nature.

The writer concludes his account with these important words:—"We entered upon the sea with conflicting opinions.

\* The Jabbok enters the Jordan about twelve miles above the Dead Sea.

† Narrative of the United States' Expedition to the river Jordan and the Dead Sea. 1849.

One of the party was sceptical, and another, I think, a professed unbeliever of the Mosaic account. After twenty-two days' close investigation, if I am not mistaken,

we were unanimous in the conviction of the truth of the Scriptural account of the destruction of the Cities of the Plain."—*KIRRO'S Daily Bible Illustrations.*

## For the Young.

### HOLY GROUND.

"FATHER, I want a little piece of ground in one corner of the garden, that I may call my own," said a little boy of eleven years of age.

"You may have such a piece, my son," replied the father.

"Oh! I thank you very much; but I have one more thing to ask."

"What is that, my son? If it is possible, you shall have what you ask."

"Well, father, I want some wheat to sow on my ground."

"You may have all you wish, my son."

This little boy then went to the barn and got some wheat, and sowed it in his ground very thick,—much thicker than men sow it. He watched it with great care and solicitude from day, to day, pulling up every weed and blade of grass, till it was more than three feet high, or higher than his head, and thick as it could stand.

His father noticed that he went to his piece of wheat very often, and determined to see at the first opportunity, how he was engaged while there. Accordingly, early one morning as he saw him enter his wheat, he followed silently and unobserved. What was his surprise, upon coming near, to hear his dear boy engaged in prayer! He then knew the reason of his sowing wheat instead of flowers, and felt quite satisfied with the disposition he had made of his ground.

A few days after, his little boy expressed a wish that his wheat might stand all winter. His father inquired the reason, telling him at the same time the birds would devour it if it was not harvested. The boy hesitated about telling why he made the wish, but still seemed desirous about having something that would grow all the year. His father pressed him to answer, promising to inclose his ground with evergreens.

"Father," said he, "it is holy ground, and I go there to pray, every morning and night."

The delighted father hastened to fulfil his promise, feeling well rewarded by this mark of early piety in one so dear as a child.

For years after, this little boy made his inclosed "holy ground," a retreat for prayer and holy reading; and, as may well be supposed, he lived an example of what early religious training will do,—beloved by all who knew him.

### AMOS AND THE NAILS.

THERE was a very bad boy by the name of Amos, who had a very good father. This father was grieved and troubled at the wickedness of his son,—and had tried in vain to convince him of his sin and induce him to make efforts to reform. One day the father said to Amos, "Here is a hammer and a keg of nails. I wish you, every time you do a wrong action, to drive one of those nails into this wall." Amos said, "Well, father, I will." Before long Amos came to his father and said, "The keg is empty. I have used all the nails. Come and see." The father went to the spot, and found the wall black with nails. He said to his son, "Amos, have you committed a wrong action for every one of those nails?" "Yes, father," said Amos. The father said sorrowfully, "What a bad boy you must be, Amos. Why will not you turn about and try to be a good boy?" Amos remained thoughtful for a few moments and then said, "Father, I will try—I have been altogether too bad. I will try to be a better boy." Said his father, "Take the hammer, and for every good act you do, draw out a nail and put it into the keg." In a few weeks the boy came again to his father and said, "Come, father, and see the nails in the keg again. Every good act I have done I have pulled out a nail. See, the keg is full again." "I am glad of it, my son: but, Amos, the holes are left—the *holes* are left." What did he mean, my little readers?

### THE CHILD'S GIFT.\*

THERE is a little berry black,  
It grows beside the wild goat's track,

Along the mountain lone;  
Where bright the heather blossoms bloom,  
And gaily grows the yellow broom,  
And lies the loose grey stone.

The mountain children know it well,  
And oft their blackened lips will tell,  
And fingers purple died,  
How many bilberries they found,  
On bushes growing near the ground,  
Along the dark hill side.

\* From "Moral Songs." By the Author of "Hymns for Little Children." London: Joseph Masters.

Far up the mountain solitude,  
Within a cabin lone and rude,  
The last low dwelling wild  
That lies along that upland road,—  
Poof tenant of a poor abode,  
There lives a sickly child.

His little cheek is sunk and white,  
But every day an hour ere night  
It colors like the rose;  
And then his very heart is sick,  
And ever painfully and quick  
His breathing comes and goes.

The wild broom blossoms every May,  
It withers in the summer's day,  
And ere it come again,  
I think that flower as bright and lone,  
As short a life-time will have known,  
And God will ease his pain.

A lady wandered by the place;  
She marked his wan and wasted face,  
And oft would thither walk,  
And read good books beside his bed,  
And bring him apples rosy red,  
And cheer him with sweet talk;

Till in the bosom of the boy,  
An impulse strong of love and joy,  
And gratitude did stir;  
And to himself he said half sad,  
"She maketh me so very glad,  
What could I do for her?"

His sister from the mountain brought,  
Where in the moss all day she wrought,  
Of that wild fruit a store,  
And smiling as she poured them in  
His little hand so small and thin,  
She kissed him o'er and o'er.

The poor child paused with glistening eye;  
Ere to his pale lip shrunk and dry,  
The fruit he lifted up;  
Then from the rows upon the shelf,  
Of white, and blue, and yellow delf,  
He took his own small cup.

He hides his hoarded berries there,  
"And they are for a gift most rare,"  
(He to his mother tells),  
"For such, I'm told, do never grow  
Where yon broad river runs below,  
Round where my lady dwells.

"She comes, she comes, her step I know,"—  
With what a bright and kindling glow  
Light up his sunken eyes;  
In his young heart what quick delight,  
As fast outpoured, her hand so white  
His purple present dies.

Ah precious gift! love sweetly shown,  
Since not by costly things alone,  
Is grateful thought expressed;  
The motive, not the means, we scan,  
And he who giveth all he can,  
Hath surely given best.

## Correspondence.

THE LATE REV. S. DYER, OF  
PENANG.

*To the Editor of the Oriental Baptist.*

DEAR SIR,—If you knew the late Rev. Samuel Dyer, [of the London Missionary Society,] formerly of Penang, but now in heaven; and if you think, as I do, that the accompanying scrap is worth preserving as a relic, you will oblige me by giving it a place in your periodical. If you did not know him, there are, I believe, some in India who did, and who will not be sorry to see it preserved. It is part of a letter addressed to a friend who visited Penang some years ago, and while there had the privilege of making his acquaintance.

Yours truly,  
A SUBSCRIBER.

MY DEAR MRS. — Although I have not written to you, yet I have often thought of you, since you left us;

and remember well our little chattings when we occasionally got *tele a tele* at Penang. Your mind is of a most pen- sive turn, and so is mine: hence I al- ways felt in the company of one whose feelings were in unison with my own, when I had the pleasure of your society for an occasional half hour.

Sometimes we would talk (if you remember) about the salvation of in- fants. You felt there was something exquisitely delightful in the subject, because of the infant of some near relative or friend; I felt it also exqui- sitely delightful, because my own little first-born was in glory. Sweet little babes! to what hallowed anthems they tune their little harps! The Saviour himself discerned something especially lovely in little children, as he said, "Except ye become as little children," &c. Are you, dear sister, and am I, "as little children?" Are we DOCTILE? are we HUMBLE? Oh, what a most lovely garment is that of humility! You

remember little Aimee in the "Flowers of the Forest?" Well, I think, if I had but the sweet child's humility, the talents of a Newton should be diseased in comparison. But, after all our sighs over the pride of our hearts, and our longings for humility, we still remain proud in heart.

You remember the Highlands? My

family visited them in February. I am no poet; but yet I ventured to versify for the Highlands' Scrap-book: however, when I came to peruse it, I found so many profane things in it, that things sacred seemed profaned by an insertion: so now I send my verses to you, requesting permission to dedicate the same to yourself.

Beyond,  
Far, far beyond  
Yon glorious canopy,  
I see, by faith, the gates celestial  
Oh, how my heart does burn with ardent fire,  
Oh, how my soul does breathe the intense desire,  
To enter in!  
More bright,  
And yet more bright,  
The pure ethereal vision:—  
As much unlike the scene below,  
(Though *it*\* to me has charms almost divine,)  
As the bright orb of day does far outshine,  
A twinkling star.  
Roll on,  
Yet faster roll,  
Ye lingering months and years;  
And haste the beatific morn.  
My soul would even *now* take wing, and fly,  
And leave this world, with all its pageantry,  
For yonder gates.  
But ah!  
My soul, ah, where  
Thy pass to admit thee in?  
I've nought—*am* nought—and *can* do nought:—  
I'll point to Him who died on Calvary—  
My Jesus,—my Redeemer,—and my Lord,—  
My pass to heaven.

#### THE STATE OF RELIGION.

To the Editor of the Oriental Baptist.

DEAR SIR,—I have had my mind lately much exercised as to the cause why so little apparent feeling and life is exhibited in our congregations; and should like to agitate this question through your publication, that it may stir up some of the members of the churches scattered throughout India, seriously to take up the subject and let us have their views on so momentous a topic, in the hope that we may be brought to consider the matter aright.

It would appear, from the seeming indifference many of the members of the churches manifest towards the eternal welfare of those around them, and more especially towards their own

relatives and friends, that the privileges of being a Christian are lost sight of, and the *only* reason for their being brought under grace—to spread the light of Gospel truth and glorify their Redeemer, living as witnesses to the truth as it is in Jesus—forgotten; but it cannot but prove interesting to those who mourn for the sins of the people, to see efforts being made to produce a re-action of feeling and arouse friends and neighbors to the serious contemplation of "eternal things."

Many reasons can be assigned for this sad state of feeling, and the cause can only be sought for in the Churches; and as much can be written on the subject, the insertion of this, to draw some to write and thus provoke others to work, will oblige,

Yours truly,  
A FRIEND.

Calcutta, Aug. 21st, 1852.

\* "The scene below;" the exquisitely lovely and enchanting prospect from the Highlands' bungalow at Penang.

ADDRESS AT DR. COLE'S  
BAPTISM.

*To the Editor of the Oriental Baptist.*

MY DEAR BROTHER,—I have time to write but a line or two, to say that observing in your August No. a notice of the Baptism of Rev. Mr. Cole, by Dr. Fuller, it occurred to me that the Dr.'s address at the water-side on that occasion would very well follow. And as it will give some light to many among us in this country, who are profoundly ignorant of the sentiments of Baptists, and are thereby led to suppose that with us, "*much water*" is the essential thing for which we contend, I hope you will give the enclosed address a place in your next issue.

M. BRONSON.

*Nowgong, August 10th, 1852.*

## WHO ARE THE BAPTISTS?

*A Sketch of Dr. Fuller's Remarks at the water, before baptizing Dr. Cole, September, 28th, 1851.*

MY FELLOW-CITIZENS,—Next to the approbation of God and the answer of conscience, we value your good opinion; and, therefore, I beg you to vouchsafe me a candid audience for a few moments.

All around me I behold a large multitude, and what have you come out to see? You are here to witness the baptism of one who, after having been fourteen years a minister of the gospel among our brethren of another denomination, has discovered his error as to this ordinance, and has united himself with the Baptists. But who and what are the Baptists? This is a very proper question, and I am happy on this, and on all fitting occasions, to answer it, and to "give a reason" for our faith and practice.

To the question, Who are the Baptists? people have given very different replies. A missionary of ours was preaching, some time since, in a country church in this State, and, on descending from the pulpit, he overheard one gentleman say to another, "Who are these Baptists?" "Indeed," replied the other, "I do not exactly know, but I believe they very nearly resemble the Quakers." That is to say, the churches who are charged with making too much of the ordinances, nearly resemble the church which has abolished them!

Others answer the question by pronouncing us a people who believe that baptism is regeneration. That is to say, the only churches which, before baptism, require a credible profession of regeneration believe that baptism is regeneration!!

But of all the descriptions of Baptists the most novel and popular in our city is this: The Baptists are a sect, whom if you

join you will lose your religion. I venture to affirm that many now listening to me have heard this language, over and over, from those who seek to hinder their obedience to Jesus and their own consciences. I have just received a letter from a very intelligent lady who was baptized about a year ago. It incloses a sum of money for the missionary cause, and she thus writes: "When I was about to join the Baptist church, my friends in the church to which I was then attached, said, 'If you join the Baptists you will lose your religion.' It is now fourteen months since I obeyed my Saviour, and I thank God their predictions have been falsified. Since my baptism I have never had one doubt of my acceptance with God." The true interpretation of this libel may be thus given: The religion of multitudes is made up of noise, excitement, and delusive heats and fervors. The religion of the Baptists is a change of heart, vindicating itself by principle—by a life of obedience. He who has this religion will look with sorrow on the delusions of fanatics and enthusiasts.

These are some of the answers often given to the question, Who are the Baptists? I will now give you the proper answer in a few words. And I would say, in general, that the Baptists are a *people who wish to carry out the great principles of the reformation.*

The world, and its historians, have too long misunderstood the character of the reformation. Men regard it as the secession of a party from the Roman Catholic church. But was this all? No! This was little, and with bleared vision has he read the annals of our race, who sees only this in that glorious movement. The reformation was a great struggle of the human intellect for spiritual freedom. It was a noble effort of the mind—recognizing its own grandeur, its affinity with God—to assert its rights, to escape from bondage, and open itself to light. It was an insurrection of the immortal soul, seeking to cast off the usurpations of spiritual tyranny, and to resume its empire over itself—an empire transcending that of all external worlds.

Such was the reformation. That it at once achieved such wonders, and achieved no more, but soon seemed to wane, and be baffled, and lose ground, this is a matter of surprise to the greatest of modern historians, I mean Mr. Macaulay. But where is the wonder? How could the work go on, when all the principles and moral forces, by which it had been originated and impelled, were so soon abandoned?

England, for example, took a leading part in that great moral revolution. But what policy was adopted there? Instead of a spiritual church, with Christ as its

head, there was erected a vast national establishment; a modified church of Rome; an ecclesiastical monster—compounded of Church and State, with the King at its head, and a hierarchy as anti-Christian as that of Rome itself.

Without adverting to the continent of Europe, let us come to our own country. To these shores the pilgrims fled as to an asylum from a persecuting church. But what was their own conduct?—Scarcely were they planted on the soil before they themselves became persecutors; and Roger Williams and others were pursued and hunted down, simply because they asserted liberty of conscience, and wished to rescue men's souls from the worst of all tyranny, that which is felt, not by the invasion of outward interests, but *within*, by the shackles it would rivet on the mind.

The principles of the Baptists are those of the reformation, of Roger Williams, and of the noble company of martyrs, who, in all ages, have refused to cower to the usurpations of society or of a priesthood, Catholic or Protestant.

Up to this point I have spoken generally. If you require me to be more explicit I acquiesce, and will mention more particularly in what matters we differ from our brethren of other churches. We rejoice that in so many things we concur with them, and where conscience permits we are very happy to co-operate. But (besides immersion, of which I need not speak now), we differ on several, and these very important articles. "Much water!" say you. By no means. Our difference is not about *much water*. It is about *much truth*.

First, *We differ from our brethren of other Protestant denominations in our views of the church*. Before the reformation the kingdom of Jesus, so miscalled, was a vast worldly organization. Our brethren still hold to such an organization. They declare that unconverted persons are members of Christ's church; that infants are either members by birth, or made so by baptism. We believe otherwise. "My kingdom," says Jesus, "is not of this world." We find no church of Christ in the New Testament but the spiritual body.

*We differ from our brethren as to a sacramental religion*. They are for ever charging us with making too much of water. But what is the fact? We regard baptism as we do any other command. "If ye love me," says the Redeemer, "keep my commandments." We love him, we seek to keep all his precepts, and baptism is one of them. But how is it with other churches? Some of them expressly declare "that a child is regenerated and made a member of God's holy church" by water. And even where this is renounced in theory, it is

practically taught. For our brother now about to be baptized, and all Pædobaptist ministers, must testify, that when an infant is about to die, the parents are exhorted to have it baptized. After which operation they regard it as more sure of salvation, and their ministers encourage the superstition.

The candidate himself has related a case to me in which, being sent for in a hurry, he had barely time to sprinkle the water, and pronounce a few words, as the breath left the infant. "The parents," he says, "seemed as well satisfied as if I had made out for the child a passport to heaven."

We differ from our brethren *with reference to human responsibility*. "Every man must give an account of himself to God," says the apostle. When Jehovah speaks, he holds every one individually amenable for obedience or disobedience. It is manifestly absurd to suppose that we can obey by a human substitute. If God commands parents to circumcise their children, it is the duty of the parents. If He commands all men to repent and be baptized, the duty rests upon every one for himself. Our brethren contradict all this. They would justly scout the idea of a parent's repenting for a child; yet they teach that, by the act of the parent, the child can obey the command to be baptized.

I will only add that *as to the rule of faith and practice, our sentiments are not the sentiments of most of our brethren of other communions*. True, all Protestants profess to adopt the Bible, the whole Bible, and nothing but the Bible. In theory, also, they allow to every man the right of private judgment. All this however, is too often only profession and theory.

Every where around us we see people who condemn the Roman Catholic doctrine, that the church is the sole interpreter of the word of God, and who adopt the same error. What is it but Protestant Romanism when the people are required to receive humanly framed creeds, and articles, and confessions? When, instead of being exhorted to search the scriptures for themselves, they are expected to surrender their consciences to their pastors, and to take on credit the dogmas of a church?

We protest against this system of binding chains upon the human intellect. The more we study the New Testament the more do we feel and admire its fullness, its simplicity, its amplitude; and the deeper and more earnest is the emphasis with which we say to all human teachers and systems, Stand out of the way! Compared with this volume and its life-giving words, how poor, and mean, and pitiful are all the abstractions of creed-makers.

Written or unwritten, all churches must, of course, have some simple "first princi-

ples of the oracles of God" as a platform upon which the members unite. Even those parties who are most loud against creeds, have still, their system or code; and surely nothing can be more unreasonable than objections to these declarations of faith. A society combined for religious purposes owes to itself and others, as well as to the truth, a distinct and public exposition of its own views and principles.

To adopt human creeds, however, and demand conformity to them as creeds—to make them, and not the Bible, the tests of orthodoxy, and the terms of fellowship—this is to usurp a power delegated by God to no man, nor body of men. It is to supersede the scriptures, and arrogate the very infallibility which we condemn in the church of Rome.

Milton said long ago that "*Presbyter* was only *Priest* written large;" and Dr. Arnold lately remarked, that the present clamor in England about church is only clamor about priest. In each of these observations there is important instruction for all Christians; nor can they guard with too much jealousy the right which every man possesses to search the scriptures for himself.

It is justly regarded as a mockery when the Roman Catholic is allowed to read the Bible, but is forbidden to put any construction upon God's word, except that which the church dictates. And who sees not that there is the same servility to man, the same surrender of conscience, the same stultification of reason demanded, when one is exhorted to search the scriptures, and yet reminded of certain articles and standards prepared by beings loaded with infirmities like himself, which he must take as his guides, and to which he must adjust his own faith.

It is a singular fact with reference to creeds, that they have almost always overlooked holiness, and made piety consist in an assent to abstract, and often most metaphysical, dogmas. Why have not councils framed confessions of morals, as well as of faith? And who can doubt that much of the false religion in the churches is to be traced to this fact, that theology, and not piety, the reception of certain abstruse tenets, and not the reception of Christ, has been made the test of conversion and the bond of fellowship.

It is the privilege, as it must be the delight, of every Christian, to go directly to Jesus, and learn of him. And whether it be priest, or church, or creed, that dares to interfere, he ought to spurn the usurpation aside. Can a maker of creeds impart instruction more clearly than the Great Teacher? The "scriptures" are given by inspiration—that the man of God may be perfect, thoroughly furnished to all good

works." If, then, the creed-maker's doctrines are true, I shall find them in the scriptures, find them without his interposition between my mind and the mind of Christ himself.

Let it not be said, that if each individual is left to his own private judgment, there would only be discord and confusion. The reverse of this is true. God, who knows what is in man, has given a revelation which is adapted to man's nature; and if prejudice and passion were conquered, that revelation would be plain to all. It is the substitution of human articles for the word of God which has darkened the counsels of heaven, and still perpetuates party spirit, and strife, and confusion.

An ancient writer says that "history is philosophy teaching by example." If the history of religion teaches us any lesson it is this: that real piety and enduring peace are to be promoted by fostering in every Christian a just sense of that liberty of conscience, which is his most precious franchise. Whereas spiritual despotism subverts the very foundation of piety, substitutes for loyalty to truth a degrading bondage to human arrogance, and must either debase the mind under the most drivelling superstition, or exasperate it to revolt, and (as is the case with multitudes in the church of Rome), cause it to welcome infidelity, rather than a religion which enslaves all that is noble, and tramples upon all that is most sacred in man.

We know no master but Jesus. We cannot consent that churches and ministers shall interpose, as interpreters, between men's minds and the great Teacher. His words are life, and we insist on hearing his words from himself, as they are recorded in the gospels, or written by men who were inspired. These teachings are for all. They are intelligible to all. Salvation depends on our hearing and obeying the word of Christ; and we repel all efforts to divert us from Christ and his truth, and to bend us to a conformity with human opinions, articles, and standards.

I have thus glanced at one or two points in which it is a source of pain to us that, we differ from those we love and honor. And now, having stated our tenets, I appeal to you, if they are not the doctrines of the reformation and of the word of God?

I know we are, in this State, a feeble band, and have to contend against fearful odds. But no opposition can move me when I "feel the rocky strength of the foundation on which I stand." In Europe, where the human mind is crushed and its free thoughts stifled, error may triumph; but in this country our principles need only be known, require only to be vindicated from misapprehension and misrepresentation, and they must prevail.



I wish I had time to speak of the spread of our principles in these United States. It is a most instructive chapter in history, and is yet to be written. The diffusion of other churches in this country is not surprising. Most of these bodies were established by colonization. New England was settled by Congregationalists, New York and New Jersey by Presbyterians, Pennsylvania by Quakers, Maryland by the Roman Catholics, Virginia by the Episcopalians. All the other churches owe much to emigration. The Baptists owe to this source of increase almost nothing at all.

Nor have they, like our Methodist brethren, thriven and multiplied by vast missionary campaigns, extending over the whole of this land while these States were yet colonies. I bless God that he has given me a heart which delights to honor all that is noble in every Christian people. And noble were the efforts and sacrifices of Wesley and his followers, at a very early date, while traversing this continent, and (to use Whitfield's expression,) "ranging" through this new field.

The principles of the Baptists have triumphed over men's minds (as they have vanquished the prejudices of the candidate now before you) by the mere, sheer, downright force of truth. Before our glorious revolution these great principles won comparatively few trophies. Men's minds and consciences felt the blight of tyranny, foreign and domestic. But no sooner was that sublime emancipation achieved, than the doctrines for which we contend awoke echoes in every quarter, and from that hour the triumphs of truth and Bible Christianity have been most wonderful. Nor will those triumphs ever cease. Opposition and hostility will only kindle this inquiry; and free inquiry must insure us success. I am to-day standing here, the humble representative of a small body in your midst, and I am telling you who we are. Go into many parts of this Republic, and some of you would have to explain to the Baptists who you are. All over this vast Empire, Maryland excepted, the Baptists are numbered by tens and hundreds of thousands.

Yes, unknown and feeble are we here, but unknown and feeble we shall not long remain. I discover tokens of another and a better day. Lord Bacon says that "if we would anticipate the character of a nation twenty years to come, we must examine the character of young men from sixteen to twenty years of age." I apply this truth to religion, and I bless God for the prophecy and promise with which it cheers me. I see around me now a multitude of young men of that prophetic age. Sabbath after Sabbath my ministry is honored by hundreds of such young men. And in them do I behold Sabbath after Sabbath, what I read in their countenances now—a determination to think for themselves, a noble resolution to be no longer merged in others, no more be swept away by the torrent, but to assert their own dignity, to rise above the thralldom of hereditary sanctities, and heroically to act from an inward spring, listening only to the voice of truth and conscience.

I see this to-day, I see it every day in many noble-souled young men in our city. I see them resolved to be free—free to search the Bible, to think, to act for themselves, and with jealousy to protect themselves in the enjoyment of the only liberty deserving the name.

"A liberty unsung  
By poets, and by senators unpraised,  
But liberty of soul, derived from Him,  
Bought with His blood, who gave it to mankind,  
And sealed with the same tokens."

All this I see, and I thank God and take courage. I hail the omen! My soul stands erect, and looks forward to the period fast approaching, when my voice perhaps shall be hushed, and my body be mouldering in the grave, but when truth shall emerge from the obscurity to which obloquy and persecution have so long depressed her, and shall vindicate her own might and majesty—piercing a fallen world with tones which can never be hushed, which shall sink deep into men's hearts, and fill them with quenchless loyalty to Jesus and his glorious cause.—*True Union.*

## Religious Intelligence.

### Home Record.

#### RECENT BAPTISMS.

*Calcutta.*—On Lord's-day, the 25th July, two believers were baptized at the *Lall Bazar* Chapel; one a Jewess, whose husband made a similar profession of his faith in Jesus as the promised Messiah, some two or three

years ago; the other, the daughter of pious parents, members of the church, who has been led in early youth to follow the Saviour.

On Sabbath day the 1st of August, one believer put on Christ by baptism at the *Circular Road* Chapel, and one on the same day at the *Colinga* Chapel.

On Sunday, August 15th, *three* were baptized at *Intally*.

May all these additions to the different Baptist churches in this city be enabled to adorn the profession they have made by holy and consistent lives.

*Dacca*.—Two persons were immersed on a profession of their faith in Christ by Mr. Bion, on Sunday, 25th July.

*Cawnpore*.—Mr. Williams had the pleasure to baptize one European believer on Thursday evening, July 29th, in the presence of many witnesses.

*Serampore*.—Two persons were immersed upon a profession of their faith in the Redeemer at the Christian village near Serampore, on Sabbath day, August 1st.

*Orissa*.—One young man was baptized at *Cuttark* on the 2nd of May; two young women from the Female Asylum, on the 6th of June; and three others on the 1st of August. On the 9th of May one young man was baptized at *Choga*; and on the 4th of July, five were baptized and added to the church at *Berhampore*. It is pleasing to add, all these are young persons. May the Lord preserve them from the snares to which youthful piety in this country is so much exposed, and keep them unto his eternal kingdom.

### MISSIONARY PROGRESS.

A NUMBER of educated Hindus in despair of checking the progress of Christianity by the ordinary weapons of calumny and persecution, have resorted to the more civilized expedient of attacking its doctrines at the root. They have commenced the publication of a monthly periodical filled with extracts from infidel writers, which they are endeavoring to circulate as an antidote to the teaching of the Missionaries. We have not the slightest intention of admitting a polemical discussion into these columns, but we cannot allow the admissions with which they preface their objections to pass without a word of comment. They say,

"The vigorous exertions of the preachers of the Gospel have tended to spread widely the knowledge of the Christian religion among the natives of India: *there can hardly be found an educated Hindu that knows not something about it*. They leave nothing untried that can efficiently contribute to its propagation. By means of schools, sermons, lectures, offering handsome prizes to successful essayists, and

other indirect measures, they insidiously cause the youths of this country to be initiated in the doctrines of Christianity. The labors of the missionaries, it must be confessed, have been in this respect to a certain extent crowned with success, though in producing conviction on the mind of the Hindu population in regard to the soundness of the claims of their religion, they have not met with equally happy results. But when it is found that the acquaintance of the people with the subject of Christianity has grown so general, and that they have got it, with some enlightened exceptions of course, through no other medium than that of its advocates, it is exceedingly desirable that they should be made aware of what is said against it by eminent men born and educated in countries where the religion of Jesus is found to form the national faith."

It would scarcely be possible to bear stronger testimony to the zeal, activity, and success of the Missionary body than is contained in these few lines. They indicate a profound conviction on the part of the Hindu community, that their strongholds are no longer impregnable, that the ground has been mined beneath their feet, and that the movement may commence at any moment which will terminate in the subversion of the system which they have surrounded with so many safeguards. The feeling of indifference almost approaching to contempt with which Missionary effort was once regarded, has given place to that vague alarm which is the forerunner of gratifying success. It is felt even by those who are most wedded to their own superstition, that the cause of which the Missionaries are the pioneers is advancing rapidly, and that with whatever rigor the external observances of Hinduism may be maintained, its vital strength is rapidly declining. They dare not rely upon the vigor of idolatrous attachment in the rising generation, and are consequently compelled to search for new weapons, and to place themselves in an attitude of defence, instead of depending solely upon the *vis inertiae* which has so long befriended them. They occupy very much the position held by Paganism in the time of Diocletian—not yet defeated, but fairly frightened into a fierce, spasmodic activity most favorable to the progress of truth. The admissions of weakness do not come from one quarter alone. We quoted recently from the *Bhaskar*, the statement of a moderate Hindu that the rising generation care nothing for the prejudices of antiquity. The Vedantists, who have themselves abandoned the essential peculiarities of Hinduism, are also beginning to feel that their attitude is insecure, and manifest a bitterness of spirit very different from the tone

of triumph they at first assumed. There are signs on every hand that we are witnessing 'the beginning of the end.'

We make these remarks not so much for the benefit of our readers in India, to whom the facts are sufficiently patent, but for those in England who are of course able to perceive only the external signs of Missionary progress. We have observed with regret that at the great May meetings of the metropolis there was a disposition among some of the principal speakers to assume a defensive attitude in respect to Indian missions, as if they felt that the striking manifestations of improvement in the islands of the West Indies and the South Seas, in Africa and New Zealand, were wanting in Hindustán. Such an attitude is totally uncalled for, and proceeds, we believe, mainly from the difficulty of making Englishmen understand the enormous strength of circumstances—if we may be allowed the expression—which environs an old superstition long after it has lost its vitality. The forest is still standing, and they cannot from their distant point of view see that the trees have been marked, and the ground surveyed, and that nothing but the work of demolition remains to be accomplished. Meanwhile, it is well that they should learn from the mouths of Hindus themselves, how far the cause which they have at heart has been silently yet steadily advancing.—*Friend of India.*

## Foreign Record.

### AMERICA.

#### THE NEW POPULATION.

THE Home Mission Record of our American brethren contains the following important observations:—

"To reach the great masses of European peasantry, or the gentry, who worship the Host and the Virgin, has been, till lately, almost impossible. And even now, the word of the Lord cannot have free course in any papal state on the continent. Colporteurs and itinerant preachers are doing something in a quiet, small, secret way; but the people are not addressed—the multitudes cannot be reached there.

"Of nearly every nation God is winnowing out, as through a large and coarse sieve, the choicest families, and, perhaps, the most impressive and available, and scattering them all over our country, especially in the mighty valleys of the West. They

come to us, not only from Ireland, but from France, and Hungary, and Italy, and all the States of the German confederacy. They come to our shores, as flies the dust of a summer's threshing-floor. Their arrivals are reported at a thousand a day. Already we have nearly five millions of Germans in this country, one and a half million of Irish, more than three thousand French people, and almost half a million from other nations. Of all these, probably, five millions are more or less controlled by papal priests, and have no correct knowledge of the plan of salvation by Jesus Christ; or say in their hearts, if not in so many words, 'There is no God.'

"This class of immigrants bring with them their ignorance, their superstitions, their prejudices, and their vices. They are not barbarians, it is true, but they are idolaters, haters of God, and children of wrath. Here, they profane the name of Jesus, desecrate the Lord's-day, introduce laxity of morals and corrupting customs, and spread far and wide, the upas miasma of infidelity. If this tide of foreign influence continues to flow in upon us a few years more, and the character of its waters is not changed, like the spring of Jericho, or the well of Marah, 'death and a barren land' will be the only portion of our American Zion, and then no life-giving stream will go forth to bless the multitudes of the Eastern world.

"But this is not all. California has already received into its promiscuous population, thousands from Pagan Asia, and idolatrous Oceanica. They have brought their gods with them, and are real heathen. Many of them will remain in this country and become citizens, and all of them will remain long enough to afford us an opportunity to offer them the word of God, and preach to them the gospel.

"Now, whether these immigrants from Europe, Asia, or Australia, return to their native country, or become permanent residents among us, their influence upon their fatherland must be very considerable. If they are enlightened and converted, they will be enabled to shake the very pagodas of idolatry, effectually protest against popish errors and superstitions, or meet the scepticism and infidelity of free-thinkers, and licentious, sordacious writers. Now, who shall do this foreign work of home missions? Who shall feel responsible for attempting the evangelisation of our foreign population? Our Society, and our missionaries, and our churches!"—*Baptist Magazine.*

# THE "CALCUTTA MISSIONARY HERALD."

CAWNPORE.

FROM THE REV. R. WILLIAMS.

*August 4th, 1852.*—I trust the Lord is about to revive his work in the midst of us here. This is our daily prayer, and we know that God, who is infinitely propitious and merciful, heareth and answereth prayer. Had we more of the spirit of prayer and of the grace of supplication, we should not so frequently have to exclaim with the prophet, "Who hath believed our report? and to whom is the arm of the Lord revealed?" Our efforts in this place to advance the interests of the Redeemer's kingdom are continued as heretofore. The Gospel of Christ is preached among the heathen almost every day, more or less, by the native brethren and myself, and since receiving the large box of books you were kind enough to send us, many portions of Holy Scripture have been distributed to those whom we found able to read and desirous of obtaining them. Regarding the fruits of these labors I can say but little at present, except, indeed, that none of a very promising nature have as yet appeared. The good seed of the kingdom has been plentifully sown in different localities; the Lord *only* can make it to spring and grow. The conversion of sinners is peculiarly the work of God's Holy Spirit: Omnipotence *alone* is equal to this glorious achievement. All human efforts for this purpose are utterly inefficient, and if unaccompanied by divine energy must invariably prove abortive. "Not by might, nor by power, but by my Spirit, saith the Lord." Hence, it is for us to go on planting and watering looking to God to give the increase, which he, doubtless, will do in his own due time, according to his gracious promise. Nevertheless, I am free to own that I feel, at times, very much discouraged and cast down because of abounding sin and iniquity, notwithstanding all that is being done with a view to stem the mighty torrent. Many nominal Christians are but unfruitful hearers of the word. If

their passions are excited, their understandings enlightened, and they are induced to form purposes for amendment of life, that is all. The impressions produced are only momentary. Their goodness, as the morning cloud and the early dew, soon passeth away, while some after making a public profession of their faith in Christ, turn from the holy commandment delivered to them. Then add to all this, the deeply rooted prejudices of the heathen against our holy religion—their besotted ignorance—their daring impiety and blasphemy. Attributing to the ever blessed God the worst of passions and the worst of actions, the preaching of the cross is to them, as it was to the philosophic Greeks in the days of Paul, foolishness, of this I have recently had an abundant proof. On Monday morning last, I went with a native preacher, to *Sarsya Ghât*, a large congregation soon assembled round us, and for some considerable time heard attentively the truths of the Gospel; at length, however, some proud and interested Bráhmaus, supposing their *craft* to be in danger, came and set on us at a fearful rate. It was, indeed, most painful to hear them abuse the blessed Saviour and attempt to turn into ridicule the doctrine of salvation through his sufferings and death. We endeavored to explain to them the doctrine in question, but, as far as we could judge, to little or no effect. This Ghât is the stronghold of Satan in reference to idolatry, at Cawnpore. We visit it once a week or oftener, which we shall continue to do, for we cannot desert our post on account of any opposition we may meet. Besides, the Lord may ultimately overrule all for good, and by the power of his grace make his foes to become his friends. Thus it has been in times that are past, the most violent opposers and persecutors of the peaceful religion of Jesus have been reduced to cheerful obedience, and become the most

indefatigable laborers in the Lord's vineyard, and "his hand is not shortened that he cannot save, neither his ear heavy, that it cannot hear." "Save now, I beseech thee, O Lord; O Lord, I beseech thee, send now prosperity." Yesterday morning I visited a village on the Agra road, and preached in two places; the poor people heard with great attention, particularly two aged men, to whom I spoke as feelingly as I could respecting their speedy dissolution, and as to what is to become of them in another world, urging upon them the absolute necessity of an immediate compliance with the calls of the Gospel of Christ, as the one only way to escape impending ruin. They seemed to be much concerned and promised to attend to that which had been spoken.

I often visit this village, and the people always appear glad to see me, I hope that through the blessing of the Lord, some of them may, at length, be brought to the knowledge of the truth as it is in Jesus. This morning I preached in a part of the town to two congregations, the first was noisy and clamorous, and seemed not to heed what was said; the second heard attentively and appeared to be much interested. Many *Bairágs*, all besmeared with mud or ashes, were among the crowd, but offered no opposition as I had fully anticipated, indeed two of them looked very serious, as if disposed to embrace the truth; I trust that some good will result from the labors of the morning. "Pray for us, that the word of the Lord may have free course and be glorified."

### DACCA.

FROM THE REV. W. ROBINSON.

*July 31st, 1852.*—I write these few lines to day, because, I hope to go on the river on Monday, and remain out four days. I have not much to say; but I am glad to say that during this month, my health has been better than before; and I have been able to preach every Sabbath. The wet cool weather has been very favorable to me.

Jaynáráyan has just returned from a second visit to Jasadá, and he brings very encouraging accounts of the state

of things there. Six other persons have professed themselves Christians, and gone to live with our people, and others, it seems, are likely to come over to them. Our native preachers are anxious to visit Jasadá, and we have determined to encourage them, while we have the means. We very much need another native preacher; for if we take Jasadá in hand we must neglect other places, unless we have more help.

### DINÁJPUR.

FROM THE REV. H. SMYLIE.

*July 12th, 1852.*—Several of our people went out to Ghorá-band with the Native Missionary, according to an invitation we had received from the people of that place; they remained several days with them, reading and explaining the Word of God. Many people came together to hear them, and sat up nearly the whole of one night. One party were convinced of the truth of the Gospel; the other, while they could not refute what was said, were grieved they should be overcome, and in that spirit separated in the morning and returned to their houses. The young Guru mentioned in a former letter, is still stationed there for the purpose of making known the Word of God; his salary is paid by one of the Civil Servants in this station. In the same place there is another youth who

appears to have a love to the Word: from his conversation, one would be led to say that the Spirit of God has changed his heart.

*August 2nd, 1852.*—The past has been the most extraordinary month for rain I have ever known in India. For four or five days together we were unable to visit either the schools or the bazar; for a whole week we were unable to go abroad anywhere.

We have had another visit from the people at Ghorá-band, their minds appear to be in a healthful state. They still continue to read the Word of God, and, I would hope, to grow in knowledge. As soon as the weather will allow, I shall go out to itinerate about Ghorá-band, and shall then be able to form some judgment of what is doing in that quarter.

# THE ORIENTAL BAPTIST.

OCTOBER, 1852.

## Theology.

### THE INTERPRETATION OF PROPHECY.

"Knowing this first, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time, by the will of man; but holy men of God spake as they were moved by the Holy Ghost."—2 Peter i, 20, 21.

A CONSIDERABLE portion of the Old Testament consists of prophecies; and, in some instances, the accomplishment of these prophecies is also recorded. There are also many prophecies in the New Testament; there is our Lord's famous prophecy of the destruction of Jerusalem, which was accomplished in about forty years after it was delivered. There are also, in the New Testament, predictions of the general apostacy, of which we can all see a partial fulfilment. The book of Revelation consists almost wholly of prophecy, and is a most interesting book. If so large a portion of Scripture consists of prophecies, can there be a doubt, whether these prophecies deserve our serious attention? Most certainly they ought to be considered and studied.

The verses chosen for our text, treat on the subject of prophecy, let us then carefully attend to what is said upon it.

I. The first point that calls for our attention in these words, is the statement, that no prophecy of Scripture, is of any private interpretation. The word here rendered interpretation, literally signifies the untying or loosening of a bundle, so as to show or expose what is within. Thus the interpretation of prophecy, is the exposing or expounding it so as to show what it contains. The power of explaining prophecy, is not the property or prerogative of any man. This seems to be the meaning of the expression; "No prophecy of Scripture is of any

private interpretation." The interpretation of prophecy, is not in the power of any man; no one can claim it as his prerogative.

But perhaps this assertion seems to require some modification. Why then, it may be asked, do some men pretend to explain the prophecies? The first intimations of the meaning of prophecy must come from God, and these intimations being given, and sometimes the prophecy explained, men, who now understand the subject, may write for the information of others. Thus men, who could never have interpreted Nebuchadnezzar's dream, can now, seeing God gave the interpretation to Daniel, write on the subject with advantage to others; for these men, being acquainted with the history of the four great empires, can explain the details of the fulfilment of the prophecies in this dream to their less informed neighbors. But such an interpretation of prophecy as this, does not come within the meaning of Peter, when he says: "No prophecy of the Scripture is of any private interpretation." All persons can see that the prophecies in the king of Babylon's wonderful dream, are of no private interpretation; for no man could interpret them; and Daniel, who did at last interpret, received that interpretation from above. Perhaps Peter's assertion applies chiefly to unfulfilled prophecies, and especially to those of the Old Testament. Prophecies that have received their accomplishment, either wholly or in part, are often easily

interpreted; but even these were, originally, of no private interpretation, the first intimation of their meaning having come from God. We have a specimen of prophecies, that are now easily interpreted, in Isaiah liii.; for now, a child, who reads them, can see, that they apply to Jesus Christ. But these prophecies were once obscure, and needed, we suppose, a divine interpreter. It seems, that the disciples, during our Lord's life time, did not understand these, now very plain prophecies; for it is said, Luke xxiv. 27, that "beginning at Moses, and all the prophets, he expounded unto them, in *all* the Scriptures, the things concerning himself;" and would not this exposition include Isaiah liii.?

II. Another remark which we have to make is this, that the prophets did not always understand their own prophecies. This is evident from several portions of the Word of God. Thus 1 Peter i. 10—12. "Of which salvation the prophets enquired, and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time, the Spirit of Christ, which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory which should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven." In Daniel vii., we read that this eminent prophet had a vision; this vision was a prophecy of the four great empires; but he understood it not. He needed that the same Holy Spirit who had communicated this prophecy unto him, should also interpret it. Daniel's words on the subject, are recorded in the 15th and 16th verses, where we read: "I Daniel was grieved in my spirit in the midst of my body; and the visions of my head troubled me. I came near unto one of them that stood by, and asked him the truth of all this. So he told me, and made me know the interpretation of the things." This then was no private interpretation; not an interpretation by man; for Daniel, though in high repute for wisdom, could not give the interpretation; no! that interpretation was sent to him from above, by means, we suppose, of an angel. We

have a similar instance of the interpretation of prophecy, in Rev. xvii. 6, 7. John had seen the vision of a woman riding on a scarlet colored beast. What John saw was a prophecy concerning Babylon, or the Church of Rome; but he understood it not. "I saw," says he, "the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus; and when I saw her, I wondered with great admiration. And the angel said unto me; Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns." Evidently, John understood *nothing* of the meaning of this vision, until the angel explained it to him. "The woman," said the angel, "is that great city which reigneth over the kings of the earth." The city which then reigned over the kings of the earth, we all know, was Rome; and from that time to this, Rome has been known as the spiritual Babylon.

Thus it is clear, that the prophets did not always understand their own prophecies, that they could not interpret them; but that they were dependent on God for an interpretation. We have said, that the prophets did not *always* understand their own prophecies; perhaps, we should be right in saying, that they *never* understood them, unless they received some intimation from above concerning their meaning; for such seems to be the import of our text, when it says: "No prophecy of the Scripture is of any private interpretation." The interpretation of unfulfilled prophecy is then the prerogative of God.

The apostle adds, and his words are worthy of observation, that "the prophecy came not, in old time, by the will of man; but holy men of God spake, as they were moved by the Holy Ghost." Men did not prophesy by their own will, except the false prophets; the good men, who prophesied were moved by the Holy Ghost to prophesy, and not by their own will. They were but the amanuenses of the Holy Spirit; they wrote from his dictation. As a child at school may not always know the meaning of what is dictated to him; so the prophets wrote from the dictation of the Spirit what they did not understand, until the same Holy Spirit revealed the meaning to them.

III. We further observe, that no man possesses any ability to prophecy, unless it is given him from above: a shrewd man may conjecture, that such and such things are likely to come to pass; and he may predict such events; but this is not what we mean by prophecy. What man could invent such a prophecy as that which is in Daniel ii. ? There we are told of four great empires, which were to arise, one after another, and of a fifth empire, which was to last for ever. The chapter contains an epitome of the history of the world from that period down to the end of time; can a man, who knows not what a day may bring forth, thus predict the great events of thousands of years? If we look at Daniel vii. where we have another prophecy of the same four great empires, and of another power, called a little horn, which was to spring up subsequently, and which we now know to be Popery; can we suppose any man possesses sufficient foreknowledge to predict such events as these? If we feel thus sure, that men cannot prophecy; we can easily believe that they cannot interpret prophecy without information from above; because, the interpretation requires a foreknowledge, which no man possesses.

IV. We now go farther, and venture to assert, that even angels cannot prophecy, unless God is pleased to assist them. Angels cannot foresee the future; and, if they have been able to explain prophecies, concerning future events; they were thus instructed by God himself. The great God only is Omniscient and to him only does the knowledge of futurity belong. Angels gain knowledge, much as we do, by studying the prophecies, and watching the progress of events. This appears from Peter's language: 1 Peter i. 12, where speaking of prophecies, he says; "Which things the angels desire to look into." The apostle Paul speaks to the same effect, in Ephesians iii. 10, where he says: "To the intent, that now, unto the principalities and powers in heavenly places, might be known, by the church, the manifold wisdom of God." Thus angels, it seems, gain knowledge by watching the dealings of God with his church. A further illustration of this fact, that angels cannot foresee the future, we have in Revelation v. Mention is there made of a book, that was in the

hand of Him that sat upon the throne. An angel, it is said, proclaimed, with a loud voice, saying: "Who is worthy to open the book, and to loose the seals thereof?" And it is said, that "no one in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon." But why could no one open the book or even look thereon? Because it was a book of prophecy; the contents of which no one was competent to explain. Great numbers of angels were in heaven, but not one of them was so bold as to try to open the book. Opening the book, evidently included an unveiling of the future; and who could do this? Not any created being. Only the Lamb that was in the midst of the throne, that is, our Lord Jesus Christ, could open this book, could reveal the future events which it contained; Jesus Christ is God, hence he could open the book, when no created being could do it. If thus the future is not known even to angels but only to God, how can poor unaided man foresee the future, and interpret prophecy?

V. We observe, that as prophecy belongs only to God, so it ought to be treated with the utmost respect. Some persons despise prophecy, as unworthy of regard; and others neglect it, under the impression, that it is too difficult to be understood. But both these classes of persons are in the wrong; for the Word of God encourages us to study the prophecies. Is it not said, in the introduction to the most prophetic book of the whole Bible: "Blessed is he that readeth, and they that hear the words of the prophecy, and keep those things which are written therein?" Rev. i. 3. These are remarkable words, and they deserve the serious attention of every Christian; they show us, that the study of the prophecies is our duty, and a duty not too difficult to be performed. We must not suppose, that we can understand everything in prophecy, but, we may understand much, that will be profitable.

VI. Prophecies are strong proofs of the truth of the Scriptures. The prophecies of Scripture are from God; hence, we ought to believe them true; but they also prove themselves true by their accomplishment. Hence, it will follow, that the Scriptures are true; that they were written by the



dictation of the Holy Spirit. Every educated person knows, that there have been four great empires, as predicted by Daniel; and that the fifth, which is the kingdom of our Lord Jesus Christ, predicted also by Daniel, has arisen, and greatly prospered. Who does not know, that the ram and the he-goat, mentioned in Daniel viii. designate the Medo-Persian and Grecian empires? And who, among men of information, needs to be told, that the single horn, on the head of the goat, denotes Alexander the Great; and that the four horns, which came up in the stead of the great horn, represent the four successors of Alexander? And who that is acquainted with history, cannot see, that the river, near which the ram was seen is the Granicus, where the armies of Alexander and Darius first came into contact? Now these prophecies have all been fulfilled, and we know and feel the truth of them. We cannot, therefore, resist the evidence that the Scriptures, with all their numerous prophecies, are from God.

VII. If the Scriptures are the Word of God, then they are all true. The doctrines of the Bible are as true as its predictions. It is then true, that men are sinners, and that they are in great danger in consequence of their sins. It is then true, that Jesus Christ is the great Saviour, and that whosoever believeth in him shall not perish but have everlasting life; and equally true, that whosoever believeth not shall perish. It is then true, "that without holiness no man shall see the Lord." It is then true, that there is a world of happiness for the righteous after death, and a world of misery for the wicked, when earthly scenes close upon them. It is also true, that there will be a day of judgment, after which the wicked will be cast into hell, and the righteous received into heaven.

Finally, let saints rejoice, and sinners tremble; for the Bible is true, and the last day will prove it so.

Let all come to that Saviour, whom the Bible reveals.

W. R.

## AN INCITEMENT TO THE PRAISES OF GOD.

"Kings of the earth, and all people; princes, and all judges of the earth: both young men, and maidens; old men, and chil-

dren:—let them praise the name of the LORD: for his name alone is excellent; his glory is above the earth and heaven."—Psalms cxlviii. 11—13.

THE service of the true God, through the influence of an evil world and a depraved heart, is necessarily and confessedly a service of self-denial and spiritual conflict. It is often in the Old Testament spoken of as a servitude and a yoke, and in the New Testament, is styled a cross. Yet let it not be hence inferred, that it is a source of unhappiness to those who heartily engage in it. Even worldly occupations do not render us unhappy simply by their being laborious, if they are only such as we take delight in. And so the service of God is not unpleasant to the believer in Jesus, because his heart is so knit in love to God, that to obey him is his delight. Besides which, such precepts as that above quoted shew that the service of God does not consist entirely of self-denial and mortification; it comprises also such duties as impart the highest felicity, to those who cordially perform them, and are, moreover, preparatives for more elevated joys above.

There may be, and the experimental Christian constantly feels that there is, an inward conflict to be maintained in order to the right performance of even the most delightful duties, and among them, this of praising God. But if by grace, he be victorious, if the unruly thoughts and propensities of his heart be restrained, and his powers united and elevated to bless and glorify God's holy name, then what a rich reward does he enjoy! And from this result of his conflicts, what a high value does he learn to set on his heavenly inheritance, where all the occupation shall be praise and thanksgiving. To praise God is a duty so obvious, as well as delightful, that it might be thought none would dispute its binding power. Yet the Psalmist has been inspired to adduce some cogent reasons for its performance. The first is this, "His name alone is excellent." That is, in reference to the subject here in hand;—as an object of praise and adoration, God's name stands alone worthy of our regard. God often in his word insists on his single claim to Divine honors. "Hear, O Israel, the LORD our God is one LORD." Deut. vi. 4. "I am the LORD, and there is none else; there is no God beside me."

Isaiah xlv. 5. God can have no equal, no compeer. As Creator and Preserver, as Lawgiver and Judge, he can have no rival, no associate. The instruments he makes use of to convey his gifts to us are many;—many, who claim, in their degree, our love and duty; and many, which, though inanimate or irrational, may yet be in some measure admired and valued, and lead our minds on to the contemplation of their Maker;—but the great Source of all our blessings is but one. It is the Father of Lights, from whom alone cometh down every good gift and every perfect gift. Jas. i. 17.

How many comforts and blessings do we receive from the works of creation! The sun warms us, and the rain and dew fertilize our land. Very many plants and trees conspire to supply us with food, dainties, and medicine. The animals minister in unnumbered ways to our wants. Again, how are we enriched by the works of Providence! The revolutions of day and night, of months, and seasons, conduce to our life and health. We have been bounteously fed and led from our infancy till now. Every vicissitude of our lives, the gloomy as well as the glad, controlled by Divine power has contributed to our welfare, whensoever it has found our minds prepared to be benefited. Further, as rational beings, how many pleasures do we derive from the exercise and interchange of thought! Knowledge, reflection, and friendship often strew flowers on our path to relieve the tedium of our pilgrimage. And far beyond all, how has religion blessed our lot! When we think of a Saviour to free us from the curse of sin, and to restore us to the favor of God; of the Divine Spirit, ready to abide in our hearts, and to form us in accordance with our heavenly Father's will; of the throne of grace, where we can pour our wants into the bosom of our Omnipotent Friend; of the word of God, with its rich and varied treasures of "doctrine, reproof, correction, and instruction in righteousness;" of "the means of grace, and the hope of glory;" we may well say, "The lines are fallen unto us in pleasant places; yea, we have a goodly heritage." Ps. xvi. 6. Though our lot may externally be very humble, yet do we possess what all the "wealth of the globe could not purchase.

And all these blessings, bodily and spiritual, providential and gracious, occasional and permanent, temporal and eternal, do we owe to one all-bountiful Hand: all must be traced to one unwearied and unlimited Benefactor, God. "His name alone is excellent!" Shall anything more be needed to shew under what obligations we are to praise him? How ungrateful should we be esteemed, if we failed to render our acknowledgments to parents, friends, and instructors, the dear instruments,—yet only instruments,—of conveying some of God's gifts to us! Of what shameful ingratitude, then, must we stand convicted, if we neglect the praises of GOD, the Source of all!

The second reason adduced by the Psalmist to stimulate us to the praises of God, is, that "his glory is above the earth and heaven." "The earth, and the fulness thereof," testify to the Lord's greatness and goodness. "The heavens declare the glory of God, and the firmament sheweth his handy-work." But his glory reaches beyond them all. Unfathomable depths of wisdom, and immeasurable heights of power, appear in his works. The strictest justice, the most exalted purity, the most comprehensive love, are traceable in His providence and word. But great as are all these, wide as is the range of knowledge derived from these sources by the most mature saints on earth, and the more glorious intelligences before the throne, God's glory transcends all their conceptions. Human language fails, angelic anthems falter, when attempting to set forth the full glories of Jehovah. Finite intellects employed through a boundless eternity, will still be unable to unfold all the great mysteries of the Divine character and dispensations. Yet will they sing, and in singing find ineffable felicity. Instead, then, of questioning, or evading, or neglecting, the duty of praising God, we should rather stand ashamed of our best devotions, and admire the condescensions of our Father's love, who deigns, through the merits of Jesus, to accept strains so poor, so utterly inadequate as our's.

Inadequate, indeed, our best praises must be; and how earnestly, then, should we endeavor to improve them. Let us, with this view, take occasion to consider the various ways in which

we may attempt the performance of this duty of praise. All classes and conditions of persons are here enjoined to unite in it. "Kings of the earth, and all people; princes, and all judges of the earth; both young men and maidens; old men and children; let them praise the name of the LORD." There are some peculiarities in the circumstances of every class which may impart a particular cast to their praises, and form a special inducement to the exercise. Kings, besides their own private devotions, should regulate all their acts and arrangements by a regard to the glory of God, and acknowledge his hand in all events, whether discomfitures or successes. Instructors, whether of youth or of adults, whether their special province be to impart religious or secular knowledge, should glorify God by interweaving with their teachings, reflections on his works and perfections, and exhortations to serve and obey him, and by a constant endeavor to engage all to whom their influence extends, to unite with themselves in his praises. They who delight in scientific and literary research should bring all their stores and acquirements of knowledge to the sanctuary, and there consecrate them to the service of God. Every new discovery should inflame their zeal and love in praising God, as surely as it conveys pleasure to their own minds. At the same time, the obscure and illiterate, and even "children," are not excluded from this duty. Though incapable of such lofty strains as others, yet should they lip forth the praises of their Creator and Benefactor as they can, encouraged by the assurance that He will mercifully accept the weakest efforts, if they be only accompanied by sincerity and cordiality.

To specify the peculiar obligations of every class in reference to the duty of praising God, would, however, be a wide field of remark. Let us, therefore, further consider this duty in a threefold light, in which we are all individually concerned.

*Firstly*, we are bound to present to God the praises of the heart. God specially demands the heart to be engaged in all his service. "They that worship him, must worship him in spirit and in truth." John iv. 24. No homage, however outwardly imposing, no songs, however melodious, have

any value in his sight, unless accompanied by the heart. And what is requisite, in order that the heart may perform the praises of God? Let it never be forgotten that the first indispensable pre-requisite is, that the heart be reconciled to Him. All who attend on the ministry of the word are, indeed, invited to join in hymns of praise, as the Psalmist here invited all the kings and people of the earth to unite with him in his ascriptions of glory to the living God. But let not the invitation be misunderstood. Your attendance on the means of grace leads to the assumption that your better judgment ascends to the truths and duties of the gospel, and you are invited, if you be willing, to express with your lips, what you acknowledge to be true. The hope of the ministers and people of God is, that the truths thus pronounced by your own lips may exercise from that very circumstance, a deeper power on your hearts, and they entreat you never to rest satisfied, or to think you have attained what is necessary to your welfare, till your hearts are in unison with the truths your lips express, and are trusting in a Saviour's love. How dreadful to be found at last the foes of Him, whose worth and saving power you have so often verbally and vocally pronounced! Oh come, then, laden with the guilt and peril of innumerable transgressions, accept the Redeemer's offers of mercy, and make your submission to his yoke: then you will realize your vast obligations to praise him, and enjoy the pleasures of the duty. If we have accepted Christ, and are trusting in him, then the next requisite to the praises of the heart is frequently to realize the obligations we are under to God, who has raised us from a most awful and abject condition to one of unspeakable present privilege, and of most glorious hopes for the future. All who have been brought out of darkness into light have passed through a period, longer or shorter, when their minds were deeply affected with a sense of sinfulness, their souls were oppressed with conscious guilt and fear of punishment, till God revealed Christ unto them, broke their fetters, and, freeing them from the dungeon of guilt and fear, introduced them to the glorious liberty of the children of his grace. Have we experienced this mercy? Let us

often reflect on it. Let us strive that the recollection of it may never fade, and that the sense of our obligations may never grow faint or feeble. Nor should we overlook the mercies, consequent on this first great act of mercy, which have enriched us ever since. A sense of pardon and adoption, cheering our darkest nights; the Holy Spirit, informing our ignorance, checking, consoling, stimulating, or assisting us, as our ever-varying necessities have required; Christ pleading our cause before the throne; the joys of Christian fellowship; the privilege of attempting spiritually to benefit others; the promises encouraging our faith, and pointing our hopes to a brighter inheritance above; these have been mercies, rich as Divine beneficence, free as the fount of a Father's affections, renewed every morning, and new every evening. Amidst our conflicts and our duties, we should cherish a realizing sense of these, and as the fountain feeds the rill, so will it supply matter for unceasing songs of praise. And this further we may remark about the praises of the heart, that in those oft-recurring circumstances, in which it would be inappropriate to give vocal expression to our praises, if our hearts revolve the Divine goodness, and indulge sentiments of gratitude for it, this will rise acceptable to God, as the silent perfume from the altar of incense.

Indispensable as is the devotion of the heart, our duty will not be fulfilled without the praises of the lip. Here our thoughts naturally recur to the pleasant exercise of singing, whether in the family or the sanctuary. In reference to this exercise, the language of this and the two following Psalms, with that of the 95th, 98th, 108th, and 138th Psalms, deserves to be seriously pondered. And while we feel that the first place in the scale of importance is certainly to be given to a right state of the heart, yet the tuning of the voice, that it may unite harmoniously in the public praises of God, is not a matter of such little moment, that it may be left without further concern, to each person's choice or fancy. No: the precepts of God's word, and the example of Christ and his apostles (Matt. xxvi. 30) should not be thus lightly esteemed. But not only in set songs may our lips praise God, in conversation,

we should be often speaking of him. Let an acknowledgment of his Providence be frequently interwoven with our common discourse. When we are the recipients of any special favour, let not our thanks stop short at the earthly friends, who have conveyed the mercy to us, but also openly include the great Giver of all. Also, let us never fail to recommend the dear Redeemer to all with whom we have intercourse, especially to such as are so unhappy as to be experimentally ignorant of his excellencies. Though our ability or opportunity should preclude any more eloquent or lengthened statement of the Saviour's claims, than that of the Samaritan woman, still let us not neglect to give that, at least, and remember for our encouragement how useful, and how highly honored, her testimony was.

To both the above forms of praise, we must also add the praise of the life and conversation. "If ye love me, keep any commandments," said our Saviour. By a life consistent with the language of our praises, must we become living epistles, "known and read of all men." Such a mode of praising God is particularly valuable. Thus may the calumnies of those who oppose the truths be often silenced. How often is spiritual religion stigmatized as hypocrisy, and if any discrepancy be found between the acts and professions of pious persons, it is triumphantly pointed to as a corroboration. But let us set an evident value on the means of grace; let us adhere to the truth, even when such adherence brings us temporal loss; let us freely pardon offences, and return good for evil; let us exhibit the meek and holy spirit of Jesus, and the mouths of objectors will be stopped more effectually than by a thousand arguments. A consistent life will often reach those, who resist every other method of attempting their good. This is another special advantage connected with it. How many are vexed and enraged at the very mildest persuasions of Christian love, and repel every effort of Christian kindness to benefit them by the medium of speech! How shall they be influenced? Next to prayer, and co-operating with it, is the perpetual appeal of a consistent Christian life, whereby many have been reclaimed, on whom no other

means had any other visible effect than that of hardening them in guilt.

Thus in heart, lip, and life, let us praise our Maker and Benefactor, GOD. Finally, do we feel how unequal we are to a task, which even angels can but imperfectly perform? Let us constantly apply to the Holy Spirit for aid. He inspired all the lofty strains of ancient prophets, and he is able and willing to inspire as acceptable, though more humble strains, in our hearts. And since our best efforts are consciously unworthy and mingled with sin, let us never fail to use the name of Jesus. His sacrifice and intercession alone can render our services acceptable to the Father, and for this purpose does he sit at the right hand of the Majesty on high, clothed in that nature, in which he condescended to become on earth our partner and exemplar in this important duty. Encouraged by his mediation, let us "praise the name of the LORD; for his name alone is excellent: his glory is above the earth and heaven."

J. P. M.

### FRAGMENTS.

**THE BELIEVER'S DANGER.**—He has no future reckoning of doubtful issue, to the decision of which his hope of life must be postponed; for his life is kept in God with Him who died for him, and rose again. His danger is, lest, being nothing, he should begin to think himself of some account—lest in any way the *cross of Christ* should be frustrated in his ways. The counterpart of confidence in God is self-distrust. It is the man who thinks he stands, who is in nearest danger of a fall.

**PERFECT PEACE.**—The believing sinner finds, to his astonishment, as well as his delight, that the entire question of his sins and iniquities has been settled in the heavenly sanctuary, before ever he is called to listen to the good report. Perfect peace is the result of our consciences being brought by faith into immediate contact with that which has already been presented for us acceptably before God.

**THE COMPLETE ATONEMENT.**—The daily recurrence of the Christian to the blood which gives refreshment with his spirit, John vi. 53—56; is on the basis of that one atonement, whose validity is not for one year only, but for ever.

**CHRIST OUR SANCTIFICATION.**—Men commonly attach the saintly title to pre-eminence, in real or seeming *personal* attainment. The title, that is, is conferred, by suffrage of the human judgment, on what *man* estimates as worthy. But *God* puts honor only upon *JESUS*. He calls his people saints, because he sees his people in his Son. Because of the blood of their redemption, they are holy in his sight.

**WHERE TO FIND ABIDING PEACE.**—Either defecting teaching is to blame, or else there lurks still in the secret of the heart some hard, unbroken core of natural self-righteousness, whenever one who seeks for settled and abiding peace, has not yet found it in the doer of God's perfect will.  
—PRIDHAM.

**DIVINE RESTRAINTS.**—All the restraints under which God has laid us, may be summed up in one word. "Do thyself no harm."—J. A. HALDANE.

**HEAVEN.**—Robert Hall loved to think of heaven as a rest, and Wilberforce, as a state of ceaseless activity. They were both right.

## Poetry.

### THE BAG.

AWAY, despair; my gracious Lord doth hear,  
Though winds and waves assault my keel,  
He doth preserve it: he doth steer,  
E'en when the boat seems most to reel.  
Storms are the triumph of his art;  
Well may he close his eyes, but not his heart.

Hast thou not heard that my Lord Jesus died ?  
 Then let me tell thee a strange story.  
 The God of power, as he did ride  
 In his majestic robes of glory,  
 Resolved to light : and so one day  
 He did descend, undressing all the way.

The stars his tire of light and rings obtain'd,  
 The cloud his bow, the fire his spear,  
 The sky his azure mantle gain'd.  
 And when they ask'd what he would wear ;  
 He smiled, and said as he did go,  
 He had new clothes a making here below.

When he was come, as travellers are wont,  
 He did repair unto an inn.  
 Both then and after, many a brunt  
 He did endure to cancel sin :  
 And having given the rest before,  
 Here he gave up his life to pay our score.

But as he was returning, there came one  
 That ran upon him with a spear.  
 He who came hither all alone,  
 Bringing nor man, nor arms, nor fear,  
 Received the blow upon his side,  
 And straight he turn'd, and to his brethren cried,—

“ If ye have anything to send or write,  
 (I have no bag, but here is room)  
 Unto my Father's hands and sight  
 (Believe me) it shall safely come.  
 That I shall mind what you impart ;  
 Look, you may put it very near my heart.

“ Or if hereafter any of my friends  
 Will use me in this kind, the door  
 Shall still be open ; what he sends  
 I will present, and somewhat more,  
 Not to his hurt. Sighs will convey  
 Anything to me.” Hark, despair, away.

GEORGE HERBERT.

## Narratives and Anecdotes.

### DEATH-BED OF AN INCONSISTENT PROFESSOR.

THE recollections of a long ministry will pass in review various characters with whom we have come in contact : some with encouraging circumstances, and others affording salutary warning to those who may be walking in a doubtful state. The latter more especially, show the vast importance of looking well into the real condition of the soul in the sight of a heart-searching God. They afford likewise ample proof, that nothing will give comfort and peace in death, but those sound principles of Christian truth which produce in the heart and life a lively devotedness to His service. Of this description was a case which I will

now relate as briefly as the nature of it will admit.

“ I have a brother-in-law very ill at my house, Sir,” said a respectable young tradesman, who entered my room as the day was closing, “ and I have called to ask you to come and see him.” “ Certainly. I will,—do you wish me to go to-night, or will to-morrow morning be in time ?” “ He is very, very ill, Sir ; indeed, we think him fast approaching to his end, and there seems no time to be lost.” “ How long has he been with you ?” “ Not long ; his usual residence was in London.” “ I should have looked in upon him had I been

aware of it; why did you not inform me?"

"There were difficulties in the way, which I could not overcome; I have not been able to obtain his consent, till within the last half hour; I came as quickly as I could. I have repeatedly tried to persuade him to let me send, but he has always refused, till to-day his medical man candidly told him he was not long for this world, and it seems to have shaken him. I pressed the matter upon him, and he allowed me to come." "Eternity is, indeed, an alarming subject, particularly when the soul finds itself on its brink, without hope, or knowing where it is to be spent. But of what nature were the obstacles to which you allude? Was he careless and indifferent, or was he resting on the sandy foundation of self-righteousness?" "Oh no, Sir! he has made a profession of religion for some years past, I believe before he began to feel his health affected." "Indeed! then what could induce him to refuse to see a minister?" "Why, Sir, the truth is, he has taken such high views on the subject, that he considers us all far beneath him, and that none hereabouts could tell him more than he knew; but I think the idea of death and eternity has shaken his confidence, and that he begins now to doubt the stability of his own views." "I do not much wonder at this, love and humility are the most distinguishing features of true religion, and where these are wanting, I do not expect to find the soul in the enjoyment of peace; but what has been his moral conduct during this profession?" "I know nothing against it, but I have not had much opportunity of observing it, from his living at a distance; before he became religious, I have heard he was immoral, and his principles infidel, but I fear he has sadly neglected all means of grace of late." "That is not surprising; it is too often the case with those who have passed through such a course; but I will not detain you, I will see him without delay, and this information will guide me in speaking to him."

Lifting up my heart to Him who alone can direct his servants in their work, I proceeded on my way. On arriving at the sick man's chamber, I found his bed surrounded by several friends, who appeared to be watching his countenance with anxiety, and who retired as I approached. I beheld before me, apparently in the last stage of life, the remains of what once would seem to have been a manly and vigorous and well-proportioned figure, and not to have passed more than about twenty-eight or thirty years on the earth. I felt I was now approaching the bed of one, whose mortal part was soon to be consigned to the cold chamber of the grave, and whose immortal part was soon to be usher-

ed into the presence of the heart-searching God, and was deeply impressed with the responsibility of the duty I had undertaken.

The customary salutation of "How do you do?" received a reply of which no one could doubt the truth,—"Very ill, indeed, Sir." "You have been ill some considerable time, I fear." "I have, Sir." "The Lord then has been gradually bringing down your strength." "He has, indeed." "But you find it going more rapidly now?" "I do."—A moment's pause, occasioned by the solemnity of the occasion, succeeded to a few other questions and answers of a similar nature, and I proceeded:—"You are then, I presume, aware, that an awful eternity is before you?" "I am." "How does the path towards it appear now to your mind?" "Very dark and gloomy." "Are there no rays of light piercing through the gloom to guide you on in peace?" "Very few indeed." "What particularly causes this gloom?" "I have been a hypocrite, Sir." "That is sad, if it be true, but why think you so?" "I have been a talker about free grace, but I have never experienced it." "It is indeed one thing to talk about free grace, and another to experience it—one thing to be a professor, another to be a true child of God. But let us hope it is not too late now; you know it is free grace alone which can bring salvation to your soul, and the God of all grace can impart it unto you." "Yes, He can, but He seems to have left me altogether." "No, He has not left you altogether, because you feel some desire to enjoy His presence with you, and He may have hidden it from you, to accomplish his own purposes of mercy to your soul, and His promise to His people is, 'I will never leave thee, nor forsake thee.'" "But I have forsaken Him, and therefore he leaves me to myself." "Well, if it were so, He still proclaims, 'Return, ye backsliding children, I will have mercy upon you.'" "I seem to have no power to return." "There is *One* who can give you power, an all-sufficient Saviour, who saith, 'Whosoever cometh unto me, I will in no wise cast out.'" "I know it is so." "Yes, and you know it is Christ, and Christ alone, who can save your soul, and wash it from all sin in His own blood." "I know there is no other way, but I have slighted Him." "Rather, I should have supposed, your views of free grace would have led you to exalt Him, and his great salvation." "I could talk about these things, but my heart did not go with me in them, and I fear He will not receive me now." "None can perish who really desire to come to Him; His promises are all faithful and true; you have heard them frequently, no doubt." "I know they are true, but

I have neglected the means of grace." "That is much to be lamented, because by the means Christ feeds His people, and therefore they are not to forsake the assembling of themselves together. We learn, too, from Scripture, that God has made the means a part of his Divine plan for accomplishing the end. If you had your time to live again, probably you would not do as you have done in this respect." "I would not."

A few more questions of a similar nature produced corresponding replies, showing the darkness which at present pervaded his mind, yet as our short interview drew towards its close, a little of the first gloom seemed to be dispelled, and a gleam of hope arose, that some rays of light might yet burst through it and illumine the pathway to eternity. Perceiving that nature was too weak to proceed any further at this visit, I added, "I am glad however to find you feel these things; it is better to feel them here than to leave the world in error; I hope too it is a proof that God has a purpose of mercy towards you, because he brings these matters home to you; but as I find your weak frame will not sustain any further exertion now, I shall only beseech you to let your mind be directed to the one only remedy. You know there is but *One*, cast your soul at once on the Lord Jesus. His blood can cleanse you from all sin, He can remove the burthen from your soul and give you peace; try and fix your mind on Him; think of His love, His sufferings, His death, and above all think of His continual intercession; He ever lives to plead for you; He has had compassion, and long suffering with you in days past, He has shown you the way of truth, and though you think, and probably justly think, you had not experienced its power, yet remember He can impart grace to your soul even now; try and collect the little remaining power of your mind, to bear on this one point, *Christ Jesus, the Saviour of sinners*. Lift up your heart with sincerity to Him, believe in Him for the saving of your soul, and you will find He is what he has always declared himself to be, of great mercy and tender compassion. We shall pray for you, that you may experience indeed the boundings of free grace to your soul, and find peace in Jesus; and if it please God to spare you through the night, I will see you again in the morning, when I hope I shall find you able to lay hold on the Rock of Ages for your comfort." "I will endeavor to do so. I thank you, Sir, for your visit, and shall be glad to see you again, if I am spared."

We then bent the knee before the throne of grace, and committed the whole case in earnest supplication to the Father of mercies and God of all consolation. The return

of day afforded opportunity for another short visit, but so rapid had been the progress of disease, that very little strength remained for further conversation. He was rapidly sinking, but there was ground to hope the remembrance of the preceding evening's visit had, with God's blessing, produced some effect. A gleam of light somewhat cheered the pathway towards the dark valley, and though it was still mingled with much anxious feeling, it was yet sufficient to encourage a trust, that he experienced some little portion of that peace he so much needed. Not long after he departed to the presence of the Judge of all the earth. But there was still uncertainty enough in his case, to warn all who trifle with sacred things, to beware lest they should be left to feel, by sad experience, the bitter fruit of their own ways.

May every reader look well to his own case, and search into his own profession, if he thinks himself to be on a safe foundation; and especially examine whether the views he is resting upon, are borne out by a corresponding experience of their power on his heart, and by a decided devotedness of the whole life to the service of Him, who regardeth not the profession of the lip, be it ever so correct, if the power of truth is not manifestly evident in the general tenor of the life and conversation. Well might an inspired Apostle write—"Let us therefore fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it."—Heb. iv. 1.

A VILLAGE PASTOR.

## A RICH POOR MAN.

ONE windy afternoon, I went with a friend into a country almshouse. There was sitting before a feeble fire a very aged man, who was deaf, and so shaken with the palsy that one wooden shoe constantly pattered on the brick floor. But deaf, sick, and helpless, it turned out that he was happy. "What are you doing, Wisby?" said my friend. "Waiting, sir." "And for what?" "For the appearing, of my Lord." "And what makes you wish for his appearing?" "Because, sir, I expect great things then. He has promised a crown of righteousness to all that love his appearing." And to see whether it was a right foundation on which he rested that glorious hope, we asked old Wisby what it was. By degrees he got on his spectacles, and opening the great Bible beside him, pointed to the text, "Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in the hope of the glory of God."



Though you possess untold wealth, if you have not old Wisby's faith, you are a poor man; if you have that faith, and are "rich towards God," count it all joy if you are as poor as Lazarus or Wisby in worldly goods. Your inheritance is as sure as God's promise, and as glorious as a throne and a crown can make it. Better have Wisby's hope than a royal sceptre, Lazarus' rags than Dives' purple. Better is poverty with piety, than riches with perdition.—*American Messenger*.

### A NIGHT IN A LOG CABIN.

MORE than twenty years ago, a young man engaged to take charge of a school in a mountainous and thinly settled region in the State of New York. It was mid-winter when he started on foot for the scene of his anticipated labors. Night overtook him when he was about four miles short of his destination. Though the stars shone as brightly in the cloudless heavens, as they are wont to do in a keen, frosty night, yet as the wind was high, the frequent crash of falling trees warned him of the danger of travelling in the forest through which lay the remainder of his way. Near at hand, in a clearing, was a small log hut, through whose single window of four panes of glass, gleamed the cheerful light of a huge fire. He knocked at the door, whose latch string was not pulled in, and very unexpectedly, was welcomed by an old acquaintance. The hut was inhabited by an aged couple who had, a few years before, removed from the young man's native place. "I am very glad to see you," said the old lady, extending to him her shrivelled hand, "I heard you were to teach in a school on the Flats, and I wondered whether Mrs. S.'s son would go by, and not call on a poor body."

"I did not know that you lived here," was the reply.

"Well you know it now, and poor as is the fare I can offer you, you are not going any further to-night: the wind is rising every moment. I am anxious about Mr. R. He told me he should be home by sunset: There he comes. Here is Mr. S.," said she to her husband as he entered.

"I am glad to see you," said Mr. R. "I am glad to see you safe under cover, such a night as this, though this is not such a house as you have been used to."

"I tell him," said Mrs. R. "that he must not think of going any further to-night. I can't give you a bed; for we are poorer than we were in H., but I can spread a blanket on the floor, and you can wrap yourself in your cloak, and we will keep up a good fire all night."

Thus welcomed, the young man was content to stay. The hospitable meal was soon spread. A cup of tea without cream or

sugar, some brown bread without butter, and a little dried beef was all that the good lady could set before her guest. "I wish I had something better for you," said she, "but it is all that God has given me," and he knows better than I do, what I ought to have. I am never tempted to murmur, except when I lack something to lay before my friends.

"God knows better than you do, what your friends ought to have," said the young man smiling.

"Can you say that from the heart?" asked she eagerly.

"It is a plain truth, which does not seem to have much to do with the heart."

"It may not to believe it, but the heart requires some schooling to submit to it humbly and joyfully. What I want to know is, have you learned to fear the Lord?"

"I have made a public profession of religion," was the reply.

"I am very thankful," said she. The young man gazed upon her features, and thought that, wan and wrinkled as they were, they shone with beauty under the lighting up by so pure a joy.

"And do you mean to preach the gospel?"

"I have some thoughts of it."

"Some thoughts of it! I should not think you could have thoughts about anything else. It seems to me that if I were a young man like you, with health and talents, and the means of education, I should never have this passage of Scripture out of my mind, 'And they that be wise, shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.' Is not that glorious?"

"It is, but so far as I have thought of preaching, I have been led by a sense of duty, and not by a desire of reward. I wish to do my duty."

"We must be obedient to our Master; but he does not ask the obedience of a slave, but of a loving child. It is our duty to have respect to the recompense of reward. God sets before us great rewards, and if we disregard them, it is the same as telling him that we do not think they are worth much. Is not that dishonoring him?"

"Perhaps it is. I never saw the truth in that light before." The influence of the view thus presented, it may here be added, was felt by him throughout his subsequent life.

"I do wish I had something besides bread to offer you, said she, but you must take the will for the deed."

"I am greatly obliged to you for your kindness. I am getting along very well. I am eating your bread with cheerfulness, and, I trust, with a thankful heart."

"And that is better than butter," said Mr. R. in a jocular manner that was peculiar to him. "We have a promise, that our bread will be sure. There is nothing said about butter. The reason is," continued he, for he was a logical as well as a jocular man, "that we can do without butter, but we cannot do without bread."

"We have done without bread a good many days since we have been together."

"Well, then, we have had potatoes, which amounts to the same thing: that is, they come near enough to it to keep the promise good."

"I have no fear that God's promises will ever fail, and I did not mean to speak in a complaining way. I can say with the apostle, whom I hope to meet before long, that I have learned in whatsoever state I am, therewith to be content. It is a precious lesson and difficult to learn,—harder, perhaps, for one in my situation than for one in yours. But the harder it is to learn, the sweeter it is when it is learned. It is a greater triumph of grace to make one in my circumstances, and with such a heart as I have, content, and, of course, more to the honor of the Lord of Grace."

After supper was ended, and the table had been cleared, the Bible was brought forth from the chest, and laid before the young man. Let us have prayers now," said his hostess, "and talk afterwards. I never like to put off praying till I get sleepy. I have not much mind, but I want all I have when I attempt to draw near to God. But as to getting sleepy, there is

not much danger of that on my part. You don't know how much I love your mother, and you for her sake. I love her for her kindness to me, and because she is one of Christ's dear people. How her heart must rejoice in the hope of seeing her son a minister!" The good woman shed tears in her strong sympathy with the happy mother.

A portion of Scripture was read and a prayer offered by young S. They then drew near the huge bed of coals into which the logs had burned down, and conversed for several hours upon themes befitting those who are pilgrims and strangers upon earth. The young man's heart was enlarged by the truths presented, and his decision was made to devote himself to the preaching of that Gospel which had power to render the cabin of want a scene of content and of sublime enjoyment; which could lead its inmates to anticipate a speedy intimacy with David, and Isaiah, and Paul, and with Jesus Christ.

At a late hour he wrapped his cloak around him, and enjoyed a sound and refreshing sleep. In the morning, having again led his humble friends in prayer, and partaken of their homely fare, he went on his way rejoicing.

In subsequent life, he was often the guest of those who loved him as a minister of Christ, and who were able and willing to minister to all his wants, but he never passed a more pleasant and profitable night, than that spent in the log cabin of the mountains.—*New York Observer*.

## Ecclesiastical History.

### CHRISTIANITY IN FRANCE DURING THE REIGN OF LEWIS XIV.

REAL piety was hateful to Popery and the Jesuits, not only under a Protestant garb, but also when it appeared among Roman Catholics. Of this the history of French Jansenists furnishes a very instructive illustration. These were strongly prejudiced against Protestants, wedded to the Romish community as the only true church; and zealous in practising both the ordinary and the extraordinary ceremonies and austerities encouraged by Popery; so that it was altogether unreasonable to suspect them of disaffection to the papal system: but the leading persons among them valued and held fast the doctrines of grace

and election, as once developed by Augustine; they regarded religion as a living principle, as the business of the heart; they sincerely, earnestly, and unflinchingly endeavored to adhere to the truth and to follow the precepts of the gospel, so far as they understood them: in short, there was vital godliness among them, and this sufficed to draw down upon them the hatred and resentment of the Jesuits, who looked upon sin as a trifle, and upon religion as a custom or a mask. The court and the world sided with the Jesuits; and the popes of that age, with the exception of one or two, were equally zealous in their efforts to ex-

tinguish living piety in the communion of Rome.

J. B. du Vergier de Hauranne, better known by the name of the abbey over which he presided, *St. Cyran*, had been a fellow-student and intimate friend of Jansen, and was well known to have co-operated with him in the preparation of his "Augustine." Distinguished alike by piety, talent and learning,—though always a zealous Roman Catholic—the influence which he exercised, was powerful, extensive, and evidently attended with the divine blessing. He was made a means of converting sinners and confirming believers. His usefulness, and the importance which it gave him, led the Jesuits to hate him. The grave had scarcely closed over the remains of his friend Jansen, when he was thrown into the prison of Vincennes by Cardinal Richelieu, whom he had refused to serve as a tool. After the lapse of nearly five years the death of the cardinal led to his release, but the noble sufferer enjoyed his liberty only a few months. He died in October, 1643, at the age of sixty-two.

The most conspicuous of his disciples are usually called Port-Royalists, from a nunnery, called Port Royal, which was situated a few miles from Versailles.\* In 1602, Angélique Arnauld became the abbess of that nunnery, at the early age of eleven. The pope had been made to believe that she was seventeen, and under this erroneous impression confirmed her appointment,—a circumstance which would not be mentioned here, were it not that at a subsequent period it supplied the abbess with a most convincing proof that popes were not infallible in matters of *fact*. She was the daughter of a man, who on the occasion of the murder of Henry III. had charged the Jesuits with the guilt of having encouraged the assassin to commit that deed. But for a time Angélique was left in peace by them; Port Royal was a scene of levity, hypocrisy, and superstition, like other nunneries. In 1606, a Capuchin monk, named Basil (who shortly afterwards became a Protestant) passed through Port Royal, and preached a sermon, under

which several persons, connected with the convent, were awakened and converted, among the rest also Angélique. A new era now began in Port Royal. Salvation and holiness were earnestly sought after; the number of nuns and especially that of boarders and scholars (for schools were soon connected with the establishment) rapidly increased. Angélique became a mother in Israel, useful far beyond the limits of her immediate circle. It became necessary to form a branch establishment at Paris, to which soon all the nuns resorted for a number of years, thereby leaving the buildings in the country unoccupied.

About the time of this removal to Paris, in 1630, St. Cyran became the confessor or spiritual guide of the establishment. And about the same time also some men, who had placed themselves under his direction, determined, without taking formal monastic vows, to withdraw themselves from the world. They took up their abode in the vicinity of the deserted convent, and from 1638 to 1648, actually made it their home. In the latter year, some of the nuns returning to occupy it, they removed to a place in the neighborhood, called *les Granges*. These men constituted a noble band of Christians and of scholars. Among them were three brothers of the de Sacy family, also Pascal, Nicole, and Lancelot. They established a school, which soon became celebrated all over France and Europe. One of the de Sacy's was confessedly the greatest orator of his age, whose speeches in the French parliament were listened to as models of eloquence by the ablest preachers of Paris. They frequently closed their churches, in order not to miss the instructive treat. Another of them has reared to himself a noble monument in his faithful, elegant, and perspicuous version of the Bible—a work of many years, the usefulness of which is increasing every day in France, although it was made from the Vulgate.\* Pascal was one of the greatest mathematicians of his or any age, the forerunner of Newton. It was he who demonstrated the pressure of the atmosphere, and taught to mankind the real use of the barometer. He is

\* Versailles then was, and for some years continued to be, a country castle belonging to the king; somewhat like Balmoral is at present in Scotland. At a later period it became the usual residence of the court.

\* It is very extensively circulated by the Bible Society, among Roman Catholics.

now best known by his "Thoughts on Religion," a posthumous and fragmentary work, but of the most striking description. Lancelot was one of those members of the fraternity, who produced an entire revolution—for the better—in the method of teaching the classics, logic, and other sciences. The celebrity of the Port Royalist Greek and Latin grammars has only waned before the brighter lustre of the present century; and the Port Royalist compendium of logic was republished a year or two ago, in England, as one fully deserving, even now, to rank among the very first. Nicole was an eloquent preacher and an elegant as well as truly spiritual writer on religious and moral subjects. The poet Racine was a pupil of the Port Royalists, and may serve as a favorable specimen of the result of their educational labors. In several of his plays\* religion is rendered attractive; most of them are strictly moral in their tendency; and in nearly all of them the French language is exhibited in the highest beauty and harmony of which it seems to be capable. Such men were set upon a hill, even when living in seclusion. Their educational efforts may, in some measure, have called forth the jealousy of the Jesuits, who pretended to excel in that department. But they were the friends and disciples of St. Cyran; they promoted true religion, both in their immediate circle, and by their writings throughout France. The imprisonment and death of their leader only made them more zealous and more decided; and they had numerous friends of great influence in other places. Among the latter were several brothers and relatives of Angélique Arnauld. For all these reasons the Jesuits determined, if possible, to silence or to crush the Port-Royalists of both sexes. The following is a concise outline of the protracted struggle which ensued from this determination.

The Jesuits, not satisfied with the general and, therefore, vague sentence of condemnation, passed upon Jansen's

"Augustine" in 1642, by pope Urban VIII. extracted from it some propositions, finally reduced to five in number, and succeeded, after nearly ten years of labor, in prevailing upon Innocent X. to condemn these propositions as heretical. They are worded in a manner becoming the Jesuits, so as to admit of a variety of interpretations. The substance of them is as follows:

1. Some of God's commandments are such that their observance is impossible to the righteous, being beyond the strength which they possess at present, even if they wish and try to keep them. They are destitute of the grace which would render them possible.
2. Internal grace, in the state of fallen nature, is never resisted.
3. For the purpose of merit or demerit, in the state of fallen nature, man only requires to be free from compulsion, not from necessity.
4. The Pelagians who admitted the necessity of internal preventing grace even for the commencement of faith, were heretical, because they maintained that grace could either be resisted or obeyed by the will of man.
5. It is semi-Pelagianism to say that Christ died or shed his blood for all men without exception.

The Jansenists, on being required to condemn these five propositions, expressed themselves willing to do it, with this proviso, that they condemned them only in their heretical sense, and that they denied these propositions to be contained, at least in that sense, in the work of Jansen. One of their number, Antoine Arnauld, had previously unmasked the moral theology of the Jesuits; and now a practical joke was played upon them, calculated to expose their ignorance of patristic literature. The Jansenists published a brief anonymous treatise on the controverted subjects. The Jesuits, knowing it to have been published by them, were at once ready to condemn it as heretical. When they had fully committed themselves, the Jansenists revealed the fact, which could not be gainsayed, that the book in question was a reprint of an epistle written by St. Prosper, a contemporary of Augustine. The Jesuits immediately made it out that the author's meaning was not heretical, being different from that which they had attributed to the book. Hereby they exactly proved, what the Jansenists wished to prove, that in the eyes of the Jesuits the same sentiment was

\* The poet was severely reproved by his former instructors for devoting his talents to the stage, and for many years kept aloof from them. At length, being disgusted with the intrigues of the court, he sought and obtained their forgiveness, and afterwards wrote scarcely any other plays than his masterpieces on biblical subjects.

heretical, when held by a Jansenist ; and orthodox, when held by a "father" of the church ; the question, *whose ?* being much more important to them than the question, *what ?*

The enraged Jesuits now prevailed upon Innocent X. to publish a decree in which, without favoring the world with any proof, he declared that the five propositions, in their heretical sense, were actually contained in Jansen's "Augustine." This declaration, first published in 1654, was repeated by his successor Alexander VII. in 1656. The Jansenists, whose consciences were tenderly alive to this subject, drew a distinction between doctrines and facts, maintaining that although the Pope was infallible with regard to the former, he was not infallible with regard to facts. In the same year Dr. Arnauld was excluded from the Sorbonne (the theological faculty of Paris) by means of a disgraceful coalition between the Jesuits and the Dominicans. This insult to a revered friend—for the mantle of St. Cyran had fallen upon Arnauld—brought Pascal into the field. He began to publish the "Letters of Louis de Montalte to a friend in the country" or "the province," better known by the name of the "Provincial Letters." The effect of this book was similar to that of the stone thrown from David's sling. It gave the death-blow to the popularity and the pretensions of the Jesuits. Ever since that time theirs has been a lost cause. The quiet sarcasm of a powerful mind, strengthened by damaging quotations from Jesuit writers, perfectly exposed the wicked nature of their moral principles. The style of these letters was so popular that they were universally read, and so classical that they at once became the standard of the French language, and fixed its character, probably for all time. In the first edition he omitted to give any references to his quotations. The Jesuits were bold enough to deny their accuracy ; but in the next edition the references were supplied, and now the Jesuits had only the miserable subterfuge left of declaring that the body could not be responsible for the private opinions of its individual members. Every one saw through this artifice ; for the sentiments in question had been adopted in practice by nearly all the more influential men belonging to their order ; the authors

who had given expression to them, were men held in as high repute by their brethren, as Andrew Fuller, or Robert Hall, or John Foster enjoy among Baptists ; and the Jesuits as a body were expressly charged with the duty of examining and reporting upon theological books, and armed with full powers for the suppression of any that might be deemed erroneous or dangerous in their tendency. The Jesuits were now more than ever bent upon crushing their opponents. Alexander VII. who sided with them, issued a bull in 1665, by which he commanded all ecclesiastical persons in France, including nuns, and all persons engaged in education, to take an oath, and subscribe a declaration, to the effect that they cordially "condemned the five propositions of Cornelius Jansen, which, in their heretical sense, were contained in his book, entitled *Augustinus*." The Jansenists, almost without exception, and especially the nuns of Port Royal, preferred imprisonment and excommunication to the violation of their consciences. The next pope, Clement IX. adopted a more pacific policy, but he condemned the de Sacy's Bible (finished in the Bastille) which appeared at Mons in 1667. About this time, however, the storm began to lull. In 1679, Innocent XI. condemned some of the lax moral principles of the Jesuits. This exasperated them to such a degree, that in the quarrel between the king and the pope, they sided with the former, and persuaded him to command all the recluses of Port Royal, to quit that secluded spot at once and for ever ; and shortly after to forbid them, as well as the nuns, to carry on the work of education. The Jansenists had taken the part of the pope against the king, and the latter, therefore, abetted the Jesuits, who were also supported by the royal confessor, by Louvois, and Madame de Maintenon. The Port Royalists were forcibly dispersed and persecuted. In 1705, the new Pope, Clement XI. made the declaration and oath, mentioned above, much more stringent than it originally was ; and nearly all the surviving nuns, immured in the cells of a convent, died in a state of excommunication. In 1710, the convent at Port Royal was demolished ; in 1711, the bodies were disinterred from the burial-ground, with the grossest brutality.

ties and in 1713, the church was levelled with the ground. The ruins of Port Royal are a monument, raised by Jesuitism for the instruction of future ages as to its real character.

There yet remains another part of this strange conflict to be recorded. Jansenism was not confined to the Port Royalists, but had spread extensively among all classes. All its admirers were not truly pious characters, but many were. The duchess of Longueville, a relative of the king, was a stranger to true religion, but approved of the doctrines of grace, and of the earnestness and sincerity of the Port Royalists. Other persons in high life were humble followers of Christ. Some of the bishops and many of the inferior clergy appeared to be true believers. Among the Benedictines of the Congregation of St. Maurus, many had adopted Jansenist principles; and some members of that body brought out, about the year 1680, that edition of the works of Augustine, which to this day is acknowledged as the best. Some years earlier, a member of the fraternity of the Oratorio, Paschasius Quesnel, began to publish, in parts, an edition of the New Testament with excellent practical remarks, which was completed in 1687, and again printed in 1693; the text being mainly copied from de Sacy's version. This book was at first approved of by various bishops, especially by Bossuet and Noailles; but the Jesuits, glad of an opportunity to annoy both the Jansenists and these two bishops, prevailed upon pope Clement XI. to condemn Quesnel's New Testament. This was done, in a general way, in 1708. A few years later, when the king and the pope were again reconciled, father Le Tellier urged upon the monarch the desirableness of having it condemned in a more definite manner, assuring him that it contained more than a hundred heretical sentiments. This was very soon proved, for in 1711, the pope, in the famous bull *Unigenitus*, specified "one hundred and one" heretical propositions, which he formally condemned. The following are some of them:

Faith is the primary grace, and the foundation of all others.

In vain do we cry to God, My Father, unless it be the Spirit of God that cries.

Nothing is more extensive than the church of God; for all the elect righteous of all ages compose it.

The reading of the Holy Scriptures is for all.

The fear of unjust excommunication ought never to hinder us from fulfilling our duty. We never go out of the church, even when we seem to be expelled from it by the wickedness of men, if through love we are united to God, to Jesus Christ, and to the church itself.

This bull *Unigenitus* would anyhow have been unpalatable to the Jansenists; but to make it more distasteful to them, it expressly rehearsed the assertion that the five propositions condemned by former popes, were actually contained in Jansen's book in their heretical sense. The bull being enforced in France, most of the decided Jansenists fled to Holland, where they could enjoy liberty, and where the Roman Catholic archbishop, residing at Utrecht, and the majority of his clergy were known to be decided Jansenists. That archbishop refused to accept the bull *Unigenitus*, and his successors with their flocks, down to the present day, have formed a community distinct from Rome, and of course excommunicated by the popes. The number of Jansenists in that region now amounts to about 5000 persons, divided into nearly thirty congregations.

The bull (or constitution) *Unigenitus* gave rise to great dissensions in France, and partially also in other Roman Catholic countries. A large and influential portion of the French clergy, although ready to abandon Quesnel's New Testament, refused for a long time to receive the bull, unless it were greatly modified. The Pope commanded them first to obey, and then to make representations. Many submitted, but others formally appealed from the pope to the decision of the next general council. The bull has never been annulled or modified. To the present day it remains unreppealed, as a clear proof of the hatred which Popery bears to vital godliness. The discussions regarding it continued long after the death of Lewis XIV.; but the iron perseverance of the Popes triumphed in the end.

In connection with Jansenism in France two more facts deserve to be mentioned. Noailles, who at one time had recommended Quesnel's New Testament, and afterwards, when archbishop of Paris, sanctioned the destruction of Port Royal, was not friendly to the Jesuits, and appears to have

had a conscience, and some idea of true religion; but his anxiety to be on good terms with the court often led him astray. In his old age, conscience awoke, and to obtain some relief from its remorse, he visited, as a penitent, the scene of devastation at Port Royal. There the cardinal mourned in bitterness of spirit over his past weakness and inhumanity. As he looked upon the ruins of the burial ground, he exclaimed: "All these dismantled stones will rise up against me at the day of judgment! Oh, how shall I bear the vast, the heavy load?"

From the year 1727, Jansenism in France ran to seed. The devil mixed himself up with it. Lying miracles were wrought at the grave of one of its adherents\* in Paris. The real his-

tory of these miracles will probably always remain wrapt up in impenetrable mystery; but that they were of the devil, is clear from the superstitions and indecencies which are well known to have been connected with many of them. Voltaire was not altogether wrong, when he styled that grave, "the tomb of Jansenism." It shows that when piety persists in remaining allied to error, it will ultimately succumb and prove the handmaid of sin. The last remnants of Jansenism in France may be discovered in the ominous prophecies of awful judgments, uttered every now and then by scattered enthusiasts almost down to the time of the revolution.

\* His name was Francis of Paris.

## Christian Activity.

### FACILITIES FOR USEFULNESS IN THE CAUSE OF CHRIST IN INDIA.

THE duty of making the gospel known to the unconverted, is to some extent acknowledged by Christians generally; and it cannot be lost sight of by any one who has tasted that the Lord is gracious, without serious injury to his character and his peace. In a country like India especially, where the masses of the people are either idolaters or Muhammadans, believers are called upon to be faithful in bearing their testimony to the truth, and should never forget that it is the will of the Author and Finisher of their faith that they should be "the light of the world." Many as the Missionaries of various evangelical denominations in India may appear to be, their numbers need only to be viewed in connection with the estimated population of the nations they are sent to evangelize, and the vast tracks of country inhabited by them, to sadden the heart of any one who earnestly desires that every native of India may have the gospel set before him. Such a disproportion between the number of evangelists and that of those who are without Christ, renders the great duty of "holding forth the word of life" imperative upon every believer. Every one should use all his available time and strength, directed by all his wisdom, in

doing what he can to save the souls of the people around him. If this duty were fully recognized and if the members of our churches were *all* thus active and in earnest for Christ, we might rejoice in the prospect of great blessings for poor benighted India: but no one can affirm that such is the case. On the contrary, it is feared that comparatively little direct effort for the conversion of the natives is put forth by the great majority of those who compose the professing church of Christ. This is a subject which demands consideration; and it should be considered with deep searchings of heart, by each individual who is numbered with the Redeemer's people here.

Not a few Christians are embarrassed with this duty of laboring for Christ, because they cannot see what they are capable of doing in his service. There are some in our churches who, in England, were actively engaged in works of Christian benevolence, and who would willingly do the like in India, but that the methods of usefulness to which they were accustomed at home are not naturalized here. The English tract-distributor, Sunday-school teacher, and even village preacher, feels himself perplexed amidst the oriental habits, heathen population, fervent heat, and

confusion of tongues in which he finds himself involved in this land ; is at a loss how to relieve his conscience of the burden of duty which weighs heavily upon it ; and, too often, alas, arrives at the conclusion that he can do little or nothing more than foster his own Christianity and assist evangelistic Societies by his pecuniary contributions. We need for the church in India some men with an exalted genius for doing good, who may strike out new popular plans of usefulness adapted to the peculiarities of clime and people, and, lead the way for others here ; like Robert Raikes, Joseph Hughes, and many others did in England.

The special object of this paper is to call the attention of the Christian reader, who feels that he ought to do something for Christ and for the perishing heathen, but knows not well what to do, to some facilities for usefulness which are at hand, though they are neither so generally known nor so highly prized as they ought to be. We refer to the Scriptures and Religious Tracts which are printed for circulation among the natives of this country. The servant of Christ who cannot speak more than a few words in Bengáli or Hindustáni, may yet distribute these with discrimination, if he is disposed to avail himself of opportunities of almost daily occurrence. And that they will be read, the testimony of Missionaries everywhere sufficiently proves. We have perhaps but a very faint idea, after all that we have read, of the interest with which many Hindus and Musulmáns read our Scriptures and our tracts. The other day as a stranger stood in a shop in Calcutta, kept by a heathen, he noticed that the Bengáli Sirkár had an English book open before him on his desk. He took it up, from curiosity to see what the man was reading with such profound attention, and saw that it was an old work on the Evidences of the Christian Religion. The part which the man was reading was the last chapter, in which the danger of neglecting a religion so evidently divine appeared to be very forcibly stated. After being assured by the Sirkár that he understood the argument of the work tolerably well, the visitor asked :—"What do you think of all this ? Is the Gospel true or false ?" The man paused a little ; and then, with great seriousness, replied, "Sir, I believe it is all true."

"Then," was the rejoinder, "you must confess Christ before men." "I know I ought to do so," said he, "but I am not yet fully prepared." How many are like him ! But, while we mourn over their indecision, may we not confidently hope that, with the wider spread of Christian books and with the increase of even such readers of them, we shall soon "see greater things than these" ? Have we not, indeed, already seen them ? Not to bring forward remote instances, let us only mention the recent introduction of the Gospel into a district of Comillá, and the conversions and baptisms which have taken place there, as detailed in our Herald a few months ago. All this good is attributable, under God, to the perusal of Tracts and Gospels. Parallel instances are by no means rare, as the readers of Missionary records must well know. Surely such things should powerfully induce all Christians to do their part in the dissemination of the "precious seed."

It is feared that many lay Christians are deterred from providing themselves with Vernacular Tracts and Scriptures by the impression that it is difficult to obtain them from the Societies by which they are issued. Nothing could be more erroneous. We are fully persuaded that in regard to ability to obtain Tracts and Scriptures for gratuitous distribution, Christians in India are, in some respects, more highly favored than those in Great Britain.

A wish to present an accurate statement on this point led us to write to the Secretaries of the BIBLE TRANSLATION, the CALCUTTA AUXILIARY BIBLE, and the CALCUTTA RELIGIOUS TRACT AND BOOK SOCIETIES craving information as to the rate at which Scriptures and Tracts in the languages of India are sold, and the conditions under which those Societies are accustomed to make free grants of them ; and we will now give the substance of their replies.

The Secretary of the BIBLE TRANSLATION SOCIETY\* is prepared to receive requests for grants of Scriptures from any one who may cordially wish to distribute them. Let such an individual acquaint him with his place of residence, opportunities for distribu-

\* The Rev. J. Thomas, Baptist Mission Press, Calcutta.



tion, &c. and instruct him how the package of Scriptures is to be conveyed to him, and his application will promptly receive the kindest attention. Baptists will, of course, feel peculiar pleasure in distributing the volumes published by this Society, because they will convey to the minds of the readers, what they themselves are persuaded to be the truth in regard to the initiatory rite of the Christian religion. This Society publishes Old and New Testaments, together with single gospels and parts of the Old Testament, in Bengali and in Sanscrit;—the New Testament and single gospels in Hindustani, Hindi (both in the Nagri and Kaithi characters), and Persian;—and the New Testament in ancient and modern Armenian.

From the CALCUTTA AUXILIARY BIBLE SOCIETY, editions of nearly all these versions may be obtained, and in addition the Old Testament Scriptures in Hindi, Hindustani, and Persian. We make the following extracts from a note with which we were favored by the Secretary\* of this Society.

"I believe that the BIBLE SOCIETY has rarely refused any grant of Scriptures that has been applied for, unless the Scriptures were for distribution in Calcutta (and then we have referred the applicant to the BIBLE ASSOCIATION), or English Scriptures were sought; and as to them, when they are not wanted for schools, we think it better that applicants should take them to *sell*;—at, however, moderate price.

"I should always hold myself at liberty, as Secretary, to grant Scriptures (in reasonable number) to a lay applicant, who wished to distribute them in the Mufassal, and seemed likely to do so in a wise and discriminating manner.

"You may safely encourage all residents in the Mufassal to apply. If there were no special difficulty, we would send the Scriptures free."

The esteemed Secretary of the CALCUTTA CHRISTIAN TRACT AND BOOK SOCIETY,† has, in reply to our request for information, favored us with the following extract from the Society's regulations now in force.

\* M. Wylie, Esq., Secretary of the Calcutta Auxiliary Bible Society, No. 8, Old Court House Street, Calcutta.

† Rev. J. H. Parker, Secretary of the Calcutta Christian Tract and Book Society, No. 8, Old Court House Street, Calcutta.

"All Vernacular Tracts issued from the Depository shall be paid for at the rate of one anna for 200 pages; and on the printing of new Tracts, and new editions, the price per hundred copies, at this rate, shall be stated on each Tract.

"But the Committee shall be at liberty to make grants of Tracts when applied for, if they think fit; and the Secretary shall also be at liberty to make grants to Missionaries, to the extent of 1000 Tracts, when no opportunity is afforded of an appeal to the Committee at the moment they are wanted; reporting the same to the next meeting of the Committee.

"All Subscribers shall be entitled to receive Tracts to the amount of their current annual Subscriptions, or of their Donations, according to the scale mentioned above."

"English Tracts are sold at the rate of one rupee per hundred copies. They are also granted free of charge by the Committee, when special application is made to them;—the same as with the Vernacular Tracts."

Tracts in Bengali, Musulman-Bengali, Hindustani, Hindi-Nagri, Hindi-Kaithi, Sanscrit, Oriya, Canarese, Tamil, &c., are procurable from the Depository of this Society.

The information here given relates to Calcutta Societies, and it may be more convenient to some readers to seek for supplies of Scriptures and Tracts from those of Madras or Agra. We are not able to state with equal certainty the rules adopted by these Societies; but we believe that they will be found to accord very closely with those given above. We believe, too, that we may venture to add, for the benefit of any who dwell in the districts of Orissa and Assam, that applications for Scriptures and Tracts in Oriya and Asamese will be willingly complied with at the Mission Presses in Cuttack and Sibsagor.

We trust that our readers will not neglect to act upon the information thus set before them. Some of them are living in places far remote from missionary stations, and rarely visited by any preacher of the Gospel, even on a journey. The benighted around them must be enlightened by their efforts, or be left in darkness. Let such not delay to avail themselves of the means of usefulness we have pointed out, and let them be earnest in

prayer that seed thus sown in hope may bear fruit in the harvest of eternal life.

In closing, we would suggest to those who may be disposed to seek supplies of Scriptures and Tracts, that they will do well, in every possible case, to remit, with their applications, contributions to the funds of the Society of whose labors they desire to avail themselves. Thus doing they will be acting in the spirit of David who would not "offer burnt-offerings without cost;" and they will be aiding the further progress of efforts for the salvation of the heathen world, and at the

same time they will convey to the Committee of the Society to which they apply a satisfactory assurance of their earnestness in the endeavor to do good with the supplies they solicit. If, however, any who desire to be useful thus are so poor in this world's goods that they have nothing to offer but their personal exertions in distribution and their prayers, they may see from the statements we have made that they have no reason to fear that their applications will meet with a refusal. Let them but try; and we are confident the result will be altogether in accordance with their wishes.

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## Essays and Extracts.

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### MOSES STUART'S LAST THOUGHTS ON GERMAN CRITICISM.

In the *New York Recorder* we have seen extracts from an article which the late Professor Stuart prepared for the *Bibliotheca Sacra*, a short time before his decease. His obligations to the writings of Tholuck and contemporary German scholars, were obvious on the first appearance of his own works on the Romans and the Hebrews, and his cautions to his countrymen against implicit reliance upon the exegesis of German writers, of even the most evangelical school, are therefore the more worthy of notice. "Coming as they do," says the *Recorder*, "from a veteran scholar who has done as much as any one man, to introduce the German method into this country, they have a special weight; they come as a voice from the tomb."

"All this, by the way, helps to show that it is far from being desirable to be cast on German commentary alone, for the elucidation of the true spirit of the Scriptures. All that pertains to mere philology and criticism of a literary kind, the Germans have done more effectually, in general, than any other writers whatever. But on this point of all points, the real Christology of the Bible, it seems to me very unsafe to follow them. Even such learned and excellent men as Drs. Nitzsch, Neander, Tholuck, and Muller, in their new *Deutsche Zeitschrift*, deliberately and designedly call in question the inspiration of the Bible, as we held it. They acknowledge errors of fact, of science, and of other minor things; they admit discrepancy and contradiction among the various writers of the Scriptures, and attribute these last to individual writers, in respect to their own works. If any one wishes

for the proof, let him read Tholuck's Essay on Inspiration, in the said *Zeitschrift*, and Dr. Neander's Letter to the translators of his *Leben Jesu*, given in the preface of the translators. Is it not time for American theologians to be on the look-out for such things? And above all, should we not provide for raising up our own critics and interpreters? Is there not talent enough in our American youth, if duly called out, to equal, yea, surpass the Germans themselves in such matters? I cannot doubt it for a moment. But, alas! how are our churches to be roused up to a proper sense of their present duty and their danger? How are they to be persuaded that we should not be dependent on foreign countries for our sacred literature? And when will adequate provision be made to secure a corps of life-guards for the church and the Bible, by an arrangement which shall establish and make permanent at least a small body of them, who are competent to meet and repel every invading foe?"

After a fervent appeal for the better endowment of institutions for the foundation of an American school of criticism, and giving some details as to the best mode of securing such a result, the late Professor proceeds thus:—

"Are these airy visions? I am afraid they may prove to be so. But how easy it would be for some half a dozen men in Boston or New York to do all that such a plan requires, even without sensibly diminishing their wealth, and certainly with great augmentation of their happiness. Our statesmen soon find out how their country can be best and most effectually defended. They provide for manning the

militia, when called out with officers trained up in all military science at West Point. Two wars have effectually demonstrated the cleverness of these tactics. Why should 'the children of light' be less wary and wise than statesmen? *Our all is at stake in the Bible.* As surely as its *inspiration* is set aside, and our people are taught that enlightened views demand them to give it up, so surely is there an end to all evangelical religion among the mass; and all the *authoritative* power of the Bible will cease henceforth to be recognized. Then we shall be where France is; or (which is not much better in respect to piety among the mass of men) where the Germans are, having on the Sabbath, some twenty, or it may be thirty, but rarely fifty persons to attend a brief public worship, in their large towns and villages, and most of that brief time of worship occupied with music. If we are not to come to this, then may God put it into the hearts of wealthy and enlightened men among us to raise up, here and there at least, Bible colleges, *sacred West Points*, where officers will be trained up, who are able and willing to defend, to the last extremity and triumphantly, that holy citadel of Christianity THE SCRIPTURES GIVEN BY INSPIRATION OF GOD!

"Having, in a preceding paragraph, ventured to speak plainly concerning the views of some men greatly respected and honored, I must not do myself, or the distinguished writers above-named, the injustice of an exposure to be misunderstood. I would say therefore explicitly that I do not think there is any good reason to doubt the personal piety of any of the gentlemen whom I have thus named, certainly none to doubt their highly distinguished talents and learning. I have, as I think, very good reason to believe that each of them regards *the whole soul and essence of Christianity as centering in the person of Christ*, and that without him is neither true religion nor Christian salvation. They receive and regard him as their Saviour, in an appropriate sense. But their education and modes of reasoning have led them to think less of what they would name the costume or non-essentials of the Scriptures, than we are accustomed to do. They separate facts and incidents, and what they regard as Jewish opinions and views, from what they would name *the moral and spiritual essence of the religion set forth in the Bible*; and while they are in a measure indifferent to the exactness of the truth and consistency of the former, they believe and receive the latter. Their refined education, and their great powers of discrimination, enable them, in some measure, to separate between costume and person; and while they are not solicitous

about the first, they seem readily to admit for substance the last. Endowed with such powers and such learning, *they* may, perhaps, do all this, without hazard to their own personal salvation. Who can doubt of the late Neander's personal piety? And so, one might speak of Tholuck, of Muller, and of Nitzsch. But while they may make such discriminations as the above, perhaps *salva fide* in a personal sense, could their positions in regard to the Scriptures be received by the indiscriminating multitude of men, both learned and unlearned, without the most absolute hazard of all belief in the Bible as divinely authoritative, of all belief in its doctrines, its precepts, and its facts? Impossible, altogether impossible. The ground once abandoned which Paul has taken, that ALL SCRIPTURE IS GIVEN BY INSPIRATION OF GOD, every man of common attainments will feel at liberty to say whatever his own subjective feelings may dictate; to say, 'This is unimportant, that is unessential; this is a doubtful narration, that is a contradictory one; this is in opposition to science, and that to reason; this may be pruned, and that lopped off, while the tree may still remain as good as ever.' In a word, every one is left, wholly and without any check, to be his own judge in the case, how much of the Bible is consonant with his own reason and subjective feelings, and how much is not; and these feelings are of course the high court of appeal. What now has become of the book of God, true, authoritative, decisive of all duty and all matters of faith? Gone, absolutely gone, irretrievably gone, as to the mass of men who are not philosophizers in casuistry and in the theory of religion. And if any doubt remains as to the effect of such doctrine, I appeal again to the religious state of the great German community—to their sabbaths, to their lonely sanctuaries, to their lack of missionary spirit, and to their general indifference as to revivals of religion such as produce and foster warm-hearted piety. The *Pietists*, (as in the way of scorn, they name all warm-hearted and practical religious men) are merely 'a smoke in the nostrils' of their scholars and their statesmen. No man can rebut the force of this appeal; for the truth of it is too palpable. The worst of all is, that the mass of the Germans look with secret scorn on a man who claims that a practically godly, prayerful, humble life, is essential to religion."—*Baptist Magazine*.

## TEACHING THE DUMB TO SPEAK.

DR. PEET, Principal of the New York Institution for the Deaf and Dumb, at a

Convention of American Instructors of the Deaf and Dumb, held at Hartford, Connecticut, in August last, gave a very interesting account of a deaf, dumb, and blind boy in Switzerland, named James Edward Meystre, and of the process by which he was taught to read and articulate, by Mr. Hirzel, who presides over an Institution for the Deaf and Dumb at Lausanne, in Switzerland.

Edward was the son of poor parents, and at the age of eleven months, lost his hearing, and consequently his speech, by the small-pox. At the age of seven years, he lost his eyes, by the discharge of a gun, in the hands of his cousin, and became totally blind.

Before this, he had been at an infant school, and passed a portion of each day in his father's shop, who was a carpenter. He entered the institution at Lausanne, at the age of eighteen years and a half. He had no difficulty in making himself acquainted with his new situation, and was able to find his way about the house alone in a few days. Mr. Hirzel commenced his instruction by passing the young man's hand across a *file*, and then over the raised letters which compose the word. This process was rapidly repeated, until Edward understood that the letters stood for the object. The letters were then separated, and he was given to understand that, to reconstruct the word, the characters should be placed in a certain order. After he had succeeded in this, he was taught to write the word. The same process was repeated with a *saw*. When he made the discovery that these letters signified a *saw* and a *file*, his whole person became animated, and the impression the discovery made upon him, agitated him for several days. From this time, he took his lessons with pleasure, and soon became acquainted with the whole alphabet in order, and made rapid progress in learning words. He now expressed a desire to learn the trade of a joiner, and his success, upon experiment, was gratifying.

Mr. Hirzel, seeing him so tractable, conceived the idea of teaching him to speak. He began by placing one of Edward's hands on his (Mr. Hirzel's) chest, and blowing against the other, made him feel his throat, while he pronounced the letter A, directing him to exhale a current of air from the lungs, to cause the larynx to vibrate. In this way he obtained the first vowel. Then, for fifteen days, he endeavored in vain to make him distinguish between A and AI and O; but at last, when on the point of being discouraged, he succeeded, by introducing between the boy's teeth prisms and rings, to secure the opening of the mouth, corresponding with the form required for articulating the different classes of vowels. By such means Mr. H. patiently proceeded, till the boy was taught to articulate all the vowels, and at length to proceed to words,

and to reading. He then taught him to pronounce the word *Ami*, the Christian name of one of the pupils; and each time that Edward pronounced it, *Ami* approached him. This Edward observed with surprise, and thus discovered that, by means of speech, he could communicate at a distance. His joy was inexpressible, and from this moment he began, of his own accord, to read aloud all the words he had learned.

This degree of development Meystre reached in three months. Mr. H. now determined to introduce him rapidly to abstraction, and passed by degrees to the different parts of speech, by connecting short sentences with the objects represented by them. On the return of spring, Mr. H. made Meystre touch the buds, leaves, and flowers, and told him that it had been cold, and that, for a long period, the snow had covered the fields and the trees; that then the sun had become warmer each day, had changed the snow into water, had caused the leaves, the flowers, and the plants, to put forth, and that all this was called by one word, *spring*. He then made the application of it in the sentence, "The leaves put forth in the spring." He clapped his hands, and jumped up and down for joy at having a single word for so many things, and then himself constructed the sentence, "In the spring, the leaves put forth."

Mr. H. now gives an account of some faults that Meystre fell into, and the mode of punishment adopted. Among other things, he discovered a propensity to falsehood. Mr. H. explained to him that an honest man will not utter falsehoods, made him write and pronounce the word *lie*, and shut him up with it in his hand. An hour afterwards, he appeared very sad; but Mr. H. was not sure that he had grasped the meaning of the word. A few days afterward, however, his companions having told him in the evening that a great quantity of snow had fallen, he went out in the morning to see for himself, and, as it had melted during the night, he found none, and cried out with a loud voice, "*Lie: no snow!*"

The manner in which he received religious ideas is still more interesting. When he first entered the institution, the prayers of the blind children excited his mirth; but a single admonition corrected this. He afterwards often questioned them about the prayer; and one evening, finding them with their hands clasped, he asked them if they were speaking to the sun. He was told that they were speaking to some one like a man, who lived far on high. After a moment's reflection, he inquired if it was necessary to speak very loud in order to make him hear. Reflecting again, he inquired if this Being similar to men, was also mortal like them. He felt great respect for the sun, on account of its agreeable and beneficent heat, and

expressed his gratitude by saying that no one should shake his fist at the sun.

Mr. H. found Meystre possessed of the idea of the resurrection, without knowing how he obtained it. Walking out with him one day, they passed a graveyard, and Mr. H. made Meystre touch a grave-stone with his hand. His hand had hardly come in contact with the stone, when he recoiled as if struck with an electric shock, at the same time showing by signs that a man had been buried there, and would rise again and go up to the sky. At the same time his whole person became radiant with animation, and a heavenly brightness passed over him. He then set himself to examining the epitaph. With a joy beyond expression, he succeeded in deciphering the words, "Here lies Julia," of which he pronounced the first and the last.

In attempting to give him the idea of God, Mr. H. constructed the sentences, "Who made the bread? Of what is bread made? Who made the flour? Whence came the wheat? Who made the wheat grow?" Meystre replied, "The sun." "Who made the sun?" This perplexed him. Mr. H. then explained that it was the Being to whom prayers were offered. This gave him great joy, mingled with reverence.

Mr. H. now began to teach him the conjugation of verbs, commencing with the verb *to think*. And in proportion as he advanced in this direction, the character of his conversation gradually changed, rising from gross materialism to abstract ideas. Without any suggestion from others, he began to pray with a loud voice, before retiring to rest. His prayer consisted in a repetition of the words, "I think of God." Mr. H. once found him concentrating the rays of the sun with a lens, and as he touched his hand, Meystre said, "I am thinking of God."

Such progress has he made in his trade, that the fruits of his manual labor, defray about one-third of the cost of his support.

It is exceedingly interesting to witness the struggles of intellect to escape from bondage, through a deficiency of the organs of sense; and it shows that *mind* is not a mere development of material organization, but that it exists and acts independently. It shows, also, the superiority of man's spirit over that of the beast. A dog can be taught many things; but it is impossible to communicate to the brute creation any idea of God or of moral obligation.—*New York Observer*.

## Correspondence.

### THE STATE OF RELIGION.

*To the Editor of the Oriental Baptist.*

SIR,—Your last issue contained a letter from "A FRIEND" calling attention to the state of religion in the congregations and churches in India. In it your correspondent laments the lack of feeling and life in the congregations, and the indifference of many of the members of the churches towards the eternal welfare of those around them. These evils are unquestionably great, and I fear it must be admitted that they exist. Glad, indeed, shall I be if your correspondent succeeds in eliciting the views of some of your most experienced and enlightened contributors, and thrice glad if the publication of these should result in reviving the cause of spiritual religion in the midst of us. For my own part, I have only a very simple suggestion to offer. My remark is just this, that any change for the better must take place not in the churches or congregations as such,

but in the individuals of whom they are made up. The sinful indifference of which we complain has its seat in individual hearts; and its cure must reach it there. It is important to remember this in all our reflections on the state of the churches, and in all our efforts for their improvement; because the churches as a whole are beyond our reach, and our influence will not prevail to accomplish any beneficial change in them; but individuals are within our power, and we may, if we will, attain our desire in regard to them. If we are in earnest, ourselves and our intimate friends may be stirred up to attain a higher degree of conformity to Christ, and a closer obedience to all his will. On the other hand, it is much easier to exclaim over the low state of godliness in the church at large, than it is to stir up ourselves to lay hold of God, and to pluck out right-eye sins. It is an undoubted fact that many in our day do thus compromise the demands

of Christ, and, while manifestly negligent of their own conduct, complain loudly of the degeneracy of the church in these latter days. Let us, then, as many as agree with your 'correspondent in his estimate of the state of religion in our churches in India, and who sigh and cry over all the abominations which are around us, begin with ourselves. Let us revert to our own principles and seek to realise in ourselves a just conviction of our utter worthlessness, a more true sense of our obligations to the Redeemer, and a more determined resolution to do his will in everything; let us have a more fervent spirit of prayer, and a truer delight in every word of God, and let us fulfil our obligations to make Christ known to the unbelieving around us; and thus become ourselves, as individuals, all that we would wish the church to be. I am inclined to think that this would be our most effectual way of removing the evils of which "A FRIEND" complains; and if, in addition to this, we make the condition of the church a matter of constant and fervent supplication at the throne of grace, and give our heavenly Father "no rest, till he establish, and till he make Jerusalem a praise in the earth," we shall have the happiness and honor of doing our part to bring about the accomplishment of our Master's good pleasure.

Yours truly.

Ἐλαχιστότερος.

## THE RESIDUE OF THE SPIRIT.

*To the Editor of the Oriental Baptist.*

MY DEAR SIR,—I am desirous of laying before your readers a suggestion which, if not of exceeding great importance, may at least be thought worthy of attention by some among them. It refers to an expression which I have often heard used in prayer,—“For with Thee is the residue of the Spirit;”—borrowed, as I conclude, from Malachi ii. 15. This phrase has for a long time grated on my ears, because it seems to me to convey an idea very dishonourable to the Holy Spirit of God,—as though His energies could possibly be to any extent exhausted, and He himself exist now as a mere residuum of what he once was. I do not for one moment suppose that those who use the expression

have ever thought that such an idea could be conveyed by it; but a little examination of the invariable import of the word *residue*, in the English Bible and elsewhere, may suffice to show them that this unworthy thought may, not unnaturally, be suggested by it.

I have already said that the phraseology alluded to appears to be founded upon a passage in Malachi; and it must be admitted that if that passage, rightly understood, justifies the use thus made of it, we have nothing to do but make the best of the difficulty. A reference to the words of the prophet, however, if it does not suffice to show that the expression is devoid of all authority from them, will show that the signification of the whole verse is very obscure and uncertain. In the context, Malachi reproves the Jews for having dealt treacherously with their wives, and for having “married the daughter of a strange god” in allusion, no doubt, to circumstances related in Ezra ix. 1, 2, and Nehemiah xiii. 23—28. Let me quote Malachi’s language from ii. 13th to the 16th. “And thus have ye done again, covering the altar of the Lord with tears, with weeping, and with crying out, inasmuch that he regardeth not the offering any more, or receiveth it with goodwill at your hand. Yet ye say, Wherefore? Because the Lord hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously: yet is she thy companion, and the wife of thy covenant. *And did not he make one? Yet had he the residue of the spirit. And wherefore one? That he might seek a godly seed.* Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth. For the Lord, the God of Israel, saith that he hateth putting away,” &c. Now, if the translation of the words I have quoted in *Italics* be correct, it is most probable that he who is said to have made one, is God, and that the event referred to is the creation of man. So our English commentators, for the most part, have understood it, though they are by no means unanimous in their explanations: some, like Matthew Henry and Scott, understanding, Did not He make one *woman*? others, like Lowth, Did not He make one *man*? and again others, like Newcome, Did not He make one *flesh*? Now if

the text does relate to God's work in creating man, in whatever manner, it would then appear that the spirit spoken of is not the Holy Spirit of God, but the spirit or breath of life, the animating principle, which God imparted to man at his creation. The sense would then be something like this: "He who might have vivified a multitude at the first creation, gave life to one only." This mode of understanding the text therefore does not appear to sanction the use of the words upon which I have ventured to animadvert.

Other interpretations are founded upon translations differing more or less from that of the authorized English version. The most important of these, while they differ in details, accord in making the text refer, not to the creation of Adam, or Eve, or both, but to an incident in the life of the patriarch Abraham. A reference, by the way, which is recognized in the Chaldee Targum on the text. According to some of these translations the commencement of the 15th verse is not to be viewed as the language of the prophet, but as a question put by the Jews, against whose conduct he was inveighing. Thus his strain of rebuke against marriage with heathen women is interrupted by the query—"And did not *one* do it?"—that is, Abraham, who took Hagar, an Egyptian?—

"and the residue of the Spirit was with him." "Yes," rejoins the prophet, "and what did *THAT ONE*? He was seeking a godly seed"—or, the seed promised him by God. According to others the beginning of the 15th verse is a continuation of Malachi's declamation, thus: "No one ever did it, who had a remnant of spirit" or intelligence. "And what, then, did *THAT ONE*?" rejoin the Jews, referring to Abraham's conduct. To which the prophet responds, "He was seeking a godly seed," &c.

I shall not enlarge upon these or other versions further than to observe that they do not favor the use of the expression we have noticed; for though one of them does understand *spirit* to mean the Spirit of God, it is one thing to speak of a residue of the Spirit remaining with a man, to whom it had been given "by measure," and another to speak thus of the Spirit in relation to the Father. Looking, therefore, at the text in every way which has been suggested by ought I have read, I can see nothing to support the language so often used in solemn address to the Most High; and, for the reason I stated at the beginning of my remarks, I think if it cannot be adequately supported by Scripture, it may well fall into disuse.

Yours truly,  
ALTQUIB.

## Religious Intelligence.

### Home Record.

#### RECENT BAPTISMS.

*Dacca*.—On Sabbath-day, September 5th, Mr. Robinson baptized Mr. Atherton, Commissioner of Abkary. Mr. Atherton does not intend to abandon the communion of the Church of England, but having long doubted the divine authority of infant-baptism, and being now, "after full consideration, of opinion that adult-baptism is alone warranted by Scripture and common sense," he has felt it his duty to make an open profession of Christianity, and to be baptized in accordance with our Saviour's commands.

*Cawnpore*.—Mr. Williams had the pleasure to baptize *two* Europeans on Sunday morning, September 12th.

*Berhampore, Orissa*.—Mr. Stubbins writes:—"Last Friday [September 3rd] we had a peculiarly interesting day at our New Location. *Three* youths, who had been rescued from the Khonds and placed in our Asylum, were baptized. This is the first baptism we have had there: the Lord grant us to see very many more. Next Lord's-day we expect to baptize five more approved candidates."

### CEYLON.

#### COLOMBO AUXILIARY BIBLE SOCIETY.

WE learn from the *Colombo Observer* that a public meeting of the Colombo Auxiliary Bible Society was held

on the evening of July 20th, which was characterised by great cordiality and union amongst all who took part in it. This is matter of rejoicing to every friend of the Bible in Ceylon, inasmuch as it indicates the satisfactory conclusion of a very stubborn controversy, which had existed about thirty years. The Singhalese language abounds in honorifics, which may be connected with all the pronouns and used in every possible relation, and the early translators of the Scriptures introduced them freely into their work, believing them to be essential in an idiomatic version. The Church Missionaries, soon after their settlement in the island, became dissatisfied with the translation on this and other accounts, and another was made by them, from which all honorifics were rigidly excluded. The Wesleyan Missionaries have been the most vigorous defenders of the former principles of translation, maintaining that it was perfectly abhorrent to the mind of a Christian native of the country to read of his Maker in the Bible in a style of language which was current only in contemptuous abuse. The Baptist Missionaries have generally taken a middle course, giving preference in most instances of the Church version as a whole, but, in public reading, omitting the offensive pronouns and substituting others. The Parent Society declined to interfere in the dispute, but granted pecuniary assistance to both parties. Thus the division continued, and until five years ago the Missionaries on each side were unanimously resolute against any satisfactory compromise of the question in dispute. At length the Church Missionaries have yielded; and their representative on the platform at the meeting admitted that, after "a most thorough trial of the system," the experiment they had made "must be pronounced a perfect failure." Probably some concessions have been made by the other party, but we are not aware of the nature or extent of them. A revised version is now about to be issued; and it is hoped that the result may ensure the permanent harmony and co-operation of all parties.

We extract the following summary of the statements of the Report, &c.

"The Report was read by the Rev. D. J. Gogerly, the Secretary of the Society; and an abstract of the accounts by Dr. Kessen,

the Treasurer. The Report embraced the period extending from 1849 to 1851, noticing the contents of the unpublished Report for 1847-48. It noticed the issues of the Scriptures made from the Depository and the continued liberality of the Parent Society in making grants of money and Printing Paper. An Edition of the Bible had been printed in parts for schools, the demand for which had been very large. The steps taken to secure unity of opinion and a uniform translation were detailed. After some fruitless negotiations the Report proceeded to state—

"The question has however recently been revived under circumstances which lead the Committee confidently to expect that the differences which have so long existed will soon terminate; and one version of the Scriptures in Singhalese be agreed upon and used in the island; and it is hoped that Christians of all Protestant denominations will cordially co-operate with the Society on carrying out the plans which, after mature deliberation, may be adopted for accomplishing this desirable object.' The supply of Singhalese Scriptures in the stores was very limited, but the new edition was expected from the Printer in June, when 3,200 copies of the New Testament and 600 copies of the Old would be available, besides a nice edition of the Pentateuch for the use of schools to the extent of 600 copies. The annual distribution being at the rate of 900 copies of the New Testament, those now on hand would suffice for three or four years, if one Gospel and the Acts could be printed for the use of schools. The supply of the Old Testament will not, with the utmost economy, last for more than two years. The constant and increasing demand by the natives for the Scriptures was noticed as very encouraging 'especially as it has been ascertained that by many the sacred volume is read morning and evening on their private devotional exercises, as well as in the family, and that females educated in the schools read the New Testaments, which have been presented to them as prizes, to their mothers who never had the advantages of education.' The most pressing applications had been received for copies of the Scriptures in the Ceylon Portuguese. The supply had long been exhausted and it was determined by the local Committee that it was advisable (if funds could be provided) to print an entire edition of the Scriptures in that language, 'as there were about 8000 persons of European or mixed descent, all Christians by profession, who cannot with profit understand the sacred Scriptures in any other language.' The result was that the Parent Society had sanctioned and granted paper for 2000 copies of a revised New Testament. A fount of new type has



been ordered for printing this edition and is daily expected. In the mean time a very competent Committee of revision had been organised. Finally it was noticed that the Governor in consenting to become Patron of the Society had given a very handsome donation to its funds."

### Foreign Record.

#### AMERICA.

**BAPTISTS IN NEW YORK.**—The *New York Recorder* presents the following statistics, showing the progress of the Baptist Churches in this city since 1839 :

In 1839, our churches in New York numbered, .....	4,750
Baptized since 1839, .....	7,005
Restored " " .....	192
Added by experience, .....	279

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12,226

Excluded since 1839, ..	1,089
Dropped " " ..	552
Deaths " " ..	1,121

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2,762

Present number of members, ....	9,468
Loss since 1839, by removal to the country, .....	8,674
	794

These figures are suggestive; but the item that strikes us with surprise, is the number of excommunications.

#### STATE-PAY COVETED.

ENGLISH Baptists will learn with astonishment that American Baptists are desiring, nay, *demanding* subsidies from the state for their colleges. The *New York Recorder* has an article on the subject, of which the following is a portion :—

"The *Tribune* of Saturday contained an article designed to prevent the passing of a bill giving aid to certain colleges the present year. It is understood that a bill has been agreed upon in the committee which has charge of the subject, which the friends of the various colleges applying for aid are ready to support. This bill, if we are rightly informed, provides for an appropriation in aid of Rochester and Madison universities, and also to the new Methodist college at Lima, in Genesee country. There are some one hundred thousand members of Baptist churches in this State, and at least five times that number who are identified with Baptist principles and interests. All these persons are more or less interested in one or the other of the colleges at Rochester and Hamilton. The Methodist church members in the state are alike interested in the success of their new institution, and in the passage of the bill. The bill then may be considered as demanded by the whole Baptist and Methodist body in the state of New York. In the past

these denominations have received almost nothing for colleges from the state. They have been paying taxes, while the State has given immense sums to Episcopalian and Presbyterian colleges. Of this they have not complained. But now, when they in turn are ready to profit by what the state can easily give, they ask for their share of the bounty which they have assisted to give to others in past time. Coming as they do to the State for aid, they are greeted by the *Tribune* with the courteous title of the 'HORSE-LEECH'S DAUGHTERS.' As a Baptist and a friend of this bill, we should prefer to be met by the leaders of public opinion in the political parties with some more courteous title; but we will let that pass. If the Baptist denomination, like the Catholics, were to rally its numbers at the polls in order to inflict a wholesome punishment upon whatever party of politicians took the responsibility of throwing contempt upon their applications, we should probably be met with better treatment.

"If there is fear that the funds will not be properly appropriated, say so, and let every safeguard be thrown around them that legislative ingenuity can devise. But one trouble is, that colleges are aristocratic institutions, and that the sons of the rich may, by some possibility, receive some aid from the money given by the State. Suppose it to be so, we ask, Have the rich *no rights* in the public funds of the State? State property, as we understand it, belongs to the citizens of the State, whether they are rich or poor.

"Let the intelligent people of the State look this matter in the face, and they will soon learn that those who make the loudest pretensions of regard for the common schools are the enemies from which, in the end, that institution has the most to fear. Above all, let every Baptist voter hold his immediate representative in the Assembly to a strict account for his vote on this bill. If we could reach the Methodist voters, we would say the same to them. Colleges are organized in such a way, that they cannot exercise a direct influence upon politics. Politicians, especially those of the more unscrupulous class, have generally nothing to hope or fear from them, and hence they are not anxious to secure the good will of such institutions. If colleges had canal contracts to dispose of, or delegates to choose to National Presidential Conventions, their interests would receive the most careful attention from politicians and political papers. There is a way for us to secure our rights from the State, and if we are driven to make use of it, politicians may learn not to call us hard names, or to throw contempt on our requests when we make them."—*Baptist Magazine*.

# THE CALCUTTA MISSIONARY HERALD.

AFRICA.

FERNANDO PO.

*(From the English Missionary Herald.)*

IN a letter to one of the Treasurers, Mr. SAKER presents a most interesting picture of his manifold labors. It is dated Clarence, January, 1852.

"I now enclose for you a rough sketch of the material, &c., which we shall need for our chapel roof, which has been contemplated so long. I feel certain that you will be interested with the circumstances which have caused the delay; so, although it will occupy your time to read, I will pen a few lines, but will be as brief as possible.

"The time left me to prepare for my voyage, after the Committee had sanctioned the building of the chapel in October, 1850, was too short (only eighteen hours) for me to send to you any particulars of the material wanted. As soon as our voyage began, I had much time at command, and all my plans were reviewed; and in the end, I sketched the outline and details of all that was necessary, intending to forward it to you immediately on landing. To do this I had no opportunity for many weeks. In the meantime, the rapid decay of our buildings here induced me to attempt to make bricks, so that, in time, we might have buildings less destructible than those we now occupy. With this came the thought that, if I succeed with bricks, how much better to make the chapel of that material. This induced me to delay the building a little space. As soon as I could command a day, I began with the clay we have here. After a few difficulties were overcome, we succeeded in making 500. In attempting to burn them, we succeeded so far as to convince me that, by a mixture of clay and a suitable kiln, we should succeed to our utmost wish. In the meantime it became necessary for me to spend my time chiefly at Cameroons. Our next attempt was with the clay found there, which proved to be much better suited for our purpose, and we

were full of hope. We made a few, and dried them in the sun; they answered well for all dry places. We then erected sheds, made tables and moulds, and at length built a kiln, with two fires, with which we can eventually burn 4000 at one time.

"The next stage after the buildings were all ready was to obtain laborers, and in this matter we have an evidence of the success with which God has honored us in Cameroons. In settling myself there seven years since I resolved to make brick, if for no other purpose, yet for a good cottage for myself, and for months I tried, but in the end gave it up in despair. No persuasion or offer of payment would induce the men to labor. Labor, they said, was only for slaves. We set the example by continuous labor, and they laughed at us and regarded us as slaves or fools. In these few years there has come a change. We could not get bricks; yet we built a chapel of wood, and the people filled it. They heard, and, in time, felt the importance of preparing for the solemnities of another world. The love of God, as seen in the person and work of Christ, arrested their attention, and some few sought unto us to be instructed. The truth made impressions on their hearts, and they were changed. Right principles began to have place, and when they went to trade in the country they could no longer succeed by fraud and lies. As soon as this was seen, persecution came; and with the loss of all property, and with personal suffering they barely returned to tell their companions. And so it has happened that, as soon as a man decides for God, his own townsmen drive him from the markets, lest he should spoil the trade. This is a trial that comes on all men who are determined to obey God rather than men. In their sufferings they come to me to know what

they are to do. I have replied, 'Cultivate more ground, raise and sell provisions, plant cotton, and open a new source of trade;' and latterly I have said, 'Make bricks, and I will pay you.' Now see their answer—'We will do anything, if you will teach us!' I have taught them, and my brick-yard maintains five families, and in return I get 2000 bricks every week. This, my dear sir, is a triumph—a triumph which we owe to God and the influence of his holy word. *Without* the gospel, I could get no work done; *with* it, I can build a bridge across our wide river, or convert the wilderness into a fruitful garden; and had I a sufficient sum of money to maintain a few families through two years of labor, I could open a new source of profit and de-

pendence for our people—even without money, I hope eventually to succeed in planting a few acres of cotton, even as we have with sugar-cane.

"It only remains to say, that we have made a specimen of paving tile, and shall try plain tiles for covering soon.

"We now need lime or cement, and in my travels I am searching high and low to obtain a material for lime. I hope to succeed.

"My brick-making is no longer a subject of hope, so I make no further delay in sending you the particulars of the roof."

We have since learned that our persevering brother has secured lime sufficient for his purpose by the collection of oyster shells from the neighboring beach.

## JAMAICA.

### EDUCATIONAL INSTITUTION, CALABAR.

FROM THE REV. D. J. EAST.

(From the *English Missionary Herald*.)

April 6th, 1852.—More than a month ago you had tidings of our safety, and now I am thankful to be able to inform you that, through the mercy of our heavenly Father, we are all well. To me, indeed, the climate is not only endurable, but delightful. One sometimes keenly feels the separation from the endeared associations of home; but in my work, and in the sweet consciousness of believing that I am where God would have me to be, and doing what he would have me to do, I find my solace and my joy. As to my work, I was never more happily employed, with my dear young brethren around me, eager for instruction, and ever receiving it in a spirit which makes it a real pleasure to impart it. *I feel at home*, and for the time being lose the realization of the fact, sometimes saddening to the spirit, that I am five thousand miles away from so many whom I tenderly love.

It is now nearly two months since I commenced my regular duties.

On Sunday, the 21st ult., our esteemed friends, Mrs. and Miss Tinson, set sail from Falmouth; so that, all being well, soon after the receipt of this, it will be your pleasure to welcome them to the land of their fathers. Their continuance here for a few weeks after our arrival, was of great service to us; in-

deed, I hardly know what we should have done without the information and advice we obtained from them.

A few days before their departure, we had here one of the most interesting meetings I ever remember to have attended. Thinking it might be gratifying to our friends, and answer some good purpose to the Institution, I invited the native pastors who had been educated at Calabar to spend a day or two with us, and take their final leave of the widow and child of their late beloved and lamented tutor. They accordingly assembled, some on the evening of the ninth, and others on the morning of the tenth of the abovementioned month. At family worship, on the morning of the latter day, brother Johnson led our devotions in a strain of simple piety with which our hearts were deeply affected. An hour or two before dinner we all met; Messrs. Johnson, of Clarksonville; Smith, of Dry Harbour; Palmer, of Staceyville; McLaggan, of Moneague; Gordon, of Mount Nebo; and Fray, of Refugo; with Mrs. and Miss Tinson, and Mrs. East, for mutual conference. Our first topic of conversation was one which lay very near to every heart; it was not the departure of our dear friends, but the Institution, for the interests of which they had long lived and labored. In this conversa-

tion I gleaned some few facts, in relation to the results of its operations, with which you will be highly gratified.

It appears that, from the commencement of the Institution, up to the time of our beloved brother Tinson's death, seventeen students had left its walls. Now it will be remembered that, in the beginning, it was an entirely new and untried experiment; that it had to be made under many circumstances of great disadvantage, and with such materials as could be obtained, most of the candidates admitted being married men, and many of them being almost destitute of the first elements of education. And yet, notwithstanding all these disadvantages, I ascertained that out of the seventeen who had received the educational benefits of the establishment, six are, at this moment, occupying respectable positions, some of them of extensive usefulness, as pastors of churches; that four are engaged in the combined work of schoolmasters and assistant preachers; that two others are occupied as schoolmasters; and one as the pastor of a small native church, although not fully recognized; while two have died, and other two have returned to secular callings. Thus it will be seen that, except in the case of the two removed by death, only two have been lost out of the whole number received, although the highest objects of the Institution have not been realized in all. In the close of this conversation, I received a distinct pledge from each native brother present of an annual collection for the College, most of them specifying the month in which they would make it.

These matters having been disposed of, our brethren severally gave expression to the deep feeling of their hearts on the occasion which had convened them; and their addresses, evidently the spontaneous and unpremeditated utterances of their real sentiments, were of the most gratifying description. I

only wish all the friends of a native ministry in this island could have listened to them. They were sometimes, indeed, interrupted and broken, but it was by the sobs and tears of gratitude and affection, in reviewing the benefits they had received from him who now rests from his labors, and of whom they spoke as a father, as well as in acknowledging the uniform kindness they had experienced under the domestic superintendence of those of whom they were taking a last farewell. I may add, that of all which had transpired since I reached this land, nothing has afforded me more encouragement than the affectionate words of welcome and united assurances of sympathising and prayerful co-operation on the part of these dear native brethren, to myself and family on this occasion. I feel persuaded they will prove to be amongst the most zealous friends and supporters of the Institution.

The students joined us at the dinner-table, and spent the rest of the day with us. At six o'clock in the evening, pastors, students, Mrs. and Miss Tinson, and every member of our own family, met again in the library, where we spent an hour in unitedly commending our friends about to leave us, to the kind care and protection of our heavenly Father. Most fervent and affectionate were the petitions put up on their behalf, and we trust that, in answer to them, they will very shortly after you are in receipt of this, be welcomed by the warm and Christian greetings of those who love the Saviour in their native land, and who know how to honor those who have long borne the burden and heat of the day. The evening was closed by a general conversation on the religious and educational interests of the island.

Before our brethren separated, they gave our friends a practical proof of their love, in a present of seven pounds sterling.

## DINAJPUR.

### FROM THE REV. H. SMYLIE.

Sept. 1st, 1852.—This has been, and continues to be one of the most extraordinary seasons I have ever known in India. I have seen nearly thirty-six years in this land, but I have never seen one like the present. From my journal it may be seen, that during the

rainy seasons we were seldom hindered from attending the bazar for the purpose of preaching;—not more than ten, or at most, twenty, days during a whole monsoon. This year we have been confined night after night, and day after day; and once, a whole week

at a time. On the whole, we have been seldom in the bazar, and when there, more than once we were obliged to take refuge under the nearest shelter. Very painful bodily ailments have also at times confined me. This being the case, we can say but little as to the general feeling of men's minds towards the gospel.

The people of Ghoráband have paid us another visit: one of their number remained with us. A youth from the same side of the country has also come in; he was one of our school-boys. Neither of these have laid aside their caste; though they are both convinced of the truth of the Gospel, and the necessity of faith in Christ. Though not Bráhmans they are respectable Hindus. A respectable Hindu youth who has for some years resided among us, and who has been useful, left us this morning; he has determined to give the

world another trial, and fancies he can make money by so doing. Poor man; I fear he is sadly deceiving himself. When he came among us, he was a humble, good-tempered youth; latterly he has become proud and high-minded, and plainly told me that he would hear no more against Hinduism,—that he was determined to be a good man, but would be neither Hindu nor Christian, but a good man, and so go to heaven in that way,—bade me not to speak to him nor advise him, for no argument would cause him to change his mind, though he knew it to be the truth. This poor deluded youth would formerly read his Bible, pray, and argue stoutly for Christianity; yet now he is gone back.

The people from Chintí and other places have again invited us to go out to them as soon as the weather will allow of our travelling.

### CHITTAGONG.

FROM THE REV. J. JOHANNES.

*Aug. 28th, 1852.*—I shall not be able to leave Chittagong before a month, as I find the bearers unwilling to proceed on account of the badness of the roads. Not having regular roads to the village, they must wade through fields of water, and you have no idea of the inconvenience of travelling in the rains. I am very anxious to visit my charge again. I hear of more people ready to embrace Christianity. A few have already come to us. There is a stir in the villages about Comilla. I am confident a pastor or a missionary settled altogether among the brethren there, would benefit the cause greatly. I cannot say, nor will I venture to say, that the people are not

sincere. We understand little of the workings of God's Spirit. Grand results follow from apparently small and insignificant beginnings. No church of God on earth is perfect and to look for perfection in the motives and intentions of any people, is to expect impossibilities unwarranted by Scripture. Knowledge daily imparted to the people, perseverance in the means of grace, and all under the aid of the Holy Spirit, will secure us comfort and success in our work. I wish I could appoint some of our converts from Chittagong and Comilla, on salaries of three or four Rupees each, to carry books and tracts to the villages round Comilla, and to converse with the people there.

### DACCA.

FROM THE REV. W. ROBINSON.

*Aug. 31st, 1852.*—In the beginning of the month I went a few days on the river, hoping to preach at Munshi Bazar and Mirkadim. The latter place, at which I have preached several times to attentive audiences, is not now accessible to me in the cold season, as it lies too far from the river; but in the rains it is perfectly so by boat; and I thought of spending a part of the day in the large market there, but I was painfully disappointed. The weather was very hot, and I was so

overcome with the heat that I could not leave the boat, and most of the time was spent upon my couch. I was obliged, therefore, to my great regret, to return home without doing anything. I was very weary when I went on the boat, having preached once in each language and administered the Lord's Supper the day before; and I suppose it was the labor of the preceding day, united with the heat, that overcame me. I was laid aside one Sabbath this month, but have been otherwise employed as usual.

# THE ORIENTAL BAPTIST.

NOVEMBER, 1852.

## Theology.

### OUR FATHER IN HEAVEN.

"Our Father who art in Heaven."—Matt. vi. 9.

THIS is the first part of what is usually called the Lord's prayer: not *his* from his having ever used it; but *his* from his having taught it to his disciples. There is at least one petition in it which he never could have presented; and that is, "Forgive us our debts, as we forgive our debtors;" for he had never any debts to be forgiven: he was holy, harmless, undefiled, and separate from sinners.

It is not our intention to dwell on the words as teaching us how to pray; but simply as suggesting to us a few thoughts which may be instructive and refreshing.

Observe, then, in the first place, the way in which God is exhibited to us. He is set before us as a Father. Christ might have presented him to us as the great Jehovah, as the Lord of hosts, as the Governor of the universe, and as a variety of other things. But no; he speaks of him simply as a Father, thereby indicating that there is in God a class of feelings, with which we here on earth are quite familiar, and a class of feelings, too, which have us for their object. That God does indeed feel as a father towards the children of men, is most strikingly exhibited in the parable of the prodigal son,—a parable in which the paternal emotions are most vividly displayed.

We are quite aware that to speak of God as a father is, to many minds, to speak of him very repulsively; for there are not a few who have no other associations in connexion with the name father, than what are painful in the extreme. Many have had fathers of the worst of characters and of the worst of tempers; fathers of whom they have lived in dread; fathers by

whom they have been disgraced; and fathers of whom they have scarcely one pleasant remembrance. The children of such parents are most sincerely to be pitied. But let us suppose that those to whom we now refer are persons of sense, and then let us remind them, that there have been fathers in the world of whom their children have been justly proud; feeling men; men of the most amiable and gentle dispositions; men whose every word and whose every act has been that of love; men who have sacrificed every thing for the welfare of their children; men who never met their offspring without a smile; and men whose whole conduct has been such as to invite their confidence, and to excite within them admiration, and love, and gratitude, and everything else which is beautiful and noble.

Now, we need not say, that it is thus we are to think of God as a father. It is thus that Christ wishes us to think of him; to think of him as one attached to us; as one interested in all our affairs, in all our pursuits, in all our sufferings, and in all our joys; as one ready to forgive us all our offences the moment we ingenuously confess them; and as one who will never, as long as we live near to him, allow us to want for any good thing. Let us try then, to think thus of God; for it is just thus that the Saviour exhibits him to us in the text.

Another thought suggested to us by the words before us, is that of a father in heaven, a thought involving a number of other thoughts.

It is possible, (for we are not quite sure that it is the case), that Christ, in the *first* place, designed, that we should

make in our own minds, a contrast betwixt a good father, as he is on earth, and the same good father, as he is in heaven. Good as any father may have been here, he must be still more good if he have gone above; wise as he may have been here, he must be much more wise there; and feeling as he may have been here, he must be much more feeling there: in a word, he must now, as a father, be perfect, wanting in nothing. Now, according to the Saviour, it is just thus we are to think of God. We are to think of him as of an excellent father who has gone to heaven where all his virtues have been increased and perfected; as of a father the very best; as of a father the very wisest; as of a father the most feeling; as of a father the most honored; in a word, as of a father who has all the love of heaven in his heart, and who has it all to expend upon the children who obey and trust him.

But it is possible that this is not the whole of what the Saviour intended us to include in the idea of a father in heaven. It is likely that he intended us, in the *second* place, to include in it also the idea of an *immortal* father. Here our fathers however good, and however wise, and however feeling they may be, all die. They are fathers upon earth, and therefore mortal. But there is no death in heaven. The grim king can never enter within the precincts of that world. He, therefore, that has the "father in heaven" can never in reality be fatherless. He may indeed have to stand at the bedside of his earthly father and see him die; he may have to accompany him to the lonesome grave; and with the shutting up of that grave he may be made to feel that all his earthly prospects have vanished, and all his earthly comforts are gone. But never can this be the case with him as it regards his heavenly Father. That Father can never die. He is a Father in heaven, where no father dies. He is one that will, (as far as earth is concerned,) survive all his children; one that will be with them up to the last moment; one that will shut their eyes in death; and one that will safely deposit their remains in the place appointed for all living.

But neither, in all probability, is this all which was intended by the words, "Our Father who art in hea-

ven." It is likely that the Saviour intended also, in the *third* place, to suggest by them the idea of God's omnipresence; and of his omnipresence in the way of his being always near to his children to listen to them when they pray unto him. Our earthly fathers and others are, as we all know, confined to certain localities; and are often far beyond the reach of our voices. They are sometimes in one city and country, while we are in another. But it cannot be thus with us as it regards our Father in heaven. Though we may go from India, or from Britain, or from America, we cannot go from under the heaven. Wherever we may travel or lodge, *that* is always above us. Well; it is just *there*, just in that which is always above us,—and above us by day and by night,—that God is represented by the Saviour as always being; and consequently as always being ready to hear his children when they call upon him, and ready to help them when they require his aid.

But there may yet be another idea included in the words, "Our Father who art in heaven," and that is, in the *fourth* place, what we should call the idea of *home*. A child in Europe says, "My father is in India, and I am here in Europe; he has sent me here for my education; I am remote from him; but I know that he inhabits a splendid house, is attended by a great retinue of servants, rides in an elegant carriage, and that by and bye, when my education is completed, he will send for me, and I shall then dwell with him in his mansion, and have a thousand things which I have not now." This we know is the talk of a boy at school, talk not to be much attended to, or thought of; but after all it is something like the talk which our text is calculated to induce, and was probably intended to induce. "Our Father in heaven." We are here remote from him; remote from his house; remote from his splendors. We are here upon earth, and he is in heaven. But where our Father is, *that* is our home. We are scholars at present; but our education will by and bye be completed; our Father will send for us; we shall go to his mansion; we shall participate in his glory; and we shall find ourselves in a happy and in an eternal home.

But these are not yet all the ideas

which are suggested by the text. The little word "our" suggests one or two more. One is, that the Christian is not alone in the world. We do not mean by the Christian being alone in the world, his being alone in it as a man, there being no other men in it but himself; for it does not require our text to suggest the opposite of this. But we mean by the Christian being alone in the world, his being alone in it as a Christian, alone in it as a man possessing a peculiar class of views and feelings. And it is quite possible for a Christian, in some situations, to entertain the idea, and to be haunted by it as by a ghost, of being quite alone among his fellow-men, of feeling as no other man feels, and of being impelled forward in a path in which no other man is impelled forward. And such a thought is truly painful. It fills a man with the feeling of solitariness, a feeling which is abhorrent to our nature; for not only do we like to have the company of our fellow-creatures, but we like also to have them to think and to feel similarly with ourselves. We have one or two instances in the Scriptures of good men imagining themselves, as God-fearing men, to be quite alone in the world: and what is said of them, shews them to have felt their situation most painfully. We read, for instance, of David crying out on one occasion, and his cry is the cry of agony, "Help, Lord, for the godly man ceaseth; for the faithful fail from among the children of men: they speak vanity every one with his neighbor: with flattering lips, and a double heart, do they speak." And we read of something still more affecting in the case of Elijah. Living, as he did, in a time of abounding wickedness, he supposed himself to be the only man in existence who had the fear of God in him; and imagining this, he cried out most passionately: "I have been very jealous for the Lord God of hosts: because the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left: and they seek my life to take it away." Though both David and Elijah were mistaken in what they thought; yet we see how painful to them was the idea which they entertained. Our text, however, prevents our ever harboring such an idea. As

long as there exists a man upon earth who can really use the words before us, he may, to a certainty, conclude from them, that he is not the only man living that can use them. Christ would never have given us a prayer to utter which would not be true in all ages. There must always be more than one on earth who can call God, Father: even so many as will enable a man to speak truth when he says, "*Our Father who art in heaven.*" It was so in the days of Elijah, even at that period when he thought himself alone, as a servant of God; for thus did God speak to him in reply to his passionate complaint: "Yet I have left me seven thousand in Israel, all the knees which have not bowed to Baal, and every mouth which hath not kissed him."

Another idea suggested by the little word "our,"—a very common place idea indeed, but like the most of all common-place ideas, very true and very important,—is this,—that all who can in truth use the words of our text have a common resemblance, a resemblance to God, and that in a number of respects,—such as in speaking truth, in acting justly, in doing deeds of mercy and kindness, in hating sin, and in loving all holy beings. These are characteristics of God himself; and they are characteristics of all who can, in truth, call him their Father, be they of whatever country, of whatever language, of whatever color, and of whatever rank they may. This is so obvious and so universally an acknowledged truth, that we need hardly mention it. But we bring it forward for the sole purpose of endeavoring to impress ourselves with the idea, that unless our characters correspond with the character now exhibited, it is the greatest presumption and hypocrisy in us to use at any time the prayer of the text. A rich man would not be very well pleased; were he approached by a filthy and miserable beggar, and addressed in the words, "I am a son of yours, and you are indeed my father." And think you, that God can be pleased at being called Father by a man who, in his feelings and conduct, more resembles the Evil One than any other being in the universe? Depend upon it, that God will never acknowledge such men as these for his sons. On the contrary, he must feel deeply offended and insulted by their calling



him Father : and if he says anything at all to them, it must be in the very words which were spoken by Christ to the Jews : "Ye are of your father the devil, and the lusts of your father ye will do."

A. L.

AN ADDRESS, DELIVERED AT  
A BAPTISM. AT DACCA, SEP-  
TEMBER 5TH, 1852.

THAT baptism is an important duty, almost all Christians, Quakers excepted, most readily acknowledge. But as there are several conflicting opinions on this subject, we shall be justified in examining into it, and trying to ascertain the truth.

We commence then, by putting the question : What is Baptism? There are, to speak in common language, three forms of baptism; namely, Sprinkling, Affusion or pouring, and Immersion; and we have now to inquire, which of these is the right or Scriptural form. Affusion is now but little practised; the great majority of Christians, either sprinkle or immerse; it is to these two modes therefore, that our attention should be directed. If we ask; Which was the original mode? which was the mode practised by the apostles and primitive Christians? we think, that almost all competent judges will own, that the primitive mode was immersion; for many learned men, who are even zealous for sprinkling, are prompt to acknowledge, that immersion was the original mode. How then came sprinkling to be so prevalent? Sprinkling was introduced in the third century; and it came in as a natural consequence of a very erroneous doctrine, which then began to prevail. Men, at that time, began to believe, that those who died unbaptized could not be saved. When then, a man, who had not been baptized, lay on his death-bed, what was to be done? He could not, in that state, be immersed; and yet, if he died unbaptized, he would be lost. In this emergency, sprinkling was thought of, and a few drops of water were thrown into the face of the dying man. Yet this was not thought proper baptism; and a man so baptized, was not, we believe, considered eligible for a bishop or pastor of a Church, because his baptism was deficient. Sprinkling however prevailed, but little, and it was in disrepute even

down to the time of the reformation. We learn from Robinson's *History of Baptism*, that our Queen Elizabeth, and her brother King Edward, were both immersed; and that their immersion was trine immersion, that is, each child was immersed three times; one of them in the month of September, and the other in that of October. Thus there was no fear, in those days, of immersing, even royal children, in weather that was not very warm.

But some may be inclined to decide in favor of sprinkling, "Because," say they, "the bishops and clergy, of the established Church, and all the nobility, are in favor of sprinkling; and should we pretend to be wiser than they?" Very true, these men certainly favor sprinkling; but are we to be led by numbers, when we well know, that, in religious matters, great numbers are often in the wrong? We are forbidden to follow a multitude to do evil. An argument drawn from numbers only, does not affect a Baptist; he cares not a straw for being in the minority; his sole object is to be in the right. He has learned, from the Saviour, that it is better to be in the right way with the few, than in the wrong way with the many. There is one important truth to be considered; namely, that "every man must give an account of himself to God."

It should also be considered, that though sprinkling is now extensively practised, yet that immersion prevails very extensively too; more extensively, we think, than many advocates of sprinkling suppose. Sprinkling, it has been observed, prevails, wherever Popery has prevailed; but in other places, we find immersion. Thus in the vast empire of Russia, sprinkling is unknown; every one there, how cold soever the weather may be, is immersed, and, very often, the place of immersion is a river. In the Greek Church, there is nothing but immersion; among the Armenians the case is the same; and so we believe it is in all the eastern Churches, where Popery has not been known. In many versions of the Scriptures, the verb baptize, is rendered by a word that means to dip. Thus Luther, in his German version, has used, for baptize, a word that means to dip; and in the Dutch version, the word to baptize is *doop*, in English, dip. Yet Dutch ministers, while they say to the child, "*Ik doope u*," I dip

you, never dip the child at all; they only sprinkle the poor infant. In the church at Batavia, I have several times seen the minister dip his fingers in a basin of water, and say to the child, "*Ik doope u in den name des Vaders, ende des Soons, ende des Heiligen Geests*," "I dip you in the name of the Father, and of the Son, and of the Holy Ghost," while he only sprinkled a few drops of water in the child's face. Thus he baptized his fingers, and rhanitized the child.

But I must not forget to speak of a large and respectable body of Christians, well known to us all, who have given their verdict in favor of immersion. This is a body of Christians of which some of you think highly, and to which some of you belong; I mean the Church of England. "The Church of England!" say some, with surprise, "is not the Church of England a firm advocate for sprinkling?" From her practice, she would appear a steady advocate for sprinkling; but I must again say, that her verdict is given in favor of immersion. If you doubt my assertion, turn to your Prayer-books, and there you will read these striking words: "The priest shall dip it [i. e. the child,] in the water discreetly and warily." Thus you may see, that those who practise immersion, or give their verdict in favor of it, are a very numerous body of professing Christians.

We may here mention a few arguments, that may be adduced in favor of immersion. Baptize is not an English word, it is a Greek term; and, if you consult a Greek Lexicon, you will find, that the meaning is, dip or immerse. Ask any Greek the meaning of the word baptize, and he will tell you, that it means to immerse. It would be easy to quote many passages, from Greek authors, in which this word is used, in the sense of dip, or immerse, or of placing a thing under water; but no passage can be found, where it has the sense of sprinkling. It is well known, both to sprinklers and immersionists, that Josephus, the celebrated Jewish historian, uses the word *baptize* to express the sinking of a ship. He tells us, that he was once in a ship, that was baptized, i. e. sunk, in the night, and that he and others were obliged to swim all night, and that they were taken up by a ship, in the morning. Is not this proof enough, that the word baptize means to immerse?

But Christians, consult your Bibles, and allow me to ask you, In what places was baptism administered? You will find three places expressly mentioned; namely, Jordan, Ænon, and "a certain water." Jordan, you know, is a river; and therefore a proper place for immersion. In this river our Lord was immersed; and all Christians ought to follow his example, and be immersed in water as he was.

O all ye Saints, who do the Saviour love;  
Your love to him, by your obedience prove;  
Tread in the path, your blessed Saviour trod;  
Immersion is the rite ordained by God.

Of Ænon, it is said, (John iii. 23.) "that there was much water there." This statement conveys to us the idea, that John chose that place for immersion, because there was a great quantity of water there. But our opponents, the advocates of sprinkling, not liking the idea, that John chose this place on account of the quantity of water, they have contrived a very ingenious method of removing this vast quantity of water, and placing in its stead, a very small quantity. "Much water," they say, "is an incorrect translation," and the passage ought to be rendered: "There were many waters there." And they conclude, that these many waters were many little purling springs, and that John chose this situation for the convenience, which these little purling springs would afford for watering the cattle of those who came to be baptized. This gloss may satisfy some, who wish to find an apology for not being immersed; but I have no wish to be a party to thus wresting the Scriptures from their proper sense. But what, if the Greek phrase, "many waters" is sometimes used, to express a great quantity of water? That it is so used, we believe, our opponents, many of whom are Greek scholars, cannot deny. And if the plural form, "many waters," is used in Greek, to indicate a great quantity of water; we contend, that the rendering of the passage in our version: "There was much water there," is perfectly correct. In many passages, both in the Old Testament, and the New, we have the expression: "Many waters," and I believe it will be found on consulting these passages, that the meaning always is a large quantity of water. The following three passages are rendered literally, according to the Greek, as may be seen, by referring to the Greek Testament, and

the Septuagint. Hence had the passage under consideration been rendered "many waters," it would have had precisely the same meaning as "much water." See Psalm xciii. 3, 4. "The floods have lifted up, O Lord, the floods have lifted up their voice; the floods lift up their waves. The Lord on high is mightier than the noise of many waters; yea, than the mighty waves of the sea." Cannot every person acquainted with the phraseology of Scripture, clearly see, that the floods in the third verse, are the many waters of the fourth verse? Who can be so void of understanding, as not to perceive that the many waters here, mean much water. In Rev. xiv. 2, it is said: "I heard a voice from Heaven, as the voice of many waters, and as the voice of a great thunder." Would the little rills, supposed to have been at Anon, make a noise like thunder, as these many waters did? In Psalm, xviii. 16, David speaks thus: "He sent from above, he took me, he drew me out of many waters." David here speaks of some great troubles, out of which the Lord had delivered him. The Lord, he says, "drew me out of many waters." Does he compare this great deliverance, to his being drawn out of a rill of water four inches deep? I will trouble you with only one more quotation. In Jeremiah li. 13; we have this remarkable address to Babylon: "O thou, that dwellest upon many waters; abundant in treasures; thine end is come." Here the many waters, beyond all doubt, mean the Euphrates, for it was upon that great river, that Babylon stood.

Pedobaptists may think, that their way of explaining the phrase: "Many waters," is very ingenious; but we think it is a sinful wresting of the Scriptures.

The other place, in which baptism is said to have been administered is "a certain water," mentioned in the eighth chapter of Acts. In this water, Philip baptized the Ethiopian nobleman. The phrase: "A certain water," and that water in a desert, renders it highly probable, that it was a pool of water; a blessing sometimes found in a desert, and which gladdens the heart of the traveller. Could it have been less than a pool, seeing Philip and the nobleman both descended into it?

We come now to another point; we now ask: Who ought to be baptized?

We answer: Believers; for such is our Lord's command. He commanded his disciples to baptize those that believe. And this command, the disciples literally obeyed, for they baptized none but those who professed to believe. Thus it is said of the Samaritans, Acts

12, that "when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women." There were no children baptized, you observe; though we may well suppose, that some of these men and women had children; but if they were fathers and mothers, it is clear, that their infants were not baptized with them. In Acts xviii. 8, we read that "Crispus the chief ruler of the synagogue, believed on the Lord, with all his house; and that many of the Corinthians hearing, believed and were baptized." Here you see, a whole house believed; no wonder, then, that whole houses were baptized; and we are sure, that there was not one infant among them, for they all believed.

But if, as the Scriptures teach, believers only ought to be baptized, why are infants also baptized? Infant baptism is nothing but a human ordinance, founded, not on Scripture, but on tradition; and now, as in our Lord's days, the command of God is made of no effect by the traditions of men. No one can show us any precept in the Scriptures, for infant baptism; nor can any one show us in Scripture, a single instance of its practice. But why then, you ask, was infant baptism introduced? The reason appears to have been this. Many thought baptism a saving ordinance. But this is an error; baptism does not save; it does not regenerate; but those, who thought it had that power wished of course, to have their children baptized, that they might be saved. The case is the same now; those who think that baptism saves or regenerates, as the Prayer-Book teaches, are desirous of having their children baptized; and if an unbaptized child is likely to die, what fear in the minds of the parents! and what running for the minister! that he may sprinkle a few drops of water in its face, before it draws its last breath! We pity the parents in their distress, and very much wish that they were better informed.

But when was infant baptism intro-

duced? Not in the apostles' days, nor until they had long slept with their fathers. Infant baptism made its first appearance in the beginning of the third century. There is no account of it in the first and second centuries. And where did it first appear? Not among the best informed, and most spiritually-minded of Christians; but among the half-christianized Africans. But infant baptism, once introduced, very soon spread, as error usually does, but it has never become universal. Nor did this error become, for a long time, even general. There are some facts in church history, which may surprise those who think that infant baptism has always been almost universal. Allow me to introduce a few statements from Westlake's little book on baptism.\*

Augustine, a name well known in church history, was a very wicked young man. He lived at Milan, he had a very pious mother, whose name was Monica; she prayed much for the conversion of her son. At last the Lord heard her prayers, and her son became a pious man. He was baptized about the year 397, when he was about thirty years of age. Here observe, the date of his baptism; about the year 397; and the age at which he was baptized, when he was about thirty; hence, you can observe, that infant baptism was not universal, at the end of the fourth century. His mother too, you observe, though a very pious woman, who prayed much for the conversion of her son, did not have him baptized. How much did she act like a Baptist! Yes! just like a Baptist; the Baptists pray for the conversion of their children, but never have them baptized, till they profess to be believers in Jesus. Yes! sister Monica, it is evident, that you were a Baptist, and were you here, we would most gladly receive you among us.

Ambrose was born of Christian parents, was instructed in Christianity; but was not baptized till he was chosen bishop of Milan. It was in the fourth century, that he was chosen bishop, and baptized; so it seems, from the circumstances above stated, that his parents too were Baptists. This Ambrose, it is said, baptized Augustine, the person we have just mentioned, and the baptistery, in which he was

baptized at Milan, is said to be still in existence, in one of the churches there.

Jerome, a very noted man among the Christians, was born of Christian parents; but not baptized, till he was about thirty years of age. He also was a man of the fourth century.

The case of Nectarius is similar to that of Ambrose, in that he was chosen a bishop, before he was baptized; yes! this Nectarius was chosen bishop of Constantinople, before he was baptized.

Another case, and that a remarkable one, is that of Gregory Nazianzen, who was born in the year 318, of Christian parents, whose father was a bishop, yet he was not baptized till he was nearly thirty years of age. Only think of this; a bishop, in the fourth century, did not have his son baptized. How different was his conduct from that of modern bishops! How different from a certain bishop of Calcutta, who not only had his infant baptized; but also gave a ball on the occasion!

Chrysostom was born of Christian parents, in the year 347; but he was not baptized till he was nearly twenty-one years of age. Who would have thought, that the famous Chrysostom, the golden-mouthed, as his name signifies, and the preacher in the Church of St. Sophia in Constantinople, was a Baptist? Yet, it seems he was so; and yet we are told by some, that the Baptists are a new sect, never heard of till the reformation.

Basil, whose father, grand-father, and great-grand-father were Christians, was not baptized till the twenty-eighth year of his age.

Who, but Baptists would thus have delayed the baptism of their children? Yes, we must believe, that those who did this, were Baptists; and we must also believe, that there were many Baptists in those days, and but few Pædobaptists. But, from the fourth century and downwards, infant baptism, like other corruptions, has very much prevailed.

But some will say: If infant baptism is not commanded, yet it does no harm, and it may do some good. "It does no harm," you say; but if it is not commanded, it is a work of supererogation; and if we think ill of works of supererogation among the Romanists, why should we not think ill of them among Protestants? You consider the baptism of your infants, a religious service; but God says: "Who

has required this at your hand?" You say, that infant baptism does no harm; but it is a human tradition, and where it prevails, it sets aside the immersion of believers, which God has commanded; thus, like the traditions among the Pharisees, it nullifies the command of God; and is there no harm in this?

But many of the advocates of infant baptism plead, that it is a saving ordinance; they say, that it makes them children of God, and inheritors of the kingdom of Heaven. We feel it our duty to say, that this doctrine is quite false, and anti-scriptural; men are not born again by baptism, but by the word of God. "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever." 1 Peter i. 23. If men are born again by the word of God; they must hear that word, and believe it, or it cannot produce in them that change, which is called regeneration or the new birth. But infants, in baptism, neither hear the word of God, nor believe it, therefore they are not born again in baptism. And is there no harm in thus deceiving men, in telling them, that they were born again in baptism, when they were not so born again? Is it not teaching them a falsehood, a falsehood that may ruin their souls? For if men think they are Christians, when they are not, may not the result be their eternal destruction? How many now in the world of misery have to lament, that they were thus deceived? And how many will for ever curse those who thus deceived them! Never, my friends, never teach your children, that pernicious, that soul-destroying doctrine, that they were made the children of God by baptism.

If infant baptism is false, what then should the true believer do, who has been baptized only in his infancy? He should be baptized on a profession of his faith, and that without delay. Baptism is important, not because it saves, for it does not save; but it is important, and very important, because it is a command of Jesus Christ. Surely his commands are of sufficient importance to claim the obedience of all that love him!

This is the light, in which our friend here views the ordinance; and viewing it as a command of Jesus Christ, he desires to be baptized. Baptism is not to be deferred or neglected because

some, whom we love, are averse to our being baptized. No one must say, "My parents forbid me; my brothers and sisters are unwilling; my wife is unwilling." Jesus Christ says: "He that loveth father or mother more than me, is not worthy of me." If we own Christ before men, he will own us, at the last day. "He that believeth, and is baptized, shall be saved."

W. R.

\* \* \* The candidate himself, on this occasion, before he went into the water, addressed the congregation, stating his views of baptism, and his reasons for wishing to be baptized.

### COMMUNION WITH GOD.

I SAY 'everywhere and to all, "You must hold intercourse with God, or your soul will die. You must walk with God, or Satan will walk with you. You must grow in grace, or you will lose it; and you cannot do this, but by appropriating to this object a due portion of your time, and diligently employing suitable means. But having said this, I leave it. I cannot limit and define the exact way in which men must apply these principles, but the principles themselves, I insist on.... I must walk with God. In some way or other, whatever be my character or my profession, I must acquire the holy habit of connecting everything that passes in my house and in my affairs with God. If sickness or health visit my family, my eye must see and my heart must acknowledge the hand of God therein. Whether my affairs move on smoothly or ruggedly, God must be acknowledged in them. If I go out of my house or come into it, I must go out and come in as under the eye of God. If I am occupied in business all day long, I must still have the glory of God in view. If I have any affair to transact with another, I must pray that God would be with us in that affair, lest we should blunder, and injure or ruin each other." This is the language of a real Christian.—CXCII.

### 'IT IS GOOD TO DRAW NIGH UNTO GOD.'

THERE is such a thing as converse with God in prayer, and it is the life and pleasure of a pious soul; without it, we are no Christians; and he that practises it most, is the best follower of Christ; for our Lord spent much time in converse with his heavenly Father. This is balm that eases the most raging pains of the mind, when the

wounded conscience comes to the mercy-seat, and finds pardon and peace there. This is the cordial that revives and exalts our natures, when the spirit, broken with sorrows and almost fainting to death; draws near to the Almighty Physician, and is healed and refreshed. The mercy-seat in

heaven is our surest and sweetest refuge in every hour of distress and darkness upon earth; this is our daily support and relief while we are passing through a world of temptations and hardships in the way to the promised land. "It is good to draw near to God."—WATTS.

## Poetry.

### VIA CRUCIS, VIA LUCIS.

NIGHT turns to day :—

When sullen darkness lowers,  
And heaven and earth are hid from sight,  
Cheer up, cheer up ;  
Ere long the opening flowers,  
With dewy eyes, shall shine in light.

Storms die in calms :—

When over land and ocean  
Roll the loud chariots of the wind,  
Cheer up, cheer up ;  
The voice of wild commotion  
Proclaims tranquillity behind.

Winter wakes spring :—

When icy blasts are blowing  
O'er frozen lakes, through naked trees,  
Cheer up, cheer up ;  
All beautiful and glowing,  
May float in fragrance on the breeze.

War ends in peace :—

Though dread artillery rattle,  
And ghastly corpses load the ground,  
Cheer up, cheer up ;  
Where groan'd the field of battle,  
The song, the dance, the feast go round.

Toil brings repose :—

With noontide fervors beating,  
When droop thy temples o'er thy breast,  
Cheer up, cheer up ;  
Grey twilight, cool and fleeting,  
Wafts on its wing the hour of rest.

Death springs to life :—

Though brief and sad thy story,  
Thy years all spent in care and gloom,  
Look up, look up ;  
Eternity and glory  
Dawn through the portals of the tomb. \*

MONTGOMERY.

## Narratives and Anecdotes.

### FIRE ! FIRE !

THE following anecdote was related to me, a few weeks ago, by a pious soldier of a European Regiment, now on its way to Rangoon. He was from that part of Ireland, where the scene

occurred, and I give the story in almost his own words.

There was a chapel belonging to some dissenting denomination at, or near, Belfast, which had been deserted

and had had no service performed in it, for some length of time. At last, a minister was sent to take charge of it, and to re-organize a church there as speedily as possible. The good man was dismayed, on entering the chapel, to see its destitute condition; nor could he obtain a single hearer, with the exception of the members of his own family, for the first one or two occasions of his visit to the building. One morning, however, on experiencing the same disappointment, he suddenly rolled up his nether habiliments to his knees, daubed his head and clothes, here and there, with mud, and with a book under his arm, ran, like one pursued, straight to the market-place. Here he pushed through the crowd and began to cry, "Fire! Fire!" at the top of his voice. The multitude made way for him, and soon a counter-cry was raised by them of "Mad! mad! Catch the madman!" In the mean time, he ran to and fro, with a mob increasing at his heels—some jeering—others scarcely knowing what was the matter. As soon as he saw a stream following him, he darted off, still shouting "Fire! Fire!" in the direction of the deserted chapel. The crowd pursued him through the doors. He then rapidly mounted the pulpit, and before the rabble could recover from their astonishment, opened the book he had been carrying, and said:—"Yes, my dear friends and fellow-sinners, Fire! Fire! Everlasting Fire! Look at Matt. xxv. 41.—'Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.'" Taking these words as a basis, he preached thereon a most powerfully awakening discourse. His audience stood for some time in amazement and then quietly dropped into seats and heard him out—nor was this all, for the word spoken had immediate effect on many, and it might with truth have been said that not a few of that motley assembly, "who came to mock, remained to pray." The subsequent labors of this good minister were abundantly blessed. He became a popular preacher in the town, and a revered pastor of a large church, worshipping on the very spot, where once a half-ruined and altogether abandoned chapel had met his view. The town's people, too, were not long in discovering that he whom they, at one time, thought beside himself, was in no way mad, but spoke forth the words of

truth and soberness, to the eternal benefit of many among them, who attended his faithful ministrations.

*Meerut.*

A. D. J.

### THE FAITHFUL PASTOR.

AN anecdote was told me by a well known Irish character, Thaddeus Conolly, who used to spend much of his time in wandering through Ireland, and instructing the lower classes in their native language. "I went," said he, "one Sunday into a church, to which a new incumbent had been lately appointed. The congregation did not exceed half a dozen, but the preacher delivered himself with as much energy and affection as if he were addressing a crowded audience. After service, I expressed to the clergyman my surprise that he should hold forth so fervently to such a small number. 'Were there but one,' said the rector, 'my anxiety for his improvement would make me equally energetic.'" The following year Conolly went into the same church, the congregation was multiplied twenty-fold; a third year he found the church full.—*DR. GILLY.*

### BAPTISMAL ANECDOTES TOLD BY DR. CHALMERS.

IN the fourth volume of Dr. Hanna's *Life of his reverend father-in-law*, he says, "Connected with the sacraments, Dr. Chalmers often told a favorite story about a Highland Baptism. A clergyman went to administer the rite in the house of one of his hearers, near which there ran a small burn or river, which, when he reached it, was so deep and swollen with recent rains, that he could not get across. In these circumstances he told the father to bring his child down to the burn-side. Furnished with a wooden scoop, the clergyman stood on the one side, and the father, holding his child as far out in his arms as he could, stood upon the other. The service proceeded, and when the time came for sprinkling the babe, the minister, dipping the scoop into the water, flung its contents across, aiming at the baby's face. He failed more than once, calling out to the father after each new trial, 'Weel, hast gotten any yet?' Dr. Chalmers wondered what the great sticklers for form and ceremony in the sacraments would think of a baptism by a burn-side, performed with a wooden scoop."

"Sticklers" might perhaps think that the prevalent style of administration in the apostle's days was preferable; reminding the doctor that in his commentary on the epistle to the Romans he had said, "The original meaning of the word baptism is immersion, and though we regard it as a

point of indifference whether the ordinance so named be performed in this way or by sprinkling, yet we doubt not that the prevalent style of the administration in the apostle's days was by an actual submerging of the whole body under water. We advert to this for the purpose of throwing light on the analogy that is instituted in these verses. Jesus Christ by death underwent this sort of baptism, even immersion under the surface of the ground, whence he soon emerged again by his resurrection. "Sticklers" might also observe that if once the principle be admitted that it is a point of indifference whether the ordinance be performed in a way accordant with the original meaning of the word used by the Lord in appointing it, or not, it becomes a mere matter of taste whether or not to use a wooden scoop; and it would be as easy to defend the Highlander's scoop by reference to the appointment, or to apostolic practice, as the Lowlander's basin.

In his last visit to England, Dr. Chalmers being at the house of a relative in Bristol, was unexpectedly called upon in a large party to baptize. The following description of the process, in his own words, contained in the same volume may form a suitable accompaniment to his story of the Highland clergyman and his wooden scoop.

"Our tea was followed up," says the venerable doctor, "by the baptism of the younger children, which was laid upon me with the full consent and approbation of Mr. Haines, their clergyman; it was a very awkward affair,—one vivacious boy of fourteen months was kicking and sprawling and laughing during the whole of my address; and then, to complete the thing, the bairn instead of being held out to me horizontally was held out perpendicularly; so that I could not apply the water to the face of it, but by touching its brow with my wet handful, and letting as much as I could trickle down. The child (Alexander Robert) thought I was playing with it, and got up with a great guffaw of a laugh, as the water flowed down its cheeks. I learned afterwards that the Independent ministers, like the Episcopalians, take the child in the one arm and baptize with the other, a thing which I could not have managed, and more especially with a boy so active and athletic as he was. This explained, however, the perpendicularly of the presentation by the father."

"Sticklers," as we have long been, for exactness of conformity to apostolic practice, in respect to both mode and subjects, we must confess that after reflecting on these instances of modern improvement in the art of baptizing, with all due respect to the advocates of progress, we must still continue to be "sticklers."—*Baptist Magazine*.

## THE BLIND BOY AND HIS TEACHER.

ONE day a little blind boy was brought into my class, who had lately come to reside near the Sabbath school. He was a beautiful child; and his light flaxen hair, his clean attire, and especially his sad affliction, rendered him the object of general attention. From my childhood I had always entertained a feeling of peculiar regard for those whom God, in his providence, had been pleased permanently to afflict, and though in my early days I was full of mischief, and fond of amusing myself at the expense of others, yet nothing could induce me to join with those who would take a mean advantage of their afflicted fellow-creatures; on the contrary, I always felt disposed to stand up for their help, however great might be the odds against me. As soon, therefore, as this interesting child entered my class, I felt all my tenderest sympathies awakened, and the tears stood in my eyes as I contemplated his heavy calamity. I drew him gently towards me; patted his little head; spoke many kind and soothing words to him, and thus endeavored to gain his confidence and affection. In this I soon succeeded, for he was naturally amiable and docile; and I then commenced the work of instruction. As I could not teach him to read, (for we then had no books with raised characters for the blind,) I instructed him in the leading doctrines of the gospel, and taught him such hymns and passages of scripture as were calculated to impress his youthful mind. But nothing delighted him so much, or appeared more to interest the class, than to take him on my knee and describe to him the glories of the heavenly world, and the happiness of its blissful inhabitants. Upon these occasions he would sit with mute attention, occasionally passing his hand lightly over my face, as if anxious to obtain some idea of the expression of my features. And while I spoke to him of the glorified bodies of the saints, free from all imperfections, and the certainty of all who were good and loved Jesus, seeing him in heaven, his sightless blue eyes would move rapidly, to and fro, and his whole countenance brighten up with pleasure and delight. "Are there no blind people in heaven," he would sometimes ask, "and does every one see Jesus? then I will be good, for I should like to see Jesus. But when will it be? Isn't it a long time?" By such inquiries as these he greatly endeared himself to me, and a circumstance soon happened which strengthened the cord of affection which bound us together.

Our school was situated in the centre of a dirty narrow street, in one of the worst districts in London, and we were frequent-



ly annoyed by the conduct of a number of low disorderly boys who interrupted the children in their passage to and from school, and threw stones, cabbage-stalks, and other missiles into the door and windows. My class was generally the first that was dismissed, and one day a boy came running back with his clothes bespattered with mud, and complaining that there were boys outside pelting him. I instantly rushed to the door, for I thought of my little afflicted one, whom I had just sent home with a class-mate to lead him. I stood but for a moment, for at a short distance I saw a big boy dragging the blind child towards a heap of mud, into which he presently fell. My indignation was thoroughly aroused. With the fierceness of a lion I darted to the spot, and having rescued the little sufferer and placed him on his feet, I hastened after the coward who, with his companions, had taken to his heels. Through several turnings I followed him, and seeing him at length run down a street, to the other end of which there was a short cut, I went round that way, and we met at the corner. Finding that he could not now escape me, he prepared for a stout resistance, but the struggle was brief; he was quickly overpowered, and a fellow-teacher coming to my assistance, he was conducted back to the school, where leaving him to be dealt with as his conduct merited, I proceeded to the house of the injured child.

The dear boy was still crying when I entered, but as soon as he heard my voice, he ceased and came running towards me. "I won't cry any more," he said, "for I am not hurt. He was a wicked boy to pull me into the mud, but there will be no wicked boys in heaven, and no mud to fall into there. Teacher, I do love you, I should like to see you;" and then after a moment's pause he added, "but I shall see you in heaven." These remarks were made with so much simplicity, that were it not for the condition he was in, I could have taken the dear child in my arms, and pressed him to my bosom; contenting myself, therefore, with giving him a few words of encouragement, I left him in the care of his mother, and returned to the school.

For some weeks after this my little pupil never seemed so happy as when he was at school, and even then, as when he was upon my knee. "Teacher," he would say, "tell me about Jesus. When he was on earth he took little children in his arms and blessed them: Will he take them up in his arms in heaven? I should like to be carried in his arms." Dear child, I did not then imagine how very soon his wish would be realized; but so it was. He sighed for a purer air, and he found it: he panted to behold the glories of the Redeemer, and his desire was satisfied, for in

a few days this tender plant was removed to a more genial clime, and those eyes which never beheld the natural sun, were blessed with a full vision of the beauties and glories of the Sun of Righteousness.

At the very commencement of the dear child's illness, he seemed to have a presentiment of his death. Although there was nothing in his indisposition calculated to excite the slightest alarm, yet he spoke of his approaching end with as much confidence, and the same joyful anticipation as the school boy of his approaching holidays. "Mother," he said, "I shall soon die and go to heaven, that beautiful place, and there I shall see grand-mother, and little Willy, (a deceased brother;) and above all, I shall see Jesus, for teacher says that nobody is blind in heaven, but that 'every eye shall see him.'" His mother, however, did not take much notice of his remarks, being confident that in a few hours his usual health would return. The following day he appeared to be rather worse, and such remedies as were deemed requisite were administered, though with little benefit, still no immediate danger was apprehended; but towards night it became evident that the child was seriously ill, and required more skilful medical aid. The doctor came, and every thing that experience could suggest was tried to relieve the sufferer, but in vain; the child grew rapidly worse, and eventually his case was pronounced a hopeless one. All this time the mind of the dear boy continued in a peculiarly calm and happy state. His thoughts and desires seemed to centre in heaven, and nothing delighted him so much as the certainty that he was about to depart, and to be with Christ; and if his mother at any time would say that she hoped she was not going to lose her darling, he would reply, "O yes, mother, I feel sure that I am going to be with Jesus."

On the night preceding his death he called his father and mother to his bedside, and told them that "the time was come, and that he was about to leave them." "To-morrow," said he, "will be Sunday, and I shall not go to school to see my teacher; for in the morning I shall be along with Jesus. Do not disturb my brother and sister, but bid them good bye for me. Tell them to be good, and to prepare to follow me to heaven." A short time before he expired he raised himself in bed, in order that he might pray on his knees: in this posture he continued a few minutes, and prayed that God would keep him in the hour of death and make him patient to the end. He asked for a blessing upon his parents, his relatives, and his teacher, and having laid himself quietly down in bed, he sweetly, as the morning dawned, fell asleep in Jesus.

## Ecclesiastical History.

### CHRISTIANITY IN FRANCE DURING THE REIGN OF LEWIS XIV.

A THIRD form of vital godliness now remains to be briefly noticed. Mention was made, on a former occasion, of the principle of "disinterested love" to God, advocated by Molinos, a Spanish monk at Rome, in a book, entitled "The Spiritual Guide," which was published in 1675. Twelve years later the Jesuits succeeded in getting that book condemned by the pope. It certainly was by no means a sound book; but the Jesuits hated it, because it described religion as a living principle. The author was sentenced to spend the remnant of his days as a prisoner in the cell of a convent, to recite three times a day the prayers connected with the rosary, to repeat once a day the apostolic creed, and to fast three days in the week, &c. In this way he lived nine years. About that time sentiments, similar to his, were entertained, independently of each other, by many persons, both Roman Catholics and Protestants. The names of Antoinette Bourignon, Peter Poiret,\* Madame Guyon, father De la Combe; of Juliana of Asseburg, Dr. Petersen, and Eleonora of Merlau, afterwards Petersen's wife, are more or less extensively known. In some of these true piety was combined with much that was mystic, in others there was little or nothing of piety. Gerhard Tersteegen was perhaps the soundest and the most pious among them all. He was a Protestant, living in Germany, not far, we believe, from the Dutch frontier; and there can be no doubt that he was made an instrument for the conversion of very many souls. The peculiar principle of these mystics was, that self ought to be wholly absorbed in the life of God in the soul. It is very difficult to explain that which in its very nature is obscure; but the leading idea appears to be this, that after conversion, man's individuality ought to become extinct, and the consciousness of union with God to predominate. All fear of suffering, all desire after happiness, all con-

sciousness of a will distinct from that of God ought to be suppressed as sinful; and the soul to be so united to God, as to be constantly engaged in contemplating him and loving him for his own sake. It is clear that such a principle is quite as compatible with Hindu pantheism, as with faith in Christ. When fully carried out, it may lead into all manner of sin and error. But when regulated by a knowledge of the gospel and by genuine faith in Christ, it may assume a nature very similar to that of the principle enunciated by Paul, when he said: "I live, yet not I, but Christ liveth in me." In the case of Tersteegen it amounted in reality to very little more than this. Of Madame de Guyon, also, there is every reason to believe, that she was a true follower of Christ, although deeply tinctured with mysticism. She was a lady of high rank, and accustomed to the best society; she renounced all, as she thought, from love to Christ: and in order to spread the knowledge of his name, she travelled over many countries and wrote a large number of books.\* It is quite certain that through her instrumentality many souls, even among Protestants, were converted to Christ. About the year 1685 she came to Paris, and was at first patronized by Madame de Maintenon. But the latter, whose eyes were opened by her Jesuit friends, soon discovered that Madame de Guyon's piety was something very different from her own. It was life, not mere form. Many persons who came under her influence, began to hate and forsake sin itself, not merely the appearance of it, and to withdraw from the world internally as well as externally. Although at one time released from prison through the interposition of Madame de Maintenon, she was nevertheless repeatedly charged with holding heretical and immoral opinions. Distressed by such an

\* This man was a most voluminous writer, and his works were spiritually useful to many who were totally opposed to the peculiar principles of his mystical system. •

\* She published an annotated edition of the Bible in twenty volumes; and the other productions of her pen were even more extensive. Some of her hymns have been translated by Cowper.

accusation, which she regarded as groundless, she applied for advice to Fenelon, who before had not been personally acquainted with her. He recommended her to submit to a thorough investigation by Bossuet. This theologian carefully examined into her conduct and her principles, and pronounced the former innocent, and the latter somewhat peculiar, but free from any dangerous or material error. Fenelon concurred in this verdict. On acquainting Madame de Maintenon with it, she expressed great displeasure at the result of the investigation, and reproached Bossuet with having by this acquittal made a much more dangerous person of Madame de Guyon, than she had been before. Bossuet, seeing which way the wind blew at court, now determined to revise the whole investigation, and to discover the heretical opinions, which before had escaped his notice. He had previously agreed with Fenelon in recognizing thirty-four principles of a mystical appearance as compatible with orthodox piety; but now he began to compose a book about "the states of prayer," with a view to explain his former concessions in such a way as should exclude Madame de Guyon from the benefit of them. He showed his manuscript to Fenelon, who perceived, with great grief, that in order to find Madame de Guyon guilty, he was about to condemn nearly the whole of a phraseology and of a system which had been regarded for centuries past as not only compatible with, but almost inseparable from true piety. Fenelon therefore determined, without letting his aged colleague into the secret, to compose a book in defence of "the Maxims of the Saints." In this he stated, explained, and corroborated, by ample quotations from the fathers, the thirty-four propositions previously approved of by both. When Bossuet's book appeared, it was at once met and more than refuted by the simultaneous publication of Fenelon's treatise. Bossuet became enraged at the thought that his own pupil, whom he had brought into notice, should have played him such a trick. The Jesuits at court, who had long hated Fenelon on account of his piety, added fuel to the flame. Fenelon soon lost the king's favor, and when he sent his book to Rome for adjudication, the Jesuits succeeded

in getting it condemned, in 1699. The good archbishop of Cambray was obedient enough to publish the sentence from his own pulpit, and to have it published from every pulpit in his diocese. To the day of his death, which took place in 1715, a few months before that of the king, he remained under the royal displeasure;\* but this troubled him very little; for he was happier at Cambray than at Paris. Madame de Guyon died two years after her defender, at Blois, to which place she had been exiled on account of her sentiments.

It is almost impossible to read the letters and the life of Fenelon, without arriving at the conclusion that he was a truly pious man. His doctrinal views are by no means free from serious errors, arising partly from his anxiety to adhere to the tenets of Popery, and partly from his attachment to the principle of disinterested love. But where he opens his heart, or gives practical advice, there frequently the same precious faith appears, which bore such lovely fruits in his daily life and conduct. Considering that he was of noble birth, an archbishop, and a duke, it is certainly astonishing to find that after being remarkable for frugality in his personal expenditure, he should have left no property whatsoever to his heirs. He looked upon his income as a trust, committed to him by God on behalf of the poor. It was something, too, for a Popish archbishop, especially in those days, to invite an itinerant Protestant preacher, Bruhier, to his table, to acknowledge him as a "brother," and to discuss with him the means of enabling the persecuted Protestants of the neighborhood, to leave the kingdom in peace. During the time of the war of the Spanish succession, of which the diocese of Cambray frequently was the scene, the duke of Marlborough,

\* That displeasure was in a great measure owing to the surreptitious publication—through the dishonesty of a servant—of the "Adventures of Telemachus," which Lewis erroneously supposed to be intended as a satire upon himself and his government. It is unfortunate that this and a few other pieces written for the entertainment and instruction of his royal pupils, when mere boys, should be the most popular of Fenelon's works. However, his religious writings are by no means sound, and the few printed sermons which appear among them, are the worst of all, being the earliest of all his productions. He afterwards invariably preached extempore.

prince Eugene, and other hostile commanders frequently paid a pleasing tribute of esteem to a prelate, so evidently adorned with the graces of a true believer. Fenelon always was opposed to persecution; but in other matters he was, alas, thoroughly attached to Popery. His example and

that of Madame de Guyon clearly prove that it is impossible for any man or woman of note to be truly pious in connexion with the church of Rome, without incurring its resentment, and that the Jesuits in particular hate real piety under any form.

J. W.

## Christian Missions.

### STATISTICS OF INDIAN MISSIONS.

THE Rev. J. Mullens, of Bhowanipore, has favored us with the following abstract of the Statistics of Protestant Missions in Hindostán. It was drawn up as part of an introduction to a series of Tables, presenting all the items in connexion with each station, and the whole appears in the *Calcutta Christian Observer* for the present month. The great care with which Mr. Mullens has gathered his facts, and the accuracy of his conclusions, will appear from the statement which precedes the Statistics.

The attempt made last year to exhibit in statistical tables the present position and agency of Christian Missions in India, excited considerable interest among the supporters of those missions and exhibited gratifying and unexpected results. At the same time it was well known that in some parts the tables published were of doubtful authority and in others incomplete. The *Calcutta Missionary Conference*, before whom the tables were first laid, desirous of seeing these defects removed, and of securing, as far as possible a complete and authoritative collection of statistical details concerning Indian Missions, requested the compiler to undertake the task of getting those tables revised and their information brought down to the commencement of the present year, 1852. They offered at the same time to bear all the expense of the enquiry.

In order to secure a successful issue to the proposal, the tables of last year were reprinted on separate sheets, and to every missionary or body of missionaries at each station, a copy of the sheet describing that station was sent, with the request that all the particulars respecting it might be corrected

and the paper returned to Calcutta. The co-operation of all missionaries was earnestly invited, that the statistics might be perfectly correct in every case. The papers thus sent through all the Presidencies of India and the Island of Ceylon were *two hundred and fifty* in number. The difficulty and expense of transmitting so many letters to such long distances were very great, but the willing aid of able coadjutors considerably diminished both. The Rev. M. Winslow kindly took charge of those circulated in the Madras Presidency; and Sir A. Ophiant of those in the Island of Ceylon. To the kind interest and attention of these gentlemen, the enquiry in those distant parts of Hindustán is much indebted for the success with which it has met.

Of the two hundred and fifty papers issued no less than *one hundred and eighty-seven* were returned corrected. Concerning *forty-eight* of the stations described in the remainder, information on all chief points has been obtained from the printed Reports for 1851. The details of *nine* others exhibit those stations as they appeared at the end of 1850: the remaining *six*, about which no reply was received, are left almost blank. It would thus appear that of the whole number of stations (three hundred and fourteen) described in these papers, the details of **THREE HUNDRED** are furnished upon the best authority, that of missionaries upon the spot, and are brought down to the beginning of the present year.

The result of this second and more complete enquiry, into the statistics of Christian Missions in Hindustán, exhibits those Missions as occupying a higher position and as being blest with larger fruits than previous researches had ever before shown, or their warmest friends had ever anticipated. Of this fact the following condensed summary will furnish striking evidence.

At the commencement of the year 1852, there were laboring throughout India and Ceylon—

The agents of .....	22	Missionary Societies.
These include .....	443	Missionaries;
of whom .....	48	are Ordained Natives;
together with .....	698	Native Catechists.
These agents reside at .....	313	Missionary Stations.
There have been founded .....	331	Native Churches,
containing .....	18,410	Communicants:
in a community of .....	112,191	Native Christians.
The Missionaries maintain .....	1,347	Vernacular Day-schools,
containing .....	47,504	Boys:
together with .....	93	Boarding-schools,
containing .....	2,414	Christian Boys.
They also superintend .....	126	Superior English Day-schools;
and instruct therein .....	14,562	Boys and Young Men.
Female Education embraces .....	347	Day-schools for Girls,
containing .....	11,519	Scholars:
but hopes more from its .....	102	Girls' Boarding Schools
containing .....	2,779	Christian Girls.
For the good of Europeans .....	71	Services are maintained.

The entire Bible has been translated into *ten* languages; the New Testament into *five* others; and separate gospels into *four* others.

Besides numerous works for Christians, 30, 40, and even 70 tracts have been prepared in these different languages suitable for Hindus and Musalmāns. Missionaries maintain in India *twenty-five* printing establishments.

This vast Missionary agency costs £190,000 annually: of which, one sixth, or £33,500 is contributed by European Christians resident in the country.

By far the greater part of this agency has been brought into operation during the last twenty years. It is impossible to contemplate the high position which it occupies, and the results which it has already produced, without indulging the strongest expectations of its future perfect success; and without exclaiming with the most fervent gratitude

“WHAT HATH GOD WROUGHT!”

## Notices of Books.

### SERMONS BY THE LATE REV. J. J. WEITBRECHT, MISSIONARY OF THE C. M. S. AT BURDWAN:

WITH A SHORT MEMOIR OF THE AUTHOR PREFIXED.

CHRISTIANS of all denominations united in grief when, in March last, Mr. Weitbrecht was suddenly taken away from his labors. The simplicity of his character, his prudence, the maturity of his piety, his missionary zeal, his acknowledged usefulness, his kindness towards all men, and his unfeigned love to the lovers of Christ, rendered him a man of mark among his brethren, and an object of affectionate regard to very many in India and in Europe. The missionary band can ill afford to lose such members; and when they are taken from us we are made to feel keenly how uncertain are even our best resources for “the defence and confirmation of the gospel.”

Mr. Weitbrecht was both a faithful and laborious Missionary to the Bengālis, and a much approved preacher to the English residents of the station in which he was placed. The esteem in which his discourses were held by his hearers has occasioned the publication of the volume before us, which consists of thirty sermons, selected from the manuscripts left behind him, preceded by a short sketch of the life of the author.

The Indian reader will not look for many incidents of thrilling interest in the memoir of a missionary in Bengal. The peaceable lives which both British subjects and natives here are privileged to live, the religious apathy of the great

masses of the population, and the dull uniformity with which all things move around us, leave little opportunity for the occurrence of those stirring scenes which impart such an air of romance to the narratives of missionary operations in some other lands; and alas, the little "firstripe fruit" of evangelistic efforts affords not much, even in the course of a comparatively successful missionary career, to rejoice the hearts of those whose concern is absorbed in the progress of the truth. The memoir however is interesting, and every truly Christian reader will feel it to be so. The triumph of faith is ever a cause for rejoicing, though it be achieved under circumstances which are but commonplace: and the triumph of faith was eminently displayed in the life and death of the subject of this memoir.

Mr. Weitbrecht was a native of Württemberg in the south of Germany. At the age of seventeen he was brought under the converting grace of God. About the close of 1825 he entered the Missionary college at Basle, in Switzerland, where he was distinguished by great diligence in study, and by the symmetry and stability of his Christian character. In 1829 he removed to England, carrying with him the highest testimonials. In September 1830, he was sent out to India by the Church of England Missionary Society, and he arrived in Calcutta towards the end of January, 1831. In the following June he settled at Burdwan, and after a few months was called to sustain alone all the responsibilities connected with the Church Missionary station there. After several years of faithful service the condition of his own health and that of Mrs. Weitbrecht rendered a temporary removal to Europe necessary. Whilst there he travelled extensively in Great Britain and on the continent, and advocated the Missionary cause with very great effect. In 1844 he resumed his labors at Burdwan, and prosecuted them all with renewed ardor. An illness which laid him aside for a season in 1848 seems to have resulted in the determination to devote himself with yet more self-denying toil to the service of the Redeemer. The spiritually destitute condition of those natives of Bengal who live remote from missionary stations called forth his compassion, and he formed the design of devoting himself exclusively to the work of itinerating

and preaching the gospel from place to place the whole year round. This purpose he submitted to the Directors of the Mission at home, and it is probable that, but for his untimely death, he would have carried it into execution.

Throughout his Missionary career Mr. Weitbrecht evidently "walked with God." In success, in disappointments, in labors, in bereavements, in his family, in solitude, in popularity, we see from the brief details given us in his memoir that he was ever the same humble-minded, prayerful, and faithful servant of the Lord.

We extract the account of his last days, from which it will be seen how eminently he was prepared for the great change. "Blessed is that servant whom his Lord when he cometh shall find so doing!"

He preached for the last time at Burdwan, on Sunday the 21st of February, from the words "Be thou faithful unto death, and I will give thee a crown of life." He had composed the sermon on the previous Friday, and his mind was so absorbed in the subject, that he delivered it first to his English congregation in the morning, and again in the afternoon to his native Christian flock, in Bengali, telling them it was the sermon he had preached in English in the morning, and the one he was going to address to his missionary brethren in the coming week.\*

He went down to Calcutta on the 23d of February, in his usual health, though there was certainly apparent, with his uncommon spirituality, an internal feebleness of body, which doubtless pre-disposed him as far as human causes go, for the attack under which he sunk. Some of his friends and several of the native Christians had a presentiment, it seems, that he was ripe for heaven, and felt they should not wonder if they saw his face no more; but at the time he left home, though he did in a most remarkable manner "set his house in order," and record memoranda of everything relative to the accounts of the Mission, the schools, &c., yet it was not perceptible from his remarks that he had any actual presentiment himself, nor is it believed he had, though he had so wonderful a preparedness.

He preached to his brethren on Wednesday evening, the 25th, with remarkable affection, earnestness and suitability. As he concluded his address, his soul seemed as it were panting for heaven, and he broke out with indescribable ardor, in the following rapturous sentences, partly extemporaneously:—"Be thou faithful unto death."

\* This sermon is printed in the volume: pp. 490-502.

Soon we too shall have done with our labors and trials. Yes, dear brethren, I sometimes feel as if I should very soon have done with mine. I feel as on the very borders of the heavenly Canaan. The great thing is to end well. A faithful servant need not fear when His Lord calls him. He is ready to obey the summons. Mark the perfect man, and behold the upright, for the end of that man is peace."

"Go labor on, thy hands are weak,  
Thy knees are faint, thy soul cast down :—  
Yet falter not, the prize is near,  
The throne, the kingdom, and the crown ;  
Toil on, toil on, thou soon shalt find,  
For labor rest, for exile home ;  
Soon shalt thou hear the Bridegroom's voice,  
The midnight cry—' Behold, I come.'"

On Friday the Conference closed, and he spent the evening among his brethren. He conducted social worship, and chose the hymn, beginning—

"There is a land of pure delight," &c.

which he joined in singing with holy ardor. He then read 1 Peter v. and spoke with great earnestness on it, particularly the 7th verse—"Casting all your care upon him, for He careth for you." His prayer was full of heaven, and deeply impressed all present. On Saturday, he went to breakfast with an old and esteemed brother, who was struck by his heavenly conversation and his prayer after breakfast. He alluded with peculiar pleasure in conversation with his wife, to the Conference meetings, as having been so characterised by a spirit of love and harmony, and also to a visit he had had from a Native Christian brother, who told him his sermon had stirred him up from death to life, or words to that effect. In the evening he was again with friends, and sung several German hymns of a highly spiritual character. Saying, as he begun, "My voice often fails me; it is nearly worn out, but it will be renewed by and bye:" adding, "Don't you think we shall sing much in heaven?" He also united with the party afterwards in the hymn containing the lines—

"The saints below and all above  
But one communion make."

On Sunday he longed to preach after all the fatigues of the week, and eagerly caught at an invitation doubtfully put by Mr. Boswell, after morning service at St. James'. Having spent the intervening time with his friend, Mr. Lacroix, where with the premonitory symptoms of the disease upon him, he settled the details of an extensive missionary tour they proposed to take together, he went to church apparently well, nor was he seemingly conscious of indisposition. He united in the devotional part of the service very warmly, and in

singing particularly that verse of the hymn given out :—

"And, oh ! when I have safely passed  
Through every conflict, but the last,  
Then still unchanging watch beside  
My dying bed, for Thou hast died."

He preached as a dying man from Revelation xxii. 20,—*"Surely, I come quickly. Even so, come, Lord Jesus."* Those present will never forget either his words or his appearance. His countenance shone as he reiterated again and again, *"Even so, come quickly."* His soul seemed panting to be delivered from its thralldom, and to be trying its pinions for a heavenward flight.

After service he conversed cheerfully in the vestry with dear friends, and referred to his projected tours, with the most lively energy. His friend, Mr. Boswell, remarked to another, "Dear Weitbrecht and Lacroix, with God's blessing, may carry all Bengal before them." But God's ways are not as ours. Immediately on his return home, he was seized with cholera, and though no human means were spared, and prayer was offered unceasingly for him, in ten hours from that period, as far as this world is concerned, he was no more. One night's storm felled the goodly cedar which had stood many a blast :—and at about 9½ A. M. on Monday morning, the 1st of March, this dear shepherd, with his staff in his hand, and his sandals on his feet, passed over Jordan.

"His sword was in his hand,  
Still warm with recent fight,  
Ready that moment at command,  
Through rock and steel to smite."

Even after his seizure he went up stairs to take tea with his brethren, several of whom approached to speak to him as he sat on an easy chair, but were deterred by his solemn and peculiar appearance, and a feeling of unwillingness to disturb him. He seemed absorbed in the singing of Pope's ode—the Dying Christian to his Soul,—which two or three were engaged in together in a distant part of the room. It appeared as if it was for him they were unconsciously uttering those beautiful words :—

"Vital spark of heavenly flame,  
Quit, oh quit, this mortal frame!  
Trembling, hoping, lingering, flying,  
Oh the pain—the bliss of dying,  
Cease, fond nature, cease thy strife,  
And let me languish into life!  
The world recedes, it disappears,  
Heaven opens on my eyes, my ears  
With sounds seraphic ring :  
Lend, lend your wings, I mount, I fly,  
O Grave, where is thy victory?  
O Death, where is thy sting !"

As soon as they had finished, he left the room and withdrew for ever from the society he had so much delighted in on

earth, to unite a few hours after with the general assembly and church of the first-born, and the spirits of just men made perfect above.

During the night he was frequently asked if Jesus was near, to which his inviolable reply was, "Very near, and very precious." Once one of his affectionate and devoted medical friends said to him—"Does your Master stand by you in your hour of trial?" "Oh! Yes," was his ready answer—"From the time you preached to my soldiers, and told them of Jesus' love and grace, I loved you," said this pious doctor—"That love," rejoined the dying man, "is the beginning of the communion of saints, which shall last throughout eternity." As day broke, many who loved him assembled around his dying couch, and witnessed his bright look and readiness for glory; yet hope was entertained to the last. It was his dearest earthly connection, who had felt from the first, that the angel of glory had summoned him, who called on his beloved brother, Boswell, to give him the parting word, "Well done, good and faithful servant, enter thou into the joy of thy Lord;" and with this word he entered heaven. The morning without clouds broke at once upon him as the clear shining of the sun after the rain. His remains were conveyed to their last resting-place in the evening, and truly it could be said, "Devout men carried him to his burial, and made great lamentation over him." A missionary present spoke of it as the most touching funeral he had witnessed during thirty years' residence in India. Tears flowed from many eyes unaccustomed to weep; as those of Jesus had done at the grave of Lazarus, the friend whom He loved; but a voice was heard from heaven saying; "Blessed are the dead who die in the Lord; yea, saith the Spirit, for they rest from their labors and their works do follow them." The news at Burdwan caused deep grief among his poor flock. One sound of lamentation was heard among them, and the touching exclamation—"Why were not two or three of us taken in his place?"

An advertisement inserted in the volume informs us that the friends of Mr. Weitbrecht intend to publish, in Europe, an extended memoir of his life:—enlarged, probably, by more numerous and lengthy extracts from his journals and correspondence.

The discourses which make up the greater portion of the present volume were evidently composed with no other view than that of delivery in the author's own pulpit; and, except a few necessary corrections, they are printed just as they were left by him. They cannot, therefore

be expected to be finished models of composition. The careful reader may observe sentences which, had the author himself revised them for publication, would probably have been remoulded, and the truths they set forth stated to greater advantage: such things are inevitable in all posthumous works, even in those written under the most advantageous circumstances. But these remarks are not intended to imply that the style of the composition is incorrect, or that the perusal of the sermons will be found a task difficult of accomplishment. Far from it. On the contrary, having ourselves very attentively read them all, we can assure the reader that they are as a whole most interesting and instructive. Many striking thoughts will be found in them, many delightful views of "the truth as it is in Jesus," and much that is well adapted to promote the edification of believers, and to awaken the concern of those who are not established on the sure foundation. We cordially concur in the language of the preface:—"There is a freshness and simplicity, as well as a certain kind of originality about the style, and a heavenly unction diffused throughout the matter of these unpretending discourses which have been thought and felt by many to give them a peculiar charm."

The motto inscribed upon the title page of this volume,—"I PREACH CHRIST CRUCIFIED,"—is beautifully illustrative of the character of the sermons within. In them all it was evidently Mr. Weitbrecht's fervent desire to exhibit "the redemption that is in Christ Jesus" as man's only way of justification. The reader will find little to remind him that the preacher was an advocate for Anglican Episcopacy and for a national establishment of Christianity, but every thing to prove that he most cordially held and loved all the great doctrines which compose "the gospel of the grace of God." One passage might be pointed out in which his views on baptism are stated,—views which are certainly "after the tradition of men, after the rudiments of the world, and not after Christ;" but we cannot forbear to say that on perusing the work we have often wondered how a paedobaptist and a Churchman could, in thirty sermons, so much leave out of sight the peculiarities which rendered his religious opinions at variance with our own.



The sterling character of this book as a whole, enables us to commend it to the notice of all our readers.

May the divine blessing attend it ; so that the pious author being dead

may yet speak, and speak with power too, to many a lonely sojourner in this land of darkness, and to many who are not privileged to enjoy a living ministry so purely evangelical as was his.

## Essays and Extracts.

### MOUNT GERIZIM AND JACOB'S WELL.

FROM NOTES OF A RECENT TRAVELLER.

We left the *Hill Samaria* at 3 o'clock, P. M., by a steep descent on the east of the ruins of the church of St. John the Baptist ; our recent exciting adventure, within its walls, had not entirely lost its impression, and we were thankful to get safely away from this notoriously bad community. The path by which we descended is a steep and narrow gorge, the sides of which are partially walled up, and we observed in it numerous pieces of cut stone and marble, the vestiges of Samaria's ancient grandeur.

We crossed the narrow valley on the south-east, and at the margin of the opposite hills, by the side of a spring, spread our table-cloth and lunched at half-past 3 o'clock P. M. We soon re-mounted our horses, and hastened on our journey over the rugged hills that intervene between Samaria, and Nablous. An hour and a half brought us over the green valley which separates Ebal and Gerizim, here opening westward, descending into which, our path conducted us in an eastern direction, along the northern side of the valley, which is here about one-fourth of a mile wide. On our left, high above us, hung the naked, rocky and precipitous sides of Ebal, in which numerous openings of tombs are seen, and high up toward its summit stands a small and lone church and monastery. The mountains gradually impinge upon the valley, forming a deep gorge, in which numerous springs gush from the mountain's base, and flow off irrigating the land, and presenting an aspect of fertility such as we had nowhere seen in Palestine ; the patches of wheat and barley were considerably advanced on the 9th of January. The water here descends toward the Mediterranean, Nablous being on or near the summit of the water-shed, while the drainage east of the town descends toward the Jordan. This singular circumstance Dr. Robinson was the first traveller to notice.

It was nearly dark before we reached and entered the narrow streets of the village, and we began to feel some anxieties to know what provision our Arab dragoman (who had preceded us with the luggage) had made

for the night. We were met, however, at the western gate, and conducted to comfortable apartments in the house of a Christian Arab, where we placed our beds and enjoyed a quiet night.

The following morning we rose at an early hour, and left our quarters at half-past 7 P. M. Our first object was a visit to the Samaritans, who reside in the western part of the town. They now consist, as they informed us, of twenty families, still retaining, on this their ancient soil, all the peculiar characteristics of the sect. There is little, however, in their external appearance to distinguish them from the Arabs around them. Their Synagogue and ancient Pentateuch were the chief objects of our curiosity : while on our way, we passed some of the most luxuriant, large, and beautiful orange trees that I have ever seen, even in the West Indies, or the South of Europe. They were loaded with fruit, and were truly magnificent. The oranges of Palestine are remarkably fine ; Sidon and Jaffa are the principal places where they are produced.

Arrived at the Samaritan quarters, we were conducted through one or two buildings to the door of the Synagogue ; here, as in the mosques of Constantinople, we were required to take off our boots and substitute slippers, before we entered the sacred enclosure. It is a small arched stone-building, rude in its appearance, the floor partially covered with mats. We informed the old priest that we were Americans. We had in our hands Dr. Robinson's account of his visit to them, (some twelve years before,) which circumstance excited considerable curiosity in the minds of the Samaritans, and induced them to produce at once their manuscript Pentateuch, for which they claim an antiquity of *thirty-five hundred years* ! It is rolled on two connected scrolls, preserved with great care, and bears decided marks of antiquity ; whether it is more than from five to seven hundred years old may well be doubted.

No other vestige of this remarkable sect is known to exist ; their perpetuity is a sin-

gular fact in history, in which the designs of Providence may hereafter be better understood.

From their Synagogue we next proceeded to their *Kiblah*, on Mt. Gerizim. Pursuing the usual way of ascent, which we found so steep that our horses with difficulty sustained their riders, we reached the western level in half an hour, and in a quarter more arrived over the eastern precipice of the mountain, on the northern verge of which there are the ruins of an ancient and very formidable castle, which Dr. Robinson refers to the times of Justinian. This point commands an extensive and fine view—in the west, of the Mediterranean, the great sea of the ancients,—on the East, the mountains of Moub and Ammon are distinctly visible.

In such a spot, surrounded by such associations, the thrilling events of centuries rush in upon one's thoughts. *This* is the sacred place of the Samaritan; here stood their ancient temple; near at hand is their great place of sacrifice; toward this point they always turn in prayer; and here they repair in great solemnity at the four great annual festivals. The foundations of an edifice are distinctly traced, which was, in all probability, their temple. *Ebal*—dear and solemn, whence the curses were to be denounced,—extends along on the north, and far away beyond it the snowy Anti-Lebanon rears his giant head. Into this long, narrow, and beautiful valley at our feet, which stretches away in the south and east, Abram, the father of the faithful, came, after his departure from Haran, (Gen. xii. 6,) and here the Lord appeared unto him, "and said, Unto thy seed will I give this land." Here Jacob repaired as he "came from Padan-Aram and pitched his tent before the city." (Gen. xxxiii. 18.) The site of "Shalem" is marked by one of the little villages on the rising ground, some two miles in the distance in the north-east. Here, too, at our left, in the valley below, "he bought a parcel of a field, where he had spread his tent, at the hand of the children of Hamor, Shechem's father, for a hundred pieces of money."

Here Joseph came, wearing his coat of many colors, when at the command of his father, Jacob, he sought his brethren to inquire whether it "were well with them, and well with their flocks?" Gen. xxxvii. 12. That the passion for various colors, in the stripes of their narrow-skirted, outside cloak, which is worn by the Arabs, owes its origin to Joseph's envied garment, there is little doubt in my mind.

On the sides of this mountain, and in the valley under it, one half of the tribes of Israel, by command of Moses, were to assemble and pronounce the blessings upon the faithful, while on the sides of *Ebal*, be-

fore us, the other half were to denounce the curses on the disobedient; (Deut. xxvii. 12) in obedience to which, Joshua convened the people, "half of them over against Mount Gerizim, and half of them over against Mount Ebal;" and subsequently, at the close of his eventful life, they were gathered here to receive his dying charge, (Josh. viii. and xxiv.) at which time, it would seem, they interred the bones of Joseph—perhaps the mummied body had been preserved. Here occurred the sad catastrophe of disunion, after the death of Solomon. (1 Kings xii.)

At half past 10 o'clock we left this interesting spot, and began our descent into the Nabulous valley, by an exceedingly steep ravine, half a mile east of the village. In half an hour we reached the plain, where there is a fine olive grove. This valley, formed by Ebal and Gerizim, and running eastward and westward, opens into another, referred to above, which extends several miles in a south-east direction; just at the junction of which valleys, the *Tomb of Joseph* is situated in the plain nearly under the eastern spur of Ebal, while the *Well of Jacob* is on or under Gerizim. Many indeed are the events of history which concur to render this valley a spot memorable in its annals, but all others fade into insignificance, before the simple relation of that of a traveller who more than eighteen centuries ago, lone and "wearied with his journey, sat thus on the well: and it was about the sixth hour," when "there cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink." We first rode over the valley to the Tomb of Joseph over which now stands a low stone building—a Mahomedan Wely. We then repaired to the Well of Jacob; while on our way I took out my Bible and read aloud the 4th chapter of John's Gospel, with an interest never before realized. To us, whose home was in the far West, what wondrous words were those that it is not "in this mountain" before us, "nor yet at Jerusalem" only, men are to "worship the Father." "But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth."

On our approach to the place which tradition and history unite in pointing out as the spot where this wonderful conversation was held with the woman of Samaria, my attention was arrested by the emphatic language of the woman: "Our fathers worshipped in *this mountain*," and pointed out to the surprise and delight of our party, that *the Well* was above the valley, and actually on the base or spur of Gerizim, almost directly under where we had stood an hour before!

A number of old columns are scattered around, composing a part of the ruins of

an ancient church which was once erected over this spot. The stones which cover the top of the well are so contracted as to leave but a small opening, and we had no time to remove them, or attempt a particular examination. We ascertained that "the well is deep," by dropping small stones into the aperture.

The circumstance before referred to so deeply affected my own mind, that it has been one of the chief designs of this sketch to call attention to the words "*this mountain*," as used in the 20th and 21st verses of the chapter.\* It impressed me at the

\* The original Greek is still more emphatic.

moment, while on the ground, as peculiarly interesting, and as one of those *incidental* evidences with which the Scriptures abound, (and which we every where met), of the accuracy of the sacred historians, and as another confirmation of the authenticity and inspiration of Scripture.

It is not alone in the sublimity of the announcement, "God is a Spirit, and they that worship him must worship him in spirit and in truth:" the accuracy of the descriptions and narratives of the Bible, even in incidentals, challenges my faith, and I see new reasons for believing that this Gospel of John, as well as all other Scripture, was written by inspired direction: "Holy men" of old writing "as they were moved by the Holy Ghost."

## Correspondence.

### A SUGGESTION.

To the Editor of the *Oriental Baptist*.

MR. EDITOR,—The conviction that the alliance of Church and State is an unholy one, and prejudicial to the interests of, at least, the former, has of late greatly extended and strengthened itself. It has long been entertained by the members of most evangelical dissenting bodies, and recently some in the high places of the Church of England itself have adopted and promulgated it. It can hardly be denied by any thinking Christian that this alliance has been the parent of many corruptions, and has often maintained in force many exploded errors, while it has also crippled the energies and hampered the movements of good men both within and without the established churches; and many a wishful eye is now turned to the future in hope that the evil may soon come to an end.

I should like to suggest to the minds of those who participate in this hope the enquiry whether the connexion of Church and State is not traceable to the doctrine and practice of infant baptism. That a man may be a Pædobaptist and yet an active and conscientious opponent of national establishments of religion, is, indeed, a palpable fact; but of all those who intelligently hold the truth of believers' baptism we may go further, and say, that they never can with consistency be otherwise. Some apparent exceptions may perhaps be thought of; but they are all merely anomalous cases. To bap-

tize those only who personally make a credible profession of belief in the truth, is to maintain and exhibit the fact that religion is an *individual* concern; whilst the necessary consequence of the introduction of the baptism of infants is to represent religion first as a *domestic*, and then as a *national* concern. If the baptized were those alone who had given some evidence that they had themselves upon conviction embraced the gospel, they never would consent to commit their religious interests to the keeping and control of others; and consequently under such circumstances a union between the Church and the State, at any rate, one analogous to those which now exist, could never take place. With the adoption of infant baptism, on the other hand, the thing is, if not necessarily, at least easily and naturally, accomplished: the mixed multitude is "christened" and brought "within the pale of the church," and their religious concerns, naturally enough, become matters to be legislated upon, and arranged for, by those who rule over them, and who possess, on the average, just as much, or as little, religion as themselves.

The truth of the doctrine of believers' baptism rests upon the testimony of the word of God, and he who cannot see and receive that testimony is not likely to be convinced by any other arguments; but it is well that Baptists, and their antagonists too, should reflect upon the consistency of the views they adopt with the Redeemer's declaration, that His

kingdom is not of this world, and with the fact that those who on earth are recognised by him as composing it are "strangers scattered" abroad, "who in time past were not a people, but are now the people of God: who had not obtained mercy, but now have obtained mercy." Duly considered, we are confident that the perfect harmony which exists between the call the gospel makes to every individual man,—the instruction the Scripture delivers as to the nature of a church of Christ,

—the fact that "every one of us shall give account of himself to God,"—and the view which restricts the significant rite of baptism to those who are avowed believers, will be found to afford strong collateral evidence of the correctness of that view, now held, alas, by comparatively few; but destined,—as we believe,—like all other truth, eventually to triumph over every opposing opinion and device of men.

O. P. Q.

## Religious Intelligence.

### Home Record.

#### RECENT BAPTISMS.

*Dacca.*—One person, connected with the Band, was baptized on the 22nd of August by Mr. Bion.

*Chhobikarpar, near Barisal.*—Mr. Page baptized four persons here,—two men and two women,—on Sabbath day, September 12th.

*Serampore.*—One young man, a student at the College here, was baptized at the Mission Chapel by Mr. J. Robinson on Lord's-day, October 3rd. May others follow his example.

*Berhampore, Orissa.*—Mr. Stubbins writes. "We had a baptism of five candidates last Lord's-day, October 3rd. We had hoped that another would have been baptized; but she was *forcibly* detained by her father, who is—not a Hindu, nor a Muhammadan, but—an Englishman!"

### AGRA.

#### DEATH OF THE REV. A. B. LISH.

DEATH has removed Mr. Lish of Agra from his family and his church in the midst of his days. On the 14th of October, after appearing well and remarkably cheerful, he took his place at the head of his school at 10 o'clock A. M. and immediately after complained of vertigo. He was conveyed back to his house and lay down never again to rise. From the time he went to the school-room to his return to the house not more than fifteen minutes had elapsed; and in an hour he had ceased to breathe. His family thought they caught the words, "It is well," after his seizure, but nothing more escaped his lips. The state of Mr. Lish's health

had been unsound some time previously, but for a few weeks before his death it appeared to be much improved. The fatal disorder is thought to have been apoplexy. He was buried by Mr. Smith of Chitaurah on the morning of the next day. May the Comforter sustain his deeply afflicted widow, and preserve the church which enjoyed his pastoral care from being scattered abroad.

A death so awfully sudden is a loud call to us all to "be also ready." Happy are they who are prepared for the end,—however abrupt; and who, in constant anticipation of it, "labor" that they may be accepted by the Judge at his appearing.

### Foreign Record.

#### SOWING IN IRELAND, AND REAPING IN AMERICA.

A few weeks ago we received a letter from a minister who occupies a central position in Ireland, in which he says:—"Time is proving that a great work has been silently progressing in this country. The famine, awful and mysterious as it was, has been overruled for promoting and extending the interests of the Redeemer's kingdom. Last Sunday a letter was read in the Roman Catholic chapel from the Roman Catholic Bishop of New York, in which the priesthood of Ireland are exhorted by the bishop to use all their influence with their people to prevent them from emigrating to America, on the ground that the great majority of the Irish have renounced Romanism in the New World, and have become Protestants. This is cheering information, and confirms the report of newspapers and private intelligence. So then it is not poverty alone that has driven our millions away from our shores. I have often asked, why persons

in comfortable circumstances with good prospects at home should join with the multitude; but now the cause is plain, the people are desirous to leave the Church of Rome, and they will continue to go, except from such districts as Connamara where they have protection from persecution, and it is a fact that at least one half of the population of that extensive district have abjured Romish errors, and the other half is likely to follow."

Subsequently he writes thus:—"On the first sabbath two were added to the church, one by baptism and the other by profession, and yesterday I preached to a large congregation of Roman Catholics and Protestants at my C—— station; a large room in a farm-house was filled, and at least one-fourth of them were Roman Catholics, and all paid the greatest attention whilst I preached from Psalm lxxxix. 14, 15. I spake afterwards to several Roman Catholics, and had much pleasure in the conversation. Three of those who here composed my congregation yesterday are candidates for baptism. This is, in our country, a time of great excitement. On the eve of the election the priests are making the most they can of the *Ecclesiastical Titles' Bill*, and their orations are not of the most conciliatory kind. It is indeed such a time as that a man who steers clear of politics may do much among both parties by recommending the peace and brotherhood produced by the reception of the gospel."

Again he says, "I have known for years that many Irish Catholics emigrated for the purpose of bidding farewell to Rome, but I was not prepared for such blessed facts: and I feel deep gratitude to God that I have been made the instrument of strengthening the high and holy resolves of many. Now this great American work has wrought a great change here: the question now at home is only one of time, all that is wanting is only a beginning and an example; I do believe that whoever makes the effort, will prosper. I have waited upon two gentlemen and explained to them what I thought they could do for God's cause. All I wanted was a promise that if any of their laborers and dependants left the church of Rome, that they would protect them so far as not to allow them to be turned out of employment; that is really all the protection that is wanted. You in your Protestant country will be surprised at this, and will scarcely understand what I mean. I will therefore give you an example. I baptized John Cunningham, an intelligent Roman Catholic; for some time he was employed, but wherever he went he was hooted at by his fellow-laborers; they would not work with him. He was sure to be misrepre-

sented to his employers, and the result after a long struggle was that he went back to mass. This grieved me much, and discouraged me too. He avoided me; he turned away from me if he happened to meet me, and almost ran in another direction. He became quite silent; was noticed by the people to work harder than usual, and after a year's hard toil he earned as much as took him to America. And now he is actually there, preaching the gospel to his countrymen with success, and has sent a sum of money to bring over his wife and children. Talk to Roman Catholics individually, and they freely confess that they loathe the priests. The laugh and joke at the expense of the priest are not concealed, and still if one of these men leave the Church of Rome, the others, equally disgusted with the priests, will persecute him. I do believe that very soon the great bulk of the Roman Catholics will leave the Church of Rome. The only thing that is wanting in any locality is the beginning the example, let the converts be protected and employed and they will multiply. One gentleman has not only promised me the protection I have asked, but has also kindly given me the names of some in his employment who are reading the scriptures."

Representations of the same tenor we have received from other friends, at various times, and some of them have met the eyes of our readers. We have, however, a document before us which furnishes corroborative evidence from a quarter whence we should not have expected it. We believed from the testimony of our agents that desire to emancipate themselves from the sacerdotal yoke formed a principal inducement with many to leave their native soil; that the success which had followed the exertions of our own and other laborers in the field had weakened the attachment to the priesthood which had formerly been universal; that they left Ireland, prepared to refrain from connexion with the Romish church, and willing to receive scriptural instruction; but it seems that these causes have operated among the Irish emigrants after their arrival in the United States to an extent which far exceeds our anticipations. The Rev. Robert Mullen, a Romish clergyman entrusted with an important commission by the Roman Catholics of Ireland, in a letter written from New Orleans, addressed to the priests of Ireland, and published in the *Tablet*, treats the losses sustained by the conversion of those who receive the gospel in their own country as unworthy of attention, in comparison of the immense losses sustained by the Romish church among the emigrants in the United States, and asks, "Are all the energies of the new association to be direct-

ed to prevent the proselytism of a few? Is there to be no voice raised, no hope held out that will keep the people at home, and thus save millions from spiritual destruction? I say millions; here are my facts:—

"The present population of the United States is about 25,000,000, and of these the Catholic church claims only 1,980,000.

"From the year 1825 to 1844, 1,250,000 left Ireland, one million of whom came to America; the proportion of Catholics amongst them may be very fairly estimated at 800,000.

"Since that period to the present the numbers who emigrated here from Ireland, at the lowest calculation, were 1,500,000; and taking the Catholics as above, we will have, in nine years, 1 200,000.

"A large number (say half a million) came from Germany, some from Italy, France, Belgium, and other countries during the last ten years, half of whom were Catholics, say 250,000.

"Twelve years ago America had a Catholic population (according to Dr. England, Bishop of Charleston,) of 1,200,000.

"Calculating the increase of this number by births, at the very small number of 500,000, and adding for converts in the larger cities and towns 20,000, we will have the following total:—

" Catholic emigrants from the year 1825 to 1844, . . .	800,000
" Catholic emigrants from 1814 to 1852, . . .	1,200,000
" Catholic emigrants from other countries, . . .	250,000
" American Catholic population, twelve years ago, . .	1,200,000
" Increase by births since, . .	500,000
" Number of converts, . . .	20,000
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" Number who ought to be Catholics, . . .	3,970,000
" Number who are Catholics, . .	1,990,000
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" Number lost to the Catholic church, . . .	1,980,000

" Say, in round numbers, Two Millions !

" This calculation is vastly under the reality, yet it is a startling revelation, that two millions (principally of Irish Catholics) have been lost to the church in less than a quarter of a century !"

The first duty of the priest is, according to this gentleman, to put a stop as far as possible to a process so detrimental to the interests of the Romish church, and he quotes the authority of the transatlantic prelates to enforce his opinion:—

" And in order that you may understand my calculation to be far under the reality, I will give a very high authority—a man whose piety, zeal, and transcendent talents have earned for him an imperishable fame.

Dr. England was consulted by the Central Council for the Propagation of the Faith, on the 19th of August, 1836, in reference to the progress of Catholicity in the States. An authentic copy of his letter, written Sept. 29th of the same year, is now before me, from which I take the following extracts:—"On the population acquired by immigration and by cession (of territory), we may estimate at least one-half to have been Catholics; and supposing the children to have adhered to the religion of their parents, if there were no loss, we should have at least four millions of Catholics from these sources, without regarding the portion which was Catholic fifty years ago, and its natural increase, and the many converts and their descendants. . . . If, I say, upon the foregoing data, that we ought, if there were no loss, to have five millions of Catholics, and that we have (in 1836) less than one million and a quarter, there must have been a loss of three millions and three quarters at least, and the persons so lost are found amongst the various sects to the amount of thrice the number of the Catholic population of the whole country.' Speaking of his own diocese (Charleston), he says—"From thirty to fifty thousand of the then population, who were not Catholics, were the descendants of Catholic progenitors, who with their descendants were lost to the church. I have no doubt (wrote the holy Bishop) upon my mind that millions have been lost to the Catholic church in the United States, nor do I believe that the fact has been sufficiently brought into notice.'"

Again—

"Dr. Hughes (the great Dr. Hughes, as he is justly called here) invited the writer of this letter to share his hospitality, on which occasion I asked him if the Catholic church really gained by emigration. He said 'that the people at home did not fully understand the position of many of the emigrants, thousands being lost in the large cities, whilst in the country the Faith died out in multitudes.' At Charleston I met Dr. Reynolds, the worthy successor of Dr. England. When we were leaving Charleston, and kneeling to receive the good Bishop's benediction, he held our hands, saying, 'Gentlemen, I wish you every success; you are engaged in a great work of charity, and you will serve religion even still more by proceeding, on your return to Ireland, from parish to parish, telling the people not to lose their immortal souls by coming here.'"

"I might multiply authorities from amongst the bishops and priests, but am sure you will be satisfied with those given, who so strongly confirm what I have said—namely, that multitudes of your countrymen, and former parishioners, are lost to

religion here, a fact sensibly felt by Father Mathew, who wrote on his return these remarkable words in reply to an address:— 'With full knowledge of the poverty of the majority of my unfortunate countrymen (in Ireland), I would earnestly recommend them to struggle in their native land rather than expose themselves to the dangers that await them among strangers.'"

What this gentleman means by being "lost to religion" is obvious. "Millions," he says, are "lost"—and not only lost, but in many instances actually using the wealth which they acquired here to destroy the church of which they were members, and employing the energies inherited from Irish parents to subvert the faith in which their ancestors gloried, to plant in its stead barren protestantism."

One soweth and another reapeth. Our fathers and we have labored, and our transatlantic brethren are entering into our labors. It is well. "Both he that soweth and he that reapeth may rejoice together."—*Irish Chronicle*.

## RUSSIA.

### ITS RELIGIOUS STATISTICS.

THE following statistical items are taken from the official report for the year 1849, presented to the Emperor by his Home Secretary.

Our correspondent, in communicating them, remarks, "You will not fail to be struck by the large accessions to the Greek church from among Protestants. This is a deplorable fact, and deserves to be laid more to heart by the Protestant sister churches than has been hitherto the case. Your readers are, no doubt, aware of the great exertions made by the Russian Government to bring, if possible, all the inhabitants of the empire within the pale of the National church, and thus to knit them together the more firmly in its own interest and policy. Efforts of this kind have lately been especially made in the western provinces of the empire, Liefland, Courland, and Estland, which were formerly German provinces, and, as such, Protestant. The poor, ignorant, uneducated peasants are exposed to allurements of all kinds, and are tempted by the promise of advantages which a powerful Government can easily bestow. From among their ranks the secessions from the Protestant church are very large. At present, we can do little more than pray that it would please God to keep His protecting hand over His church in these lands, so that there may yet remain a remnant who have not bowed the knee to Baal."

Inhabitants of the Russian empire, not belonging to the National or Greek church:

Romanists .....	2,874,004
Gregorian Armenians ....	367,075
Roman Armenians .....	18,461
Lutherans .....	1,729,385
Reformed .....	37,012
Jews .....	1,189,808
Mahomedans .....	2,320,810
Lamas .....	100,092
Heathens .....	163,130

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8,799,778

In the year 1849 there joined the Greek church as under:—

Romanists .....	1,473
Gregorian Armenians .....	11
Protestants .....	2,703
Jews .....	1,787
Mahomedans .....	828
Heathens .....	1,150

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7,952

In the same year the following changes also took place:—

1,882 Jews professed Christianity: of these, 1,787 joined the Greek church, as mentioned above; 66 embraced Popery; and 29 became Protestants.

847 Mahomedans renounced the Koran. Of these, 828, as above, united with the Greek church; one with the Romish church; and 18 with the Gregorian Armenians.

Three Protestants joined the Roman Catholic communion, and 47 Romanists became Protestants.—*Evangelical Christendom*.

## PRUSSIA.

### J. G. ONCKEN, AND HIS MAJESTY FREDERIC WILLIAM.

A SHORT time since our brother Lehmann, pastor of the Baptist church at Berlin, was ill; and our brother Oncken of Hamburg, went to pay him a visit of Christian sympathy, and to supply his lack of service by occupying his pulpit on Sabbath. He arrived at Berlin on Saturday, and administered the word of life to the people—preaching twice to them on the Lord's-day. Early on Monday morning two policemen waited on him and gave him notice to leave Berlin in two hours. The train which went to Hamburg being gone, Mr. Oncken begged permission to stay till the following morning. To this they replied that their orders were peremptory, and he must leave that day. Finding remonstrance useless, Mr. O. obeyed the orders, and took occasion to visit a small body of believers who reside at a village twelve miles distant. Next morning he took the train to Hamburg

thence. On arriving at the borders of Prussia he found that he had been telegraphed thither, and officers were in attendance to see him pass out of the kingdom of Prussia.

Such a proceeding, besides its cruelty and injustice, was calculated to inflict an undeserved stigma on our dear brother, and to damage him and the great cause of religious liberty nearer home. Having, therefore, taken advice about the matter, brother Oncken resolved to petition the king of Prussia in reference to it; and while lamenting that there should be any occasion for such a petition on the one hand, or such an assurance on the other, it gives us satisfaction to lay the following intelligence before our readers, contained in a letter from brother Oncken to brother Wilkin, and dated Hamburg, June 22nd, 1852 :—

MY DEAR BROTHER,—I hasten to transmit to you the enclosed favorable answer of his majesty, the king of Prussia, to my letter, addressed to him on June 7th, that you and all dear brethren in England and Scotland who read it may rejoice with us, at the Lord's goodness in inclining the king's heart to a favorable reply. May this be only the first step to the removal of the sufferings to which many of our brethren continue to be exposed in Prussia.

Brother Tobias Penner has just now been sentenced to pay 48 dollars, or suffer in default of payment three months' imprisonment, for having circulated the Holy Scriptures. But I must break off here, having to attend a special meeting. In love, your affectionate brother,

(Signed) J. G. ONCKEN.

*Reply of His Majesty, the King of Prussia.*  
(Translation.)

"REV. SIR,—In reply to your petition of the 7th inst., I beg to inform you in the name of my royal master, that the Berlin authorities have some time since been instructed to put no impediments in your way, and in no wise to interfere with your position towards the Baptist church there.

"His majesty at the same time presupposes that baptism will not be performed publicly, but in a place not frequented by the public, as is said to be the case in Holland.

"Your reverence will do well on your arrival in Berlin, to put yourself in personal communication with the president of police, Von Hinckeldey. Respectfully and obediently yours,

(Signed) NIEBUHR,  
Privy Counsellor and Cabinet  
Secretary of H. M.

Sanssouer,  
June 20th, 1852.

Whilst recording this re-call of an individual act of injustice—it gives us pain to observe the progress of persecution and intolerance in Germany. Constitutional liberty—that is liberty secured by law on the broad basis of right reason, and justice,—is a thing unknown in Europe, except, strange to say, in the dominions of the Grand Sultan. It is left for Mahomedan powers to teach by example to professedly Christian and even Protestant princes, the law of toleration in religion. Not only is constitutional liberty a thing unknown in Europe, but all the authorities in church and state are combined to prevent its ever being known.

It would seem as if there were at the present moment a grand conspiracy among them—against the sacred cause of truth and liberty. When the potentates of earth are thus leagued against the decrees and laws of heaven, it is easy to foresee the result. The Word of God has foretold it; events have verified it a hundred times, and will verify it still. "He that sitteth in the heavens shall laugh—the Lord shall have them in derision."

#### PERSECUTION IN GERMANY.

MR. ONCKEN in a letter dated the 30th of April, says,

"The spirit of persecution is extending gradually to almost every part of Germany, and even in Holstein it has re-appeared, inasmuch as a brother engaged there as colporteur has been strictly prohibited to sell the Scriptures and to hold religious meetings. But I will request my daughter to translate the brother's letter, conveying these statements, and you may draw your inference how matters are standing with us."

The following is the translation of the letter from this brother in Holstein. It is dated April 23rd. "Dear Brother Oncken, we have latterly had much occasion for grief. The clergy and the authorities are employing all the means at their command to oppress us, and our present position calls for the sympathy and intercessions of our brethren. I have been strictly prohibited by the authorities of Rendsburg to act as Bible colporteur, and am threatened with severe imprisonment in case of my holding religious meetings. With regard to the former prohibition, I rather think that the Amtmann (governor) of Rendsburg has gone too far, and I have the right of appealing to the department of Kiel, but the Amtmann assured me that no such application on my part would be of any use, as all his influence in that quarter is directed against us. I am now endeavor-



ing to obtain a copy of the prohibition, as the reasons for the proceedings against us are there stated; one reason being that I am employed by a Baptist Society. I have been advised to make a direct application to the king. What do you think of this? Come to us if you can, dear brother; or if not, aid us by your counsel, and by an early statement of your views on this matter."

Speaking of other parts, brother Oncken says, "A brother and a sister from *Mecklenburg Schwerin*, have arrived here to-day, with a view to leave this for the United States, as the chief council of the Lutheran consistory at Ludwigslust told him that he would oppose him in every way, and that he should not be married by a Lutheran clergyman, and that they would not allow him to be married by a Baptist minister."

"Brother MAIZEN, at Altheim in *Baden*, has been obliged to leave his native place, after having labored there for several years in the Lord's cause, as all the tracts and Scriptures in his possession have been confiscated, and he himself placed under the surveillance of the police. With much difficulty he has obtained a passport to leave the country, and is now laboring in the spread of the gospel at Mülhausen in *Elsass*, France."

"In the midst of all this opposition and persecution, we are, however, permitted by our gracious Lord to continue our feeble efforts in the spread of his own truth, whilst he, faithful to his promise, encourages us by adding to our numbers such as his sovereign grace has caused to believe in his name."

"The demand for an increase in the number of our laborers has never been more pressing than at present, but alas! we cannot respond to these calls fully, for want of means. May the Lord provide both the right men and means of their support. The cause is his, and in his hand we must leave it."

"Last Sunday I immersed five believers, but we wish to see greater things than as yet we have seen."

There are now six brethren under brother Oncken's care, preparing for missionary labor. Brother KÖNNER is on a tour to Denmark.

From a table of statistics of the Baptist churches in Germany, Denmark, and Sweden, for 1851, it appears that the entire number of members at the close of 1850, was 3,395; of 1851, 3,874. The number of churches is 39; of stations, 300; of Sunday school children, 1310; of Sunday-school teachers, 153.—*Primitive Church Magazine*.

## AMERICA.

### LIBERAL OFFERS TO PÆDO-BAPTISTS.

In the Tennessee Baptist, several premiums are announced, competition for which is open to residents in Europe as well as in the United States. The proposals are as follows:—

*To all Pædobaptist Catholics and Protestants.*

1. I will renew the grand premium offered some years since:

One thousand dollars for a passage in the Bible affording a plain precept for, or example of, infant sprinkling for Christian baptism.

Five hundred dollars to any one who will furnish a solitary passage usually relied on or quoted by Pædobaptists to prove infant baptism, which has not been denied as authority for the practice by eminent and standard Pædobaptist divines.

One hundred dollars to any one who will produce, from standard historians, a solitary instance of infant baptism among Christians (some heathen nations having practiced it before the coming of Christ) before the third century.

One hundred dollars to any one who will produce an instance of pouring or sprinkling among Christians before the third century.

One hundred dollars to any one who will produce scriptural authority to prove that the visible Christian church, as organized by Jesus Christ, is an institution identical with the Jewish commonwealth (or nation), once called "the church in the wilderness."

One hundred dollars to any one producing scriptural authority to prove that baptism comes in the room or place of circumcision.

One hundred dollars to any one for one passage in the Bible in which "σπρίζω" in the Septuagint, or New Testament is translated in our version by "to sprinkle, or pour upon."

One hundred dollars to any one producing Scripture to prove that the peculiar form of church organization and government were left to the discretion of Christians in any age or ages after Christ.

One hundred dollars that Christians, as individuals or as churches, have a right to change the ordinances or externals of religion, as taught in the New Testament, in the least, whether in substance or form, by addition, diminution, change, or substitution.

An impartial jury is to decide the validity of any claim presented; an equal number to be chosen by each party, the authority relied on being furnished to the proposer of the premium one month at least before the trial.—*Baptist Magazine*.

# THE CALCUTTA MISSIONARY HERALD.

## AFRICA.

*From the English Missionary Herald.*

MR. WHEELER writes on February 16th and March 1st, respecting the state of his health and his prospects. It will be seen, however, that he is apprehensive he cannot remain much longer at his post.

### RELUCTANT BUT OBLIGED TO LEAVE.

"You see I write in good spirits, and, thank God, they seldom yield; when they do, I am at the lowest. But just now the doctor and quinine have raised me up from the last attack of ague and fever. I asked Dr. King whether I might not venture to go on here; but he says, and experience says, I cannot depend on present relief, I must go home. Mr. Saker, at first, wanted me to stay longer at Cameroons, and keep away from Clarence, its anxiety, and its work. Rest, in this respect, was good, but the place was too relaxing to my weak frame.

"I was able to preach, for the first time, last Lord's-day. Indeed, I then felt, and have been, for a day or two, wonderfully better; but it does not stand. Already a little loss of sleep these two nights is breaking me again. I regret I can tell you so little of my work, and so much of my unfitness for it, from the beginning of the year. But while I have been unable to preach, for some weeks, I have gone as often as I well could, to hear, and have been pleased to find so much capacity for instruction. Brother Wilson knows how to keep to his text, and repetition is no loss here, while, in application he is plain, and often striking. Both he and brother Smith are clear in doctrine. At the same time they can talk to the people with a simplicity, and with idioms they can quite understand. This is more than Mr. Saker or I can properly do. But I hope I have been improving in this.

### CONVERTS AND INQUIRERS.

"I told you, I believe, that I baptized the two females who had been so long on trial, on the 14th March last. I had been indisposed on the previous Saturday, and threatened with another attack. But the arrangements were all made. Happily a good night's rest refreshed me, and I was enabled to conduct the service at the brook. I did not venture into the water, but left that part of the service to deacon Wilson. After their baptism had been deferred twice by my aillings, I am glad, at last, to see them brought into the fold. But the next day sickness came on upon me, and I was unable to get up. There have been many inquirers, and the most awaken the best hopes. Some who have been long waiting, still inquire and walk carefully. I regret that the state of my head has forbidden my seeing and conversing with them, except some the last day or two. The deacons have acted very considerably, in keeping them from calling while I have been ill.

"Mr. Saker has arrived from Cameroons, and will stay, I expect, till I go. Mrs. Saker, though suffering from ill health, will soon come over for the rainy season. I admire her devotedness to her husband's comfort, which makes her so content to remain here with him, else she should certainly return home. Brother Saker wants help; the two stations are too much for him. There seems to me a special Providence in sparing a man so tough in constitution, and so admirably qualified for his work."

Mr. Saker after giving an account of Mr. Wheeler's varying health, of his attempts to relieve him, of the changes he had recommended, and their result, finally concludes that a return to Europe was necessary and inevitable. He

deeply regrets our brother's departure, yet, with the courage and decision he always displays, proceeds to take every step to prevent the work of God from being hindered. Mr. Wheeler, in all likelihood, is on his way home. In the following letter, dated Bimbia, May 3rd, he describes the circumstances of another loss which the mission has sustained in the decease of Mrs. Horton Johnson, of Cameroons. The closing sentences of the latter will be read with animated interest.

"For two weeks previous to this, Mrs. Horton Johnson was suffering much from dysentery; and during the first few days we did not feel anxiety for the result; but towards the end of the week, when we found all our remedies failed of relieving, we began to fear. At the beginning of the second week, H. M. S. vessel, "*Bloodhound*," came up to Cameroons, and we sought the assistance of the surgeon, who, when he came, gave us no hope of her recovery. For three days he attended to her, and succeeded in arresting the disease, but still gave us no hope, and from that time she gradually sank from exhaustion, until Friday evening, at half-past four, she breathed her last. But she has left with us the consolatory hope that her spirit is gone to the better land, where sickness invades no more.

#### THE DEREAVED COMFORTED.

"I much regret the necessity of leaving Johnson so soon. It was imperative for me to leave for Clarence, on account of Mr. Wheeler's return to Europe, and his time is getting very short. But my dear wife will comfort him and his daughter as much as possible. A note I have just received from my wife, tells me, 'He is far better, and more consoled than we expected. Yesterday (the sabbath) he preached twice, and the congregation were deeply attentive. It was a solemn season to all of us. Caroline (his daughter) still feels her loss very deeply. I had much talk with her yesterday. I should indeed rejoice if the Lord should bless the word, and bring her as an humble suppliant to the feet of Jesus. Nichols prayed in the afternoon most sweetly.'

"Mrs. Johnson has been greatly interested in our work at Cameroons. She much opposed Johnson's first settlement there with me in 1845; at that time she was wedded to Clarence, and would not leave it. At the end of the year 1845 and the beginning of 1846 she passed the 'wicket gate,' and was brought under the influence of truth, and sought mercy through a Mediator. In due time she was ad-

mitted a member of the church. Her first request then was to join her husband at Cameroons, but at that time we had no house for her to occupy, and it was not till the spring of 1848 that we could finish a house for them. Up to that time, Johnson occupied a room with me.

#### STRIKING CHANGES.

"From the day of Mrs. Johnson's landing at Cameroons till her death, she would not on any account leave it. Her attachment to the people and the place was then as great as had been her former antipathy. And it has been her lot to rejoice with us in the first budding of the kingdom of God among that people. She has seen the multitude scoffing and reviling. She has seen the same multitude filling the house of prayer, while many among them exclaimed, 'What must I do to be saved?' She has seen the careless forsake the house of God, and the earnest cleave to it as to their home. She has seen the first converts to Christ baptized in the rolling river, and has heard of the news of that strange scene having floated back to the very source of that river. Twice has she seen the congregation scattered, and cruelly beaten for choosing a new religion; and twice has she seen the congregation gradually re-gathered; and others, once the foremost to oppose, broken-hearted, come to seek admittance to the house of God. And now having helped us thus far, and rejoiced in the opening prospects of the mission, she is called to the church above; not the first of our little band, for one is gone before.

"It was near ten o'clock on Saturday morning before I could finish the coffin for Mrs. Johnson. From the carpenter's bench, I went to the house of mourning, and thence to the grave; and before the earth for ever closed over the remains of our departed sister, it was eleven o'clock, and I had to hurry from that scene of sorrow to the vessel; at half-past eleven we were on our way down the river, and anchored at Bimbia at seven o'clock in the evening."

Through the kindness of Mr. Peto, we have had use of a letter to him from Mr. Saker, in which he gives a general summary of the past year's labors. Its date is somewhat earlier than the preceding correspondence, but it will lose none of its interest on that account.

"Twelve months are now expired since I landed here from my European visit; and they have been months of incessant labor and travel. I have not written you till this day, nor have I had time to write to any friend unless compelled; but now I am unexpectedly detained a few days at Clarence, and gladly spend a few hours in writing. I came here on the 27th of December, having ventured to cross the water in our little gig and eight men with paddles. This is the third time that I have thus crossed this arm of the sea, and every one beside myself is too wise to make the attempt. Every body condemns me; but what was I to do? The year was expiring, and everything was to be settled, money to be paid, and books made up. At this hot season of the year, when we are days with scarcely a breath of wind, I see no danger. At no time do I see danger, except it be from a decayed boat, as mine is, or the burning sun.

"In our printing work we have done what we could. During the year we have brought through the press about 37,000 pages of Isubu Scripture and Dictionary; and not less than 60,000 pages in Dualla of Scripture, Class-books, and Hymns.

"The Isubu was that which was left in type or manuscript by our brother Merrick.

"The chief part of the Dualla, which we have printed, is a new translation, a work which is daily going on. If my health continue, I hope that a large part of the New Testament will be printed during the present year, and the Dualla Dictionary completed.

"Our schools are not so prosperous as I wish. At Clarence I have engaged a young man, educated at Sierra Leone, who, in the absence of one more suitable, is a help. The school is well attended, and my satisfaction is not small in seeing it attended regularly by teacher and scholars; but I wish I could speak of its efficiency.

"On the mountain I have sent a teacher to labor about three days every week through the year. Tomorrow I visit the little school there. A few of the natives are very desirous

of knowing more of the truths they hear from us. I wish it was in my power to visit them often.

"At Bimbia we have no school and no teacher. Mr. Joseph Fuller is my chief dependence in the printing office, and has to conduct all the services during my absence.

"At Cameroons we have now two schools, and I hope the time is not distant when I shall be able to say they are efficient. At the station where we have so long been fixed, the school may be said to continue day and night almost. Adults and children assemble soon after four o'clock in the morning for scripture lessons and prayer, until six or half-past. Then the hour for our work to begin is also the hour of children's school; this continues till ten. Afternoon, the school is short. At five the adults assemble again for lessons and prayer. At seven again in the evening, they take possession of Johnson's house. There 'A B C,' simple lessons in reading, and scripture reading, make a bewildering sound till nine; after that is singing and prayer; not infrequently lessons are continued till eleven at night. Such, dear sir, is Cameroons; the mission station is a scene of busy activity from early morn to night. Labor, lessons, singing and prayer, are the life of Cameroons.

"Our churches are, I hope, healthy.

"At Cameroons, all give me pleasure; during the year I have baptized sixteen persons; many more wish to join with us. I have married four couples; some others are only waiting my return.

"At Bimbia, our little church has decreased by the death of one member; but two hopeful ones wish to join the church, and ere long I purpose baptizing them.

"At Clarence, we have passed through some heart-rending scenes in consequence of the instability of some of our members. At present all is peaceful. In June last, I baptized nine persons, and subsequently our brother Wheeler has baptized one. Others await.

"One word on another subject may be written. Throughout the year, the Lord has preserved my health. I have had to travel by day and night, in the

reeks, in the open sea, in the sun, and in the beating storms; yet the Lord has preserved me, even when the lightning has shivered our mast, and the sea washed over us. My dear wife too has been preserved, though sometimes she has suffered much. Our labors have been heavy and without cessation, even till now. The repair of buildings, &c., has given us no little toil; our boats

too have consumed many precious hours.

"One other subject will be cause of satisfaction to you and to the Committee. All our buildings and boats have been repaired; all our teachers and families supplied, together with my own expenses and my three children in England; yet the total expenditure for all is under £1000."

By a letter received from Liverpool as we were going to press, we learn that Mr. WHEELER has arrived in that port, somewhat invigorated by his voyage.

## BARISÁL.

FROM THE REV. J. C. PAGE.

September 28th, 1852.—I must take another time to furnish a *detailed* report of the state of things in the villages, now I will say but a few words. I was more than a month together visiting all the stations, *Kúligdon* excepted. At *Digaliyá* you will be glad to know that things are mending. The ringleaders of the late *secession* still continue proud, hardened, and unyielding. Yet even they would come back if we would receive them on their own terms: i. e. let them have the pleasure of driving away *Káláchánd* their native preacher, who has done so much for them,—and marry them without the fees demanded by Government! Of course, we cannot tolerate such propositions.

Several families have returned and asked forgiveness; and I cannot but hope that more are coming.

At *Chkobikárpur*, there is great improvement. The adults connected with this station number nearly *double* what they did last year. There is proportionate attention to Christianity, and desire to improve in knowledge, and walk correctly. The readers are increasing. Nearly all the women are able to read, or are learning. Many of the men read well. Most pleasing was it to see the chapel full to crowding, and books open in every direction. The members and hearers are in peace. But best of all, I baptized last Sabbath fortnight four persons at this station; two men and two women, all candidates for more than a year, and all affording evidence of being new characters. May they hold on unto the end!

At *Ambolyá* and *Suagáon*, there is a better spirit than there was.—A desire

for knowledge, attendance at worship, peace in the church, and some little zeal to spread Christianity.

At *Ashkár* we are much encouraged. The hearers are increasing, so also the readers. The people seem happy and cheerful, desirous of getting on. *Baikanta* continues very zealous, and labors very perseveringly. The schools for adults are continued and pretty well attended.

To the congregation at *Dhámásár*, there have lately been several additions. Our out-stations increase.

We have lately had a couple of families (the husbands are ferrymen) joining us at *Mádhapása*. They seem well inclined,—and it is not unlikely others in their village will soon follow.

A *Bráhmáni*, a widow of some twenty years, has lately come amongst us from *Kotwalpára* the head-quarters of the Bráhmans in this district. She accompanied a goldsmith, and I have married them! A Bráhmáni married again is an *event*. She is, moreover, of the most respectable family in the place. I rejoice over this. May the hundreds of poor young widows who are living in sin, day after day, come and be married. Marriage in all things is honorable. What sin it puts a stop to! I have in this trip married eighteen couples! For each, there are eight forms to be filled up. This increases work a little.

We have established a *panchayat* in each village to take cognizance of all matters which the church cannot, and ought not to notice. The people like the new institution; and it will save us and the native preachers so much trouble and so many little annoyances, that I suspect we shall like it too.

# THE ORIENTAL BAPTIST.

DECEMBER, 1852.

## Theology.

### THE BRIGHT AND MORNING STAR.

I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star. And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely. Rev. xxii. 16, 17.

THE Speaker of these two verses is "Jesus;" and the object he has in view in calling himself, in the one verse, "the root and offspring of David, and the bright and morning star," is to excite the greater attention to his gracious invitation as contained in the other verse: "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." For, if he be indeed "the root and the offspring of David," that is, David's Lord and David's Son, then he is able, as the Messiah, to bestow upon us that which he offers to us in his invitation. And if he be indeed, "the bright and morning star," then he is the harbinger to those who "come" to him of a glorious day never to be succeeded by a night.

Let us dwell a little on the name which he has here taken to himself,— "the bright and morning star,"—and on it as introductory to the invitation to come and take of the water of life freely.

We do not know that Christ is anywhere indicated in the Old Testament, as "the bright and morning star," in the same clear manner as he is indicated to be "the root and offspring of David." He is, however, spoken of as "light;" and light he is, and light he particularly was on his first appearance in this our world. Thus does Isaiah speak of him, and Matthew repeats his words: "The people that walked in darkness have seen a great

light; they that dwell in the land of the shadow of death, upon them hath the light arisen." In accordance with this, Christ was, on his appearance in the flesh, as "the bright and morning star," even as the harbinger of a day of light such as the world had never been blessed with before. Who, for instance, does not know what a flood of light was poured on the nations of the Gentiles very shortly after the ascension of Christ to heaven? But not to speak of this, let us just think of the additional light that fell upon Judea, in consequence of the manifestation of the Son of God. To us, who have the New Testament in our hands, the Old Testament is, for the most part, clear enough; but it was not so to the Jew who lived before the coming of the Messiah. To him his Bible was, in great part, a book of enigmas and dark sayings. And though he read it by the lamp of the prophets, yet still there was a mist over it; for even they did not understand all that they were inspired to reveal. But it was very different with him after the Saviour appeared. Then the light sprang forth, and it went on increasing and increasing until the sun fairly burst out on the day of Pentecost, when the meaning of both the types and the prophecies was clearly apprehended, and the way of salvation was distinctly understood. Jesus, therefore, having been the harbinger of all this brilliant light, may well appropriate to himself the name of "the bright and morning star."

But not only, on this account, may he thus designate himself: the name equally belongs to him as being the introducer of the sinner into what the apostle calls "the day of salvation." As long as a man is in an unconverted state, the Bible declares him to be in darkness, and to be walking in darkness. And this witness is true. He is just like a man travelling in a moonless night. The path of such a man may be through an enchanting country. There may be beauteous hills and dales, there may be lovely gardens and meadows, and there may be pleasant abodes and streams; and he may know that such things are there; but owing to the darkness he cannot see them, or, at least, he cannot see them so as to discern their beauties. Now, just so is it with the sinner. He may know that there is a glorious Saviour, and a glorious gospel, and a glorious heaven; but owing to the blinded state of his own mind, he can see no glory in any of them. But it is otherwise with him when the day has dawned, and the day-star has arisen in his heart. Then does he see surpassing glory in all that we have mentioned. It is then day with him. The scales have fallen from off his eyes, and he exclaims, "One thing I know, that whereas I was blind, now I see." And he owes it all to the rising of "the bright and morning star" upon him in his night of ignorance and of sin.

There is yet another reason why the Saviour may appropriate to himself the name of "the bright and morning star," and that is, because he is to be the introducer of what is usually called the millennial day,—a day of much light and of much happiness. It is clear from the Bible, that this blessed period is to commence at the era of the destruction of "the man of sin;" and it is equally clear, that that destruction is to be accomplished by the Saviour. Thus does the apostle Paul speak: "Then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and the brightness of his coming." We do not understand "by the brightness of his coming," any visible appearance of Christ; any more than we understand, that the destruction of the man of sin is to be caused by a literal breathing of Christ's mouth. Still, something unusual is meant,—what it is, it may be difficult to say. It is likely, how-

ever, that there will be, just previous to the commencement of the millennial age, some peculiar manifestations of the power of Christ, both in a way of judgment and of mercy,—of mercy upon the church, and of judgment upon her enemies. After this, there will be no more Popery, no more Mahomedanism, no more idolatry, no more infidelity, no more wars, no more want, and there is every reason to believe there will be little sickness, and perhaps few early deaths. It will indeed be a very happy period. And truly blessed will he be who has part in the first resurrection. And these happy times will, as we have already said, be introduced after the brightness of the Saviour's coming,—which brightness will, for one thing at least, consist in a great out-pouring of the Spirit; for *that* is emphatically the breath of Christ's mouth. The Saviour, therefore, being the direct and immediate introducer of this golden age, he may well be called "the bright and morning star,"—his manifestations, whatever they may be, being the precursors of the glorious period.

But there is still another reason why Christ may be called "the bright and morning star," and that is, because he, on his appearing at the end of the world, will introduce the glory and the bliss of the eternal day. A dark period is to intervene between the close of the millennial age and the end of time; but there is every reason to believe that it will not be of very long duration. Soon will the star of the morning appear: and what a morning it will be to the righteous! There will be brightness in the sky; for Christ is to come in his own glory and all the holy angels with him. There will be brightness in the grave; for all the bodies of the saints are to rise in the likeness of Christ's glorious body. And there will be brightness in the soul; for every affection will be pure, and every thought will be brilliant as a star. And this glorious company will enter into a bright bright world to spend a bright bright day, even a day that is never to end,—and that in a city in which there is "no need of the sun, neither of the moon to shine in it; for the glory of the Lord doth lighten it, and the Lamb is the light thereof."

Christ, then, being the harbinger of

all these glorious things is most appropriately styled "the bright and morning star." Dear is the star of the morning to him who has, without a time-piece, been watching all night long, and whose watch is to cease with the rising of the sun. It tells him that the hour of rest is at hand. But dearer still is "the bright and morning star," to him who, in the darkness of his nature, has been on a search after happiness, but has found it not. With the appearance of this star there come to him the first rays of the hope of his obtaining that which he has so long and so ardently wished to acquire. And perhaps here Christ calls himself "the bright and morning star," just to indicate, among other things, that the poor sinner who complies with the invitation of the text to come and take of the water of life freely, is as sure of obtaining happiness and rest, as any one is sure, when he sees the bright star of the morning, that the approach of the king of day is at hand. And if this be the reason why Christ has here chosen to call himself by the name of "the bright and morning star," we may then most confidently direct the attention of sinners to the invitation of the text, as to the words of eternal truth and certainty.

And what is the invitation? "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."

The "Spirit" here no doubt means the Holy Spirit in his invitations as found scattered up and down in the Bible, and in the convictions which he ever and anon awakens in the hearts of all to whom the gospel has come. It is hardly necessary that we should quote any of these calls of the Spirit. They are abundant and well known, and are addressed to the Jew and to the Gentile, to the bond and to the free, to the rich and to the poor, to the young and to the old, and to the most wicked as well as to the most moral of men. And the spirit of the whole is, "Come and let us reason together, saith the Lord: though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool."—"Come unto me all ye that labor and are heavy laden, and I will give you rest: take my yoke upon you, and learn of me, for I am meek

and lowly in heart, and ye shall find rest to your souls; for my yoke is easy and my burden is light." And who has not been the subject of the pleadings of the Spirit in his heart? Is there a man who is acquainted with the gospel who has not been besought, more times than he can tell, by the monitor within, to forsake his evil ways, and to come to the Saviour for rest? O how often has the Spirit said to all such, Come. Verily, no man can plead, as an excuse for his absence from the fount, the want of an oft-repeated, and of a most cordial and pressing invitation.

"And the bride saith, Come." The "bride" is the church of Jesus Christ, even all those who have come to him as the Saviour, and have obtained from him the blessings announced in the text. They form a body gathered out of all nations, and consist of all ages and of all conditions. And though many of them have been of the worst of characters, yet they have all alike obtained mercy. And this being the case, they, in their visible and united capacity, shew to the world, that what they have received, others also may receive. And, hence, they all, in effect, say, Come. But it is not merely in effect that they say, Come. They say it by their words, and they say it by their deeds. They say it in their conversations with their friends. They say it through their ministers. They say it by their Sabbath schools. And they say it by all their Bible, Missionary, Tract, and other Societies. On every side, and in every direction, the "bride" is at present saying, Come. None, therefore, can plead as an excuse, the want of a call.

"And let him that heareth say, Come." This, as you perceive, is a sort of warrant to all who have heard the invitation to communicate it to every person whom they may meet, and to press on all to go. No one is to stand on any ceremony here. Here the friend may invite his friend, the parent may invite his child, and whoever likes may go out into the highways and hedges and invite all whom he can find, both bad and good.

"And let him that is athirst come. And whosoever will, let him take the water of life freely." And this is just as if it had been said, "And should it even so happen that there may be found a man, who has never in any



way had the gospel invitation addressed to him, nevertheless let him too, should he hear of the fountain, come. He will be as welcome as if he had been specifically invited. The fountain is open for all: and its waters are without any charge.

The Saviour, in the most of his invitations, has seen it necessary to be very particular in mentioning the freeness of the blessings which he has to bestow; for it is one of the peculiarities of our corrupt nature to be prone to two extremes,—the one, to think that we have wealth enough of our own to pay for the blessings of salvation; and the other, to imagine, that our poverty is so great as to constitute a barrier to our obtaining what we so urgently require. The declaration, therefore, that the waters of the gospel are given without money and without price, is calculated, on the one hand, to prevent us from being so assuming as to offer our debased coin for blessings that are above all price; and, on the other hand, to prevent us from thinking that our wretchedness is any hindrance to our coming and partaking of the life-giving draught,—nothing whatever being exacted by him who presides at the well.

All this being so, what, therefore, remains for us miserable sinners, but that we repair to the fountain. Thither we must go or die. The living water is necessary to recover us from our state of spiritual death, and to make us fit, by the cleansing of our polluted souls, for the purity of heaven. Should these not be accomplished in us, we must perish for ever.

Besides, there is great guilt as well as great danger in neglecting to attend to the invitation to come. Not to accept of an offer from Christ is to treat him with contempt: and shall any do this and be guiltless? The guilt is such as made an apostle to exclaim: "How shall we escape, if we neglect so great salvation?"

A. L.

## LOVE TO GOD AND MAN.

WHAT more beautiful and impressive description of the character of God was ever penned than the one embraced in those three short words, "God is Love." Here is a little compendium of theology pure, sweet, comprehensive, and wonderful; one so absolutely perfect that we

might reverently say, God himself could not improve it; one which will form the basis of meditation, study, and discourse, amongst all holy intelligences throughout the ages of eternity. If there be one single word which above all others will express the sum and substance of the religion of the Bible, what other word can it be than Love. Love to God and man is an all-pervading element in true holiness,—the life-blood of piety—the quintessence, may I not say? of soul-prosperity. Love establishes the most intimate communion between the soul and God. "God is love, and he that dwelleth in love, dwelleth in God, and God in him." It is the image of God in the renewed soul. All his children partake of his own divine nature;—if that nature be marked by fixed and unchangeable characteristics, so will its image be in the hearts of his redeemed; if God in his own essential nature be love, what else can his image be as impressed by the Holy Spirit upon the soul. Love is inseparably connected with all the graces of the Spirit, nay in many of them it is the most striking and predominant element. Faith is ever associated with love;—it is an active and vigorous principle, yet it ever "works by love" by the aid, the promptings, the energy of love. Hope dissociated from love, would be a barren and worthless thing. It desires the inheritance which it expects; but it no farther pants after it with a holy desire, than this heritage is contemplated as something excellent and lovely, and is really embraced by the soul as an object of its affection. Reverence for Jehovah is love profoundly bowing at his footstool; gratitude is love rising up in sweet and heavenly emotions at the remembrance of his loving kindness; fear is love devoutly trembling at his character, his word and his providence; and repentance, what is it, but love as it were weeping over sin as committed against a law which the soul has discovered to be lovely, and in view of a suffering, bleeding and lovely Saviour, whom by its guilt it nailed to the accursed tree. Humility without love would be nothing more than a heartless and affected prostration of soul; zeal would be selfish and carnal fervor; and patience cold, reluctant, servile endurance.

As love pervades, stimulates and sweetens, so does it beautify and crown all the graces of the spirit. It is "*the bond of perfectness.*" The other graces of the Spirit must be put on as we do our ordinary garments, (see Col. iii. 12, 13,) "but above all these things," says the apostle, "put on charity which is the bond of perfectness"—or the girdle of perfection, v. 14. As the ancients bound around them their girdles to keep their garments in proper

place, and often at the same time to adorn, as well as to brace up and invigorate the body, so must the golden bond of love be bound around all our Christian virtues, to keep them as it were in a state of due compactness, to present them in their due proportion and harmony, and to exhibit the whole spiritual man beautiful, erect, vigorous and complete.

Love lies at the foundation of all acceptable obedience. "Love worketh no ill to his neighbor, therefore love is the fulfilling of the law." "For all the law is fulfilled in one word; even in this, Thou shalt love thy neighbor as thyself." "Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned." Without love, our best performance, our costliest offerings, our most painful sacrifices are no better, in the view of God, than sounding brass, or a tinkling cymbal.

"Nor tongues, nor gifts, nor fiery zeal,  
The work of love can e'er fulfil."

Love must flow as precious oil through all the machinery of the soul to anoint it for heavenly service. We obey God acceptably, no farther than we love him sincerely. God is love, his laws are laws of love, and that obedience, which corresponds with the glory of his character and the perfection of his laws, and which only from the obvious and unalterable necessity of the case could be regarded by him with complacent delight, must be the obedience of love. To be like heaven is to be prosperous. "Charity never faileth; but whether there be prophecies, they shall fail; whether there be tongues they shall cease; whether there be knowledge, it shall vanish away." Charity is as enduring as its glorious Author. When heart and flesh fail, when the soul breaks away from its earthly prison house, love leaps from embryo to ripe existence, and begins its noble and endless triumphs in the paradise of God. It is the life, the beauty, the joy, the glory of the celestial Canaan. God who is essentially, unchangeably, eternally love, fills all the place. Christ, who is infinite and almighty love, is the light thereof. There dwell the angels mighty in love; and there the spirits of the just made perfect—perfect, because complete in love. Love throbs in every pulse, beams in every eye, dwells upon every tongue, and sweetens and swells the everlasting chorus of the skies.

If all this be so, how can our souls prosper, unless we prosper in divine love; unless we are rooted and grounded in love. Its decay is the decay of vital godliness in the soul; every grace feels more or less a withering blight, whilst our visible obedience loses its beauty, its unction and its power. As it advances to maturity and vigor in our bosoms, all things work well. Faith finds

its hands with which to work; hope the atmosphere in which to breathe; joy its precious reviving cordial; repentance its healthfully throbbing pulse; patience its soft refreshing pillow; prayer and praise their downy pinions; meekness, long-suffering, gentleness and humility, their favorite refreshing fountain in the low valley where they delight to dwell; whilst the conversation and deportment are pleasant as dewy Hermon, fair as Sharon's roses, and fragrant as the cedars of Lebanon.

Perhaps, my brother, you might be pleased to listen to some of the pious utterances of that man whose heart is warmed by divine love in its vigorous, consistent, and healthful exercise. Be attentive, Hark! He is speaking of God, his Father and his portion. "Abba, Father!—as the hart panteth after the water-brooks, so panteth my soul after thee, O God;—my soul thirsteth for thee;—my soul followeth hard after thee;—I love the Lord because he hath heard my voice and my supplications;—bless the Lord, O my soul, and all that is within me bless his holy name." Ravished with the beauties of the God of salvation he exclaims, "Whom have I in heaven but thee, and there is none on earth that I desire beside thee;—thou art the chief among ten thousands and the altogether lovely." Charmed with the sweetness and power of divine truth he cries out, "My soul breaketh for the longing that it hath unto thy judgments at all times;—more to be desired are they than gold, yea, than much fine gold, sweeter also than honey and the honey comb." As his eyes rest upon the sanctuary he breaks forth, "How amiable are thy tabernacles, O Lord of Hosts;—one thing have I desired of the Lord, and that will I seek after, that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord and to inquire in his temple." Gazing upon the saints of God he says, "I am a companion of all them that fear God;"—"to the saints that are in the earth, and to the excellent in whom is all my delight;" and as the towers of Zion rise before him, his language is, "Beautiful for situation, the joy of the whole earth is Mount Zion;—if I forget thee, O Jerusalem, let my right hand forget her cunning." The condition of the ungodly awakens within him the tenderest emotions, and often does he cry out in, the fulness and anxiety of his soul; "My heart's desire and prayer to God is that they might be saved." He has a bright smile for the happy, and a tender tear for the sorrowful; his worst prayer for his bitterest enemy is, "Father, forgive him;" and in the fervent and daily yearning of his soul over a ruined world does he cry out, "Thy kingdom come;—let the whole earth be filled with thy glory." Nay, he feels a kindred drawing

towards the angels above, that excel in strength, and are beautified with holiness; "They are my fellow-servants," does he in heart exclaim, "to them is my soul firmly knit, and my love for them constrains me here on earth, to rejoice with joy unspeakable, that I shall soon behold their beauty, and that I shall dwell with them for ever."

Happy, thrice happy those whose souls are filled with heavenly love. What calmness, what sweetness, what pure delight pervade their bosoms. They dwell peacefully in God, and God dwells in them, in the midst of all their temptations and perils whispering graciously to them, "I will be a Father unto you, and ye shall be my sons and daughters;—all things work together for good to them that love God."—Their bosoms are open to the kind approaches of the Redeemer, he comes in and sups with them and they with him; the heavenly Dove broods gently upon their hearts, tormenting fear is cast out, and they breathe the atmosphere of heaven. This is to be truly prosperous.

And now let me anxiously inquire, is the love of God performing its mighty and blessed work in this vile heart of mine? There is a world of evil there; is love burning it up? The ramparts of sin I trust have been broken and thrown down, but how many fragments of pride, anger, envy, hatred, and every abominable lust lie scattered through my bosom, instinct with terrible and energetic life, struggling together in hateful fellowship to rear themselves up into destructive array against my peace and security: is my love for Christ and holiness up in arms against all these hateful enemies, ready to trample them in the dust, to grind them to powder, that they may be for ever driven away like the chaff of the summer threshing-floor? In prosperous souls the love of Christ habitually and powerfully constrains; do I feel this constraining might, keeping me back from folly, and urging me in ways of wisdom, self denial, and holiness? "Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things." O blessed portraiture! how fair, how glorious, how divine! Is this the charity that reigns in my bosom, or have I all along been the victim of a fatal deception? Do I love only in word and in tongue, or in deed and in truth? Do I say that I love God, and yet do I hate my brother? then if God be true, I am "a liar." When the heart is enlarged with holy love, how swiftly do the feet run in the way of God's commandments. Are my feet thus

running? Running from sin and temptation; running to the word of God, to the closet, to the sanctuary, to the society of the saints, to secure rich spiritual blessings? Running after the afflicted that I may comfort them; after sinners that I may win them to Christ; after a crown of life, that through grace I may obtain it? Oh, when shall I love Christ as I ought, duty as I ought, Zion as I ought, sinners as I ought, holiness as I ought? Let me perpetually heap the fuel of divine truth upon my heart, that my love may be kindled and kept alive; let me cast this heart into the light and flame of heaven as reflected from the Bible, that it may catch the blessed radiance and heat; let me contemplate unceasingly the amazing love of God, that I may rouse in my bosom unutterable longings to be like him in mercy and love. Let me gaze day and night at Gethsemane's anguish, and Calvary's scene of woe and blood;—nay, let me drag my cold, insensible, reluctant heart to the warm current that burst from the Saviour's precious veins, and plunge it in, that its flint may dissolve into weeping penitence, and holy, consuming, unquenchable love.

"Dear Saviour, steep this rock of mine,

In thine own crimson sea;

None but a bath of blood divine,

Can melt the flint away."

—*Christian Index.*

## OBJECTS OF LOVE IN HEAVEN.

*In Heaven, too, shall be all the objects that the saints have set their hearts upon, and which above all things they have loved while in this world.*—"There they will find those things that appeared most lovely to them while they dwelt on earth: the things that met the approbation of their judgments, and captivated their affections, and drew away their souls from the most pleasant and dear of earthly objects. There they will find those things that were their delight here below, and on which they rejected to meditate, and with the sweet contemplation of which their minds were often entertained; and there, too, the things which they chose for their portion, and that were so dear to them, that they were ready for the sake of them, to undergo the severest sufferings, and to forsake even father, and mother, and kindred and friends, and wife, and children, and life itself.

All the truly great and good, all the pure, and holy, and excellent from this world, and it may be, from every part of the universe, are constantly tending toward heaven. As the streams tend to the ocean, so all these are tending to the great ocean of infinite purity and bliss. The progress of time

does but bear them on to its blessedness ; and us, if we are holy, to be united to them there. Every gem which death rudely tears away from us here, is a glorious jewel, for ever shining there ; every Christian friend that goes before us from this world, is a ransomed spirit, waiting to welcome us in heaven. There will be the infant of days that we have lost below, through grace to be found above : there the Christian father, and mother, and wife, and child, and friend, with whom we shall renew the holy fellowship of the saints, which was interrupted by death here, but shall be commenced again in the upper sanctuary, and there shall never

end. There we shall have company with the patriarchs, and fathers, and saints of the Old and New Testaments, and those of whom the world was not worthy, with whom on earth we were only conversant by faith. And there, above all, we shall enjoy and dwell with God the Father, whom we have loved with all our hearts on earth, and with Jesus Christ, our beloved Saviour, who has always been to us the chief among ten thousand, and altogether lovely, and with the Holy Ghost, our sanctifier, and guide, and comforter ; and shall be filled with all the fulness of the Godhead for ever !—EDWARDS.

## Poetry.

### PRAYER.

THERE is an eye that never sleeps  
Beneath the wing of night,  
There is an ear that never shuts,  
When sink the beams of light.

There is an arm that never tires,  
When human strength gives way ;  
There is a love that never fails,  
When earthly loves decay.

That eye is fixed on seraph throngs ;  
That ear is filled with angel's songs ;  
That arm upholds the world on high ;  
That love is thrown beyond the sky.

But there's a power which man can wield,  
When mortal aid is vain,  
That eye, that arm, that love to reach,  
That listening ear to gain.

That power is *prayer*, which soars on high,  
And feeds on bliss beyond the sky !

*Gems of English Poetry.*

## Narratives and Anecdotes.

### FAMILY GRACE.

PROBABLY few Christian parents read those words of Paul to Timothy—"When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice ; and I am persuaded that in thee also,"—without thinking how blessed a thing it was for the grace of God thus to descend from parent to child, and wishing that the like grace might be displayed in their own families. To an enlightened mind no calamity which could befall a beloved

relative or friend can be compared with the loss of the soul, and the anxiety which is consequent upon the delay of the conversion of a child cannot be other than intensely painful. It is proverbially true that grace is not hereditary ; and the fears of parents for their children may well be quickened by the numerous examples of unbelief which the families of many good men have furnished. Yet, on the other hand, some of the promises of God, and some remarkable cases of their fulfilment, in answer to

urgent wrestling prayer, even after long delay, may be regarded as evidence that the blessing of "a godly seed" is not unattainable, if sought with the whole heart. Several modern instances might be collected in which, as in Timothy's case, faith has descended from parent to child throughout several generations. The descendants of John Rogers, Tyndale's associate in the publication of the Holy Scriptures in English, and the first martyr under queen Mary, may be adduced as affording a very striking example. When he was put to death, in 1555, he left several "fatherless children" to be "preserved alive" by his invisible Master, and some of them were of very tender years. The blessing of God appears to have rested upon them all. Some of his grandsons emigrated to America, where they were eminent for godliness. Of the offspring of these men, we find the following notice in Barnes's "Notes on Isaiah" (chap. lix. 21): "I am acquainted with the descendants of John Rogers, the first martyr in queen Mary's reign, of the tenth and eleventh generations. With a single exception, the oldest son in the family has been a clergyman—some of them eminently distinguished for learning and piety; and there are few families now in this land, a greater proportion of whom are pious than of that family." A striking comment this upon the passage he was illustrating:—"As for me, this is my covenant with them, saith the Lord; my Spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever." There is reason to believe that the English branch of the same family would be found similarly to exemplify the same truth.

Other cases analogous to this might be recorded. In the family of the writer of these lines, God has graciously chosen to himself sons and daughters through at the least, four generations. A member of that family, now herself far advanced in years, wrote a few months since:—"I can go back to the days of the mother of my precious father. When a little child, I was with her, for the purpose of being sent to a school in the village where she resided, and I have a clear recollection of her frequent religious talk with her neigh-

bors, and of her regular attendance at an Independent chapel, to go to which, in those days, was a reproach. She was the means of the conversion of her husband, very late in life. When very aged—more than eighty—I remember hearing her minister say to her, 'You are still "lingering on the brink," Mrs. ———?' 'Yes,' she quickly replied, 'but not "afraid to launch away."' She mourned greatly over the want of religion in her son, my father." As this son was a widower with a numerous family, the intensity of his pious mother's solicitude may easily be understood. Her desires for his salvation were not forgotten. After her death, when his children were growing up, a pious young man connected with the family, in his frequent visits, held many conversations and arguments on religious subjects with its inmates. As the result of these, the father and some of his children were induced to attend the ministry at a small Baptist chapel at some miles' distance; and there the word was blessed to their souls. In various ways the children one after another were brought to the knowledge of the Lord. A few of them had removed to London, but the same grace met with them there. Of eight children, the conversion of one only was esteemed doubtful;—and, before her death, even those doubts gave place to a cheering hope that all was well.

In regard to particular members of this household a prolonged and very interesting notice might be given. One, when in the providence of God settled in a place where the truth as it is in Jesus was not known, began to testify of the gospel of the grace of God, and labored with so much success that at his death, in 1814, he left behind him a flourishing church, in which his memory is even now cherished with strong affection. He left several children too, in relation to whom God marvellously manifested himself as "a Father of the fatherless:" and of most of these, it is believed—it is *hoped* of all—that they are the heirs of salvation: one of them is now an esteemed and successful Baptist minister in England.

The youngest son in the household of which we have been speaking, knew the Lord from his early youth, and, while yet quite a lad, was honored to be the instrument of bringing a man of reprobate character, who had despised and persecuted him, to repent-

ance; and he had the happiness to see him a faithful and able minister of the

New Testament, laboring in word and doctrine for more than a quarter of a century. Though this son did not himself become a preacher, he was an eminently useful deacon and Sabbath-school teacher, and the energetic promoter of every good cause. More than one Baptist church was originated chiefly by his instrumentality; and when, fifteen years ago, he died, a multitude unfeignedly mourned his loss. All his children have obtained a good hope through grace; and one of them is a missionary to the heathen in India.

Only two grand-children of the aged Christian with whom this account began, now survive, and they are ready to pass away. Of the generation following the greater part are partakers of the hope of eternal life; and they earnestly desire that the many children God has given to them—some of whom are now growing up to years of responsibility, may also be distinguished by that grace which has been so freely conferred upon those who have gone before them.

These particulars are not written from any idea that they are very extraordinary. They compose one fact only in a very numerous class; and doubtless many Christians might furnish spiritual genealogies more extensive, and perhaps, in many respects, more remarkable. Nor are they written with any disposition to pride:—their influence tends rather to humility;—for who could merit such marked and long-continued kindness from the King of kings? “Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth’s sake.” But the writer thinks that this simple and imperfect outline of the history of a household may strengthen faith, excite hope, and call forth prayer. Should not all Christian parents be earnest in imploring the Lord that “the children of His servants may continue, and their seed be established before Him?” In India some most melancholy examples of the opposite character are probably familiar to every one who has any experience of the history of religious society; there is therefore so much the more reason to fear lest we come short of the blessing which others have been permitted to enjoy so richly. Let us not fail to receive it, because we

do not ask for it; and let us be careful that we do not ask amiss.

In conclusion a word may be fitly addressed to the unconverted children of godly parents, who may read these few remarks. Unbelief and impiety are never so awful in their character as when they have struck their roots downward and bear fruit upward in a soil which has been cultured with pious care, sown with precious seed in hope, and watered with prayers and tears. Fearful as that day, when the Judge of the quick and the dead shall separate the righteous and the wicked “one from another, as a shepherd divideth his sheep from the goats,” will be to all, it will be a day of greater horror to those who will then see father, mother, brothers, and sisters, joyful with the Redeemer and His redeemed, while they themselves are driven away with the cursed workers of iniquity “into everlasting fire, prepared for the devil and his angels.” Our blessed Lord depicted the terrors of that day by telling the Jews that they should “see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God,” when they were themselves thrust out. If to be separated from the bliss of which the remote ancestors of the nation will partake would produce “weeping and gnashing of teeth,” surely it must be yet more direful to be hopelessly shut out from the sympathy and society in blessedness of those whose constant, self-denying love colors all the incidents which make up our earliest recollections, whose prayers and counsels we have heard, and whose holy examples we have seen.

QUARTUS.

## THE FIRST FAMILY PRAYER.

MR. BENSON was a descendant of one who went to New England at the time of its first settlement, that he might enjoy freedom of conscience, and plant Christ’s church in the wilderness. The children of this early settler walked in the ways of their father. Like him, they sought first the kingdom, and preferred Zion to their chief joy. For four generations his descendants were members of the church, and useful in their generation; at least, this is true of that branch, from whom the person of whom we write was descended.

The fifth representative, or he of the fifth generation, did not make a profession of religion. He was strictly moral, a regular

attendant upon public worship, a friend to all religious institutions, and a man of singular amiableness and benevolence. His friends and neighbors hoped that he was a pious man, and there was nothing in his external conduct at variance with that hope. Still, he did not profess love to Christ. He did not give his children to Him. He trained them up to habits of industry, integrity, and reverence for religion, but he did not, and could not teach them the true fear of the Lord.

He had many children, a number died in early life, but five lived to old age. Only one of them professed faith in Christ. Like their father, they were friendly to religion, but never professed Christ before men. One or two of them professed to entertain a hope that their hearts had been changed, but they did not come out, and acknowledge openly, their allegiance to the Saviour. It may be added, that only a part of their children became hopefully pious.

Have we not before us a most instructive fact? For four generations, it is believed that all the children, in each successive family, were converted. A great change took place, and the commencement of that change was at the point where the father failed publicly to acknowledge Christ as his Sovereign and Saviour. What a warning to parents who entertain a hope in Christ, but are not willing to confess him before their families and before the world!

Mr. Benson named above, was the third son of the parent who was guilty of this neglect.

His family grew up around him, and though by his example he inculcated integrity, and a regard for the Sabbath and the sanctuary, yet he never spoke to them on the subject of personal religion. He had no religion himself, and he could not, therefore, press it upon the attention of his children.

Years passed on. He had reached the age of threescore and ten; his head was white and his step began to falter, and still he had no hope in God. His children had never heard him pray. They had never heard him invoke God's blessing on the bounties of his providence. They had never heard him return thanks for the unnumbered mercies He had bestowed upon them.

His youngest son was at this time about fifteen years of age. Having a strong desire for knowledge, he had sought and received permission to avail himself of advantages offered at a distant school, which rendered it necessary for him to leave, for a season, the paternal roof. God visited the seminary of which he was a member, by the outpouring of his Spirit. Young Benson was among the first who were hopefully converted. The instructions of his pious mother, who despite of the disadvan-

ages under which she labored, had not neglected those committed to her trust, were, now blessed; and the truths she had caused him to store in his memory became living truths in his soul.

When he returned home, during the vacation, the change that had taken place was manifest. He was quiet and humble in his demeanor, yet it was evident to all that his affections were set on things above. He spent much time in prayer, and in consequence was frequently in his room alone, in the course of the day. His aged father was much attached to him, and was not easy when he was out of his sight. When he had stolen away and was missed, the old man would go to his room in search of him. By this means he discovered the object for which he retired. One day he waited at the door till the voice of prayer within had ceased, when he lifted the latch, and entered and sat down near his son, and fixed his eyes upon the floor. The son saw that he was agitated, and waited for him to speak. At length he said, "Do you not think there are some persons who seek religion all their days and never find it?"

"Not if they seek it with all the heart," replied his son. The old man remained silent for a moment, then rose, and went to his own room. At night, when the time came for them to separate, young B. went to his chamber.

"Mother," said the old man, "S. prays in his room by himself, why might he not pray with us?"

Mrs. B. remained silent. Her emotions took away the power of utterance. Mr. B. heaved a deep sigh and arose, and was leaving the room.

"Where are you going?" said Mrs. B.

"To bed."

"Stop, and let me speak to S."

He sat down, while she went and made known to her son his father's wishes.

Calmly and pleasantly the young man came into the sitting room, and opened the family Bible, and read in a voice sweeter than music to his mother's ears, a portion of holy writ, and, kneeling down together with his parents offered the first family prayer ever offered under that roof.

From that time, during his stay at home, morning and evening prayers were offered by him. Just before he left to return to his studies, he said to his father, "I hope you will keep up family prayer."

"I ought to; but I don't think I could pray aloud, even if, there was no one but your mother by."

"Do you think you can pray by yourself?"

"I hope I can: I hope I do."

The example of the son, had been the means of bringing the mind of the father

to a decision upon a subject that had occupied his mind and disturbed his peace all his days.

After his son's return, he was accustomed to pray aloud with his wife, in their private room. He could not, he thought, command his feelings sufficiently to pray in the presence of other members of the family. When a few years afterwards he was summoned hence, he left a comfortable hope of having entered into rest.—*New York Observer*.

## FASTING AND MURDERING.

THE jail at Civita Vecchia, is an old strong fortress close to the sea, and contains 1,361 desperate-looking criminals, all for the most aggravated offences. I am sure you never saw such a gang of male-factors, or such a horrid dungeon. We went first into a vaulted room, with a low ceiling, as I measured it, thirty-one yards long, and twenty-one broad. The noise on our entrance was such as may be imagined at the entrance of hell itself. All were chained most heavily, and fastened down. The murderers and desperate bandits are fixed to that spot for the rest of their lives; they are chained to a ring, fastened to the end of the platform, on which they lie side by side, but they can move the length of their chain on a narrow gangway. Of this class there were upwards of 700 in the prison, some of them famed for a multitude of murders; many, we are told, had committed six or seven, and, indeed, they were a ghastly crew, haggard, ferocious, reckless assassins. A sergeant in uniform was ordered to keep close by me, and I observed that he kept his hand on his sword as we walked up the alley between the adjacent platforms. The Mayor afterwards told us that he, in his official capacity, knew that there was a murder every month among the prisoners. I spoke to a good many of them, and with one exception, each said that he was condemned for murder or stabbing. Gasparoni, a chief of bandits, greatly

underrates his own exploits. To my question, "How many people have you murdered?" he replied, "I cannot exactly recollect—somewhere about sixty;" whereas it is notorious that he has slaughtered at least double that number. Indeed, the Mayor of Civita Vecchia assured me that he had received authentic information of 200; but he believed that even that number was still below the mark. It is odd enough that Gasparoni is very religious now—he fasts not only on Fridays, but adds a supererogatory Saturday. But curious as his theology now is, it is still more strange that, according to his own account, he was always a very religious man. I asked him whether he had fasted when he was a bandit? He said, "Yes." "Why did you fast?" said I. "*Perche sono della religione della Madonna*, (Because I am of our lady's religion.)" "Which did you think was worst, eating meat on a Friday, or killing a man?" He answered without hesitation, "In my case it was a crime not to fast, it was no crime to kill those who came to betray me." With all his present religion, however he told the mayor of the town the other day, that, if he got loose, the first thing he would do would be to cut the throats of all the priests. One fact, however, shows some degree of scrupulosity. The people of the country bear testimony that he never committed murder on a Friday! You will wish to know how Gasparoni was taken; he became such a nuisance, that partly from the strength of the military parties which were constantly sent in pursuit of him, and partly from the diminution of traffic on the road, his funds became short, and he could not pay his spies. Without money, and half-starved, unable to obtain intelligence, and surrounded on all sides by troops, he was on the point of being captured, when he listened to the proposals of a priest, who, as it is said, went beyond the authority given him, and offered him a full pardon and a pension, upon which he and his comrades surrendered. He complains loudly of the violation of the promise made to him.—SIR T. F. BUXTON.

## Obituary Notices.

### BRIEF MEMOIR OF THE LATE REV. A. B. LISH, OF AGRA.

MR. ALEXANDER BURGH LISH was born in Italy, in the suburbs of Calcutta, on the 14th April, 1814. When he was seven years old, his father was removed by death, leaving a widow, this only son and three younger daughters to lament their loss. Young Lish appears to have derived peculiar spiritual advan-

tages from his pious mother, who used every day to retire with her two eldest children to the throne of grace, for prayer. Thus he grew up in the nurture and admonition of the Lord. At an early age he was sent to the Parental Academy, then under the care of Mr. W. Masters, who laid the



foundation of his education in Latin and English. This was afterwards carried forward by the Rev. W. Robinson, who married his mother in 1827, and by the Rev. Messrs. Mack and Leechman in the Serampore College.

Mr. Lish attributed his conversion, under God's blessing, to the serious discourse of a pious female servant named "Sally Ayah," who was in his mother's employ before his birth, and continued so until her death in May, 1828.

It was about this time, when he was fourteen years of age, that he was baptized, and received into membership with the church assembling in the Lall Bazar Chapel, Calcutta, then under the pastoral supervision of his step-father, the Rev. W. Robinson, now the aged and very highly respected missionary at Dacca; and under Mr. Robinson, he studied Greek, and became an assistant teacher of youth.

After prosecuting his studies under the paternal roof for a few years, being desirous of consecrating his talents and his life to the service of Christ, among the heathen, he entered the Serampore College with the view of preparing himself more thoroughly for the work of a missionary; and here he pursued his studies in divinity, the classics, and the Bengali language. Having improved the opportunities of instruction which he had previously enjoyed, he at once entered on the exercises of the highest classes in the College, and during his residence there he not only endeared himself to his tutors and fellow-students by the consistency of his character and his winning disposition, but made himself useful in the Lord's cause by teaching, preaching, and distributing the Scriptures, whenever opportunities presented themselves. Many are the anecdotes he was accustomed to relate of the rebuffs he sometimes experienced from some high in society, when applying for pecuniary aid in behalf of the Mission, or of other local religious institutions. He was known at the College as "young Hopeful," and among his seniors as "a lad full of grace." His first sermon was preached from the words:—"I am not ashamed of the gospel of Christ;" Rom. i. 16: and his tutor, the Rev. J. Mack, remarked of him, "that he did not know another young man in whom he felt more interested than in

Sandy,"—the name by which he familiarly called him.

In March, 1832, he accompanied part of the mission family at Serampore, to Cherrapungi for a season: and in October of the same year, he was sent to occupy it as a Missionary station, with an especial view to labor amongst the Khásias, into whose dialect the New Testament had been translated at Serampore a few years previously. He mastered their language in a short time, and immediately commenced the preparation of various books for their benefit. As no English service was at this time held in the station, except twice a year, when the Chaplain of Dacca paid his visits, Mr. Lish opened a public service, which he continued to conduct three times a week during his stay at Cherra. Some pious people collected around him and wished the Lord's Supper to be administered, but as they felt reluctant to receive it from one who was not an ordained minister, he visited Calcutta, and was solemnly designated to the work of a missionary by the brethren of the Serampore mission. His ordination took place in the Lall Bazar Chapel, on the evening of December the 26th, 1833. The Rev. J. Leechman commenced the service, the Rev. J. Mack offered up the ordination prayer, and the Rev. W. Robinson delivered the charge. The service was deeply interesting; and the more so, from the presence of several Khásias who had come down with Mr. Lish to see the wonders of Calcutta, and who thus witnessed the setting apart of the first missionary to their tribes. After a brief stay with his friends in Calcutta, he left for the scene of his future labors at Cherrapungi, accompanied by his youngest sister. Here he devoted himself with zeal to the work to which he had been set apart, opening schools, preparing school-books, and in some measure providing the natives with a written language.

The following lines, addressed to his mother, on entering upon his labors, evince the spirit of devotedness which actuated him in his work.

"For I must leave thee, mother;  
I have a work to do:  
And ere the night hangs over,  
To duty I must go.

"The Lord has called me, mother,  
To feed his lambs below:—

One sinner to another,  
A Saviour's love to shew.

- "A promise waits me, mother,  
The promise of a crown :
- With this, can vie no other  
Which earthly monarchs own.

"This heavenly crown, dear mother,  
The faithful will receive :  
Jesus, my Friend and Brother,  
Himself this crown will give.

"And for this crown, dear mother,  
I'll hardships undergo ;  
Do thou, my Heavenly Father,  
On me thy grace bestow !"

During his stay at Cherra, he received much kindness from some friends who resided there, and he used in after years to speak of them with grateful feelings : there were others however who seemed unwilling to have a Baptist missionary stationed in the midst of them : and one gentleman, having a lucrative secular employment at Asam, in his gift, tendered it to him ; but he was enabled to reject the offer, —having put his hand to the plough, the Lord helped him to go forward in his work. In after years he often referred to his residence, labors and success among the Khásias, as the happiest portion of his life. He received the assurance too, from one who afterwards succeeded him in this station, that there were not wanting instances in which some of those who had been taught by him were, through his instrumentality, brought to unite themselves with the people of God in the hope of the Gospel. So strong was the attachment which the simple-hearted Khásias had formed for their first teacher, that when nine years later, he visited Calcutta from Agra, some of his former pupils at Cherra, on hearing of it, at once proceeded there to meet him : but alas, to their disappointment, he whom they had travelled so far to see, had left town for Agra, the day before their arrival.

Mr. Lish was married in January, 1836, to his now bereaved widow, the mother of his three fatherless children.

In 1838, he was taken ill with an inflammation of the lungs, and was recommended by the Doctor to repair to the plains. He left Cherra in November of that year for Calcutta ; and about this time he lost his mother.

After a stay of some months in this place, where he was detained by another severe attack of illness, he was desired to proceed to Dacca to help the late Mr. Leonard ; Cherra having been given up as a Missionary Station. A few months after his settlement at Dacca, the Serampore Mission was dissolved, and he and several other agents employed by it were cast upon their own resources. Two attempts were made here to open a school, but his prospects were dark and cheerless ; and they were rendered more so by his refusing the offer of an appointment in the Hindu College ; which he declined on account of the exclusion therefrom of the word of God. These he felt to be most mysterious strokes of Divine providence, and it required no little trust in the faithfulness of his Master to keep him from sinking. The dearest hopes of his life having been blasted, and himself thrown, as it were, on the world, with a young family, he suffered, as may easily be conceived, much anxiety and distress.

In 1839, he was invited to Agra, and arriving there in September of that year, he immediately commenced a career of usefulness by opening a seminary for both boys and girls ; among the foremost of such institutions in upper India ; and this, excepting a short interruption, he continued to conduct with many vicissitudes, to the time of his death.

At this period, the Civil Lines of Agra were destitute of both a Sabbath school and a Protestant place of worship ; and observing that the Christian community was rapidly increasing in that part of the station, and that the large majority of the residents, with their children, found it impracticable at all seasons to travel to the places of worship in Cantonments, Mr. Lish resolved upon supplying, as far as practicable, religious instruction both to young persons and adults. The Lord owned and blessed the exertions put forth by his servant, who with the view of more effectively carrying out these evangelical efforts, erected by the aid of public subscriptions, in 1841, a building to provide accommodation for the Sabbath school which he had formed, and also for an English week-day service, hitherto conducted in a private dwelling.

In 1843, he was invited to assume

the pastoral oversight of a church, which it was considered desirable to form in the Civil Lines. The feelings with which he entered upon these duties are evinced by the following extract from his reply to the letter of invitation.—

“But while I look above for the ability to discharge my duties faithfully, I must not forget to remind you that much of my usefulness as a pastor will depend upon your hearty co-operation with me in the work of the Lord. I shall need your constant prayers, your advice, your encouragement. Your consistent walk and conversation must be added to these, not only to cheer and refresh my spirit, but to recommend the Gospel which I preach to others.”

Thus for upwards of twenty years, thirteen of which were spent in Agra, he discharged faithfully the arduous duties of the missionary, the pastor, and the tutor. As a missionary to the Khâsias, he labored not in vain,—others have entered into his labors and reaped the harvest. As a pastor, his arduous labors exceed all praise; the chapel in which he ministered, with the church and congregation, are the fruits of them. He persevered amid many discouragements, and was blessed with a measure of success vouchsafed to few. Not the least remarkable results of his efforts are the peace and harmony which characterized his flock during the nine years of his pastorate. He may be considered the father of Sabbath schools in Agra, having commenced the first in an open veranda, aided by a friend; and the present condition of his Sabbath school testifies to his continued zeal in the work of the Redeemer. As a tutor, the good he has been instrumental in effecting will not be fully known until the resurrection morn. The last act he performed was to commend two of his former pupils, who were about leaving for England, to the care of God in prayer.

His time was so filled up with his various and onerous avocations, that for several years he was seldom known to take more than four or five hours' rest out of the twenty-four. This continuous and unremitting toil, necessarily confined him to a limited circle of acquaintance; so that beyond his own flock he was personally but little known: but whether as a father, a husband, or a friend, he sustained

every relationship by meekness, kindness and affability: his labors were unremitting, and it only remains that they should not be lost or forgotten. His family, his pupils, and his church and congregation, are under especial obligation for the privileges they have enjoyed; and heavy will be their account, if he at last arise as a swift witness against them.

For some time before his removal he appears to have had a presentiment of what was about to happen, and stated to some of his friends, that he believed his work was done in Agra, and that some great change would take place before the end of the year. An idea of the state of his mind may be gathered from the following communication made by a friend. It relates to a period, a few days before his death.—“When our dear deceased friend, Lish, was at the Tâj, we were under engagement to pass a day with him: but the illness of our boy prevented us, and in writing an excuse, I could not help acknowledging the hand of God in all our afflictions—even in such a trifling one. His reply was in accordance with the faithful tenor of his life. ‘It is well,’ wrote he, ‘when we can see the Lord’s hand in light afflictions; for it is in the experience of many believers, and in my own experience, that when light afflictions are unheeded, they are followed by heavier ones; and often every successive affliction is heavier than the last.’”

On the morning of his death, he appeared more than usually cheerful, and after family worship, when informed of the arrival of the two pupils before mentioned, called them into his room, embraced them affectionately, and, after some conversation, solemnly committed them to the care of the good Shepherd. He soon after walked over to his school-room, where after attending for a short time to a class that was before him, he complained of giddiness; he was assisted to his home, and there, in the course of a few minutes, he became insensible to earthly objects, and gently breathed his spirit into the hands of God.

The above rapid sketch of the life and labors of a departed friend, and Christian brother and minister, is by no means intended to convey the impression that he was *perfect* in his day and generation;—that he was sensible of his own failings, is evidenced

by the following expression in a letter which now lies before the writer, "I feel my weakness and unworthiness deeply."

The following record, taken from the Church-book will shew the estimation in which Mr. Lish was held by his flock.

"It having pleased the Lord, in his most wise, yet mysterious providence, to remove from the midst of us by a sudden stroke, our much-esteemed and endeared pastor, the Rev. A. B. Lish, we desire in our names, and in the name of the church and congregation over which he presided, to record our deep sense of our affliction under this heavy bereavement. We acknowledge with thankfulness to the Lord, the many opportunities and privileges we have enjoyed during the many years of our departed brother's ministry in the midst of us; and while we would also humble ourselves under the dispensation which has so suddenly deprived us of those privileges, we desire to commend ourselves to the disposal of that God and Saviour whom he preached to us so faithfully and fully, in the fervent hope and with the earnest prayer, that He who is King in Zion—the Lord our Saviour, who redeemed us with his own precious blood—will bring us out of this deep affliction and enable us to live more devotedly to the praise and the glory of His holy name.

"We desire also to record our deep and heartfelt sympathy with the bereaved widow and the fatherless children of our dear departed brother and minister, and to pray that the God of all grace and consolation will pour into their souls the rich balm of Gilead;—that he will in this season of their deep distress and affliction take them and all their concerns into his own hands and deal with them so as shall tend to the advancement of His own glory, and their good, both spiritual and temporal."

Mr. Lish departed this life on Thursday forenoon, the 14th October, 1852, aged thirty-eight years and six months. A sermon upon the solemn event was preached on the following Thursday evening, by the Rev. J. Smith of Chitauri, from Rev. xiv. 13.—"Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

*Agra.*

W. E. G.

## SOME ACCOUNT OF ALEXANDER McDONALD.

ALEXANDER McDONALD, the subject of this memoir, was a native of Haurah. Before he had attained his fourteenth year he was baptized, and admitted a member of the Baptist church in that station, and for the period of six years he maintained a deportment both worthy of his profession, and cheering to his brethren. During the last year of his life, he suffered much from pulmonic affections, which at last confined him to his room. At that season he exhibited much delight in the sympathy and the prayers of his brethren, great submission to the Divine will, and unwavering confidence in the Saviour. In reply to my questions he generally said, "I can trust the Saviour now, for I have trusted in him a long time."

There were some traits in the character of McDonald, a brief enumeration of which will show the power of Divine grace, and may be the means of stimulating and encouraging others.

I. In the case of my young friend, we have an instance of early conversion, under unfavorable and unpromising circumstances. He first came under my notice in the school which we had established for indigent Christian children. A more wild unruly lad never entered a school, and coercive measures of a severe character were absolutely necessary to bring him into subjection; but in process of time he became marked for good conduct at school and for regularity in his attendance on all the means of grace, and his early conversion was the result. Notwithstanding his general good conduct, yet when he was admitted to church-fellowship, I was not free from painful apprehensions, on account of his youth, the number of wild and dissipated young men by whom he was surrounded, and on account of painful instances of dishonored profession in the case of others. Divine grace, however, preserved him through the whole of his religious career, so that he was steadfast in his principles, and uniformly consistent in his walk and conversation.

II. McDonald was remarkable for his attachment to the house of God, and consequently punctual in his attendance. The rains and the heat in this country are too generally regarded as justifiable causes for being absent from the means of grace, but when the

rain poured and the roads were flooded, my friend was accustomed to be on the veranda, ever ready to greet me with a smile. It was a general remark amongst us, "If no one else will come, we shall have McDonald." He attached great value to the Bible class, and was not only a regular attendant, but also strenuous in exertions to secure the attendance of others by visiting, inviting, and bringing with him the young of his acquaintance.

Young people are very susceptible to external influences, and in their movements, are guided by those of their own class. There is, therefore a wide field of operation for the young members of our churches; they may occasionally meet with a repulse, but they will find some well disposed, who only require to be directed.

III. Though moving in a humble sphere, and possessing no more than very ordinary attainments, yet he manifested intense desire to do good, and to be in every way useful. He completely identified himself with all that pertained to the chapel and the mission, and whatever measures of usefulness were proposed and adopted, McDonald was the first and foremost to take a share in the proceeding. As he himself highly valued the means of grace, he was equally anxious to secure the attendance of others. He made it his vocation to look after strangers, accommodating them with hymn books, cultivating their acquaintance, and attending to their wishes. Strangers appreciated his kindness, and often made him the medium of communication with the pastor. Cases of sickness, bereavement, and distress he never failed to bring to the notice of the minister, he himself accompanying him in his visits, having paved the way through previous intercourse with the parties. Even in his last illness, when exceedingly feeble, he was one night at my gate at a late hour, giving information respecting a young lad of his acquaintance at the General Hospital; and the following morning, at early dawn, I found him in the Hospital at the sick-bed, though he had to walk that distance and back again. Connected with all this, there was no assumption, no ostentation, no desire to give himself prominence, nor did he seem to be conscious that he was engaged in any thing out of the way; but merely in an ordinary every-day proceeding.

In order that he might become able to co-operate with the writer in missionary work, he grappled with the difficulties of the Bengali language. Never did a man enter upon the task with less natural ability, it must have cost him immense trouble; but he succeeded, and was capable of superintending the Bengali Sunday School and the day-schools, during my absence on Missionary excursions. He was generally with us at preaching stations in Haurah, could read a chapter, and speak to the people. When I once mentioned this circumstance to him in his last sickness, he replied with great humility, "It was in my heart, sir."

The following is an instance of his sympathy with his pastor: on my return to the station after an absence of two months, through ill health, McDonald called upon me with a list of subscribers towards the Missionary Society. He had collected money from Hindus, Musalmáns, and others. The sum was not large, but it indicated the disposition of the lad to cheer the heart of his pastor, by doing something *extra*, and that he had a character and exerted an influence in the circle in which he moved.

Instances like this exercise a cheerful influence upon the minds of ministers. This feeling was realized by Paul when imprisoned on account of the gospel. The timely assistance sent him by the Philippians, their general good conduct, and their deep interest in the furtherance of the gospel, enabled him to say, "I thank my God upon every remembrance of you, making request with *joy*." The hearty and cheerful co-operation of Christians with their ministers, in like manner inspires them with renewed energy and courage.

IV. The example of my departed friend clearly demonstrates that limited abilities, and pressure from external circumstances cannot hinder a devoted Christian from attempting and achieving some good. If one poor lad with limited abilities could by force of his character exercise an influence, assist, and contribute to the comfort of his minister; how much might numbers do, — and numbers combined with wealth, abilities, and position in society!

The spirit of Christianity is highly favorable to individual exertions. The accomplishment of its high purposes is not limited to persons in

certain positions, clothed in sacerdotal power, and who are under obligation to move in a certain frame-work. Christian discipleship invests every individual in that position, with the *power* and the *obligation* of doing good, therefore every true Christian, impelled by love (the great principle by which God governs moral agents), and guided by knowledge and wisdom, has absolute liberty to exercise his vocation at all times, and under all circumstances. There is a large amount of power in a dormant state in our churches, which Christians generally neither exercise nor recognise.

The country in which we reside affords endless opportunities for the development of this power. Ancient historians represent the inhabitants of the East as being the worst portion of the human family: wild speculations, immoralities of the most polluted character, effeminate luxury, so destructive of the conservative power of ancient states, are by the same writers traced to the orientals. Since then, more than two thousand years have passed away, and the people instead of improving, have fearfully degenerated, as it regards both truth and morality; and unless some foreign power interposes, the inhabitants of this country must continue to descend the inclined plane with accelerated velocity.

The Gospel is "the power of God." The truth of this proposition, without going further, rests upon historic evidence. History proves also that Christianity is not only *a power* that can improve the intellect and purify the heart, but it proves more; that it is *the only power* that can accomplish that work. Christians then are vested with power for the restoration of man to moral dignity and happiness. There is ample opportunity for the development of that power, and moral certainty of its success. They ought therefore to bring the influence of that power to bear upon the ignorance, the superstition, and the misery that predominate in this land; not only as a matter of duty, but also as an act of mercy. The Christianity that knows nothing of benevolence and mercy is spurious.

One of the consequences of the introduction of sin into this world, is the isolation of the human family, and the consequent selfishness, which leads men to care only for their own, and not for

the things of others; any amount of effort therefore to meliorate the condition of men will be appreciated, and especially among heathens, where so little practical benevolence is exhibited; by benevolent exertions then, we are not only doing men good, but we also at the same time recommend to their sympathies that system of religion by which alone we can do them good. We may proclaim from the Himalaya to the sea in every town and village, that Christianity is full of love and mercy, but unless its transcendent excellencies are developed in our own characters, we leave the people without tangible and convincing evidence.

Let us again look at the enormous amount of work to be accomplished in this country. There is a wide extent of country, a dense population, beside which we have to contend with a deep-rooted ancient and gigantic superstition. Look again at the disproportion, in a numerical point of view, between Christians and heathens:—such exigencies demand that every Christian should work, and work to the whole extent of his power. We have sometimes imagined some of our easy-going Christians, entering the abodes of the blest, and being interrogated as to the moral state of India, and the amount of their personal exertions;—we can suppose the embarrassment, the shame, and the blush that must follow such inquiries.

Knowledge of the native language is absolutely necessary to direct co-operation in Missionary work. Through the want of this qualification, the majority of the members of our English churches can only help by their contributions, prayers and sympathies. But if they were to learn the native language, they could remove many anxieties from the minds of Missionaries during their tours, and would be able to converse with the heathen on religious subjects.

Difference of language is one of the great lines of demarkation which separate nations. The ability to converse with any people in their own tongue, removes all hindrance to friendly and familiar intercourse, and to no country is this remark more applicable than to India.

The general excuse for ignorance of the native language is the difficulty of its acquisition; but all difficulties

are surmountable by effort and perseverance; and there is no lack of grammars and dictionaries.

A man may have all the magnanimity, the zeal, the knowledge, and the undaunted courage of Paul; combined with the eloquence of Hall; he also may travel through wide extended districts, where the people have not one true idea; but if he be ignorant of their language, he cannot exercise his high endowments. The whole of his qualifications are neutralized through the want of one extra power.

In addition to the learning of the language, let those who wish to qualify themselves for helping in Missionary

work, occasionally go with the Missionary when he goes out to preach. They will thus learn the terms, and the line of argument commonly used, in preaching to the heathen. By adopting this practice, my departed friend qualified himself for doing much good.

We could write much of the intense pleasure, which is inseparably connected with the consciousness of having co-operated in the Gospel scheme of universal benevolence, and the imperishable honors that ever attend sincere efforts to make men holier and happier.

T. M.

## Essays and Extracts.

### INFANT BAPTISM AND BAPTISMAL REGENERATION.

BY THE REV. THOMAS POTTENGER.

BAPTISM is one of the questions of the day. Circumstances beyond the pale of our own communion have forced it upon the attention of the community at large, and gained for it a degree of notoriety unknown since the time of the Commonwealth. The growth of Puseyism in the established church has revealed the fact that thousands of the clergy hold views on baptism which may be called *steps towards Rome*; or a bridge over which the Puseyites pass from the Anglican to the Roman church. The process is simple, the results are inevitable. The germ of the evil lies in unsound opinions respecting baptism, and in the belief of "another gospel." One error begets another, and the journey from Oxford to Rome is soon accomplished. Thus it comes to pass that our "venerable establishment," which has been lauded as the bulwark of protestantism, trains up numbers of her clergy in such a miserable way, that they become papists in disguise, or else they throw off the mask, and enter the ranks of the Jesuits.

Nor is the evil now in question confined to the Anglican and Roman churches, for under various modifications it may be found in all communities which practise infant baptism. Even English nonconformists, who have nobly contended for the faith once delivered to the saints, have used language concerning the efficacy and benefits of infant baptism which became members of the papacy rather than descendants of Owen and Howe.

It has been common with paedobaptist writers to charge us with making too much of "believers' baptism"—with making "a

ritual ceremony of greater importance than moral virtues,"—with "making baptism a saving ordinance," a "darling hypothesis," and a "passport to heaven." Is this true? Where are its proofs? Which of our ministers have written in this strain? Among all our confessions of faith which have been published during the last two hundred years, where can such statements be found? We ask for the proofs, and until they are produced we must plead not guilty.

But can our paedobaptist brethren clear themselves from this imputation? Have none of them converted infant baptism into a saving ordinance and a darling hypothesis? Do not the majority of protestant dissenters connect its administration with the reception of spiritual benefits, and in a modified form hold the principle of baptismal regeneration? I am aware they deny this in their confessions of faith, yet many of them have written about it in terms which seem to confound an outward sign with an invisible grace, and to make "a ritual ceremony of greater importance than moral virtues." Let the reader judge for himself when he has compared the following quotations and remarks.

The first notices of infant baptism in ecclesiastical history wear the garb of baptismal regeneration. "It is ordained," says Tertullian, "that no one can be saved without baptism;" Gregory Nazianzen declares that "they who die unbaptized, without their own fault, go neither to heaven nor to hell, but if they have lived piously, to a middle place." "Let us not therefore," exclaimed Austin, "of our own head, promise any eternal salvation to infants with-

out the baptism of Christ." And according to Dr. Wall, "the whole troop of schoolmen suppose there is a place or state of hell, or hades, which they call limbus, or infernus puerorum, where unbaptized infants will be in no other torments or condemnation, but the loss of heaven."

These statements may well excite our suspicions, and justify the belief that the mystery of iniquity was thus early at work. At first the evil was latent and its development was slow, but ultimately it changed the very form of the Christian church and brought upon Europe the dark ages.

Let me request the reader of this paper to compare the following passages selected from the standards and writings of men who represent five ecclesiastical communities. As a text or introduction to the whole here are the words of Dr. Wall, viz. "Most of the paedobaptists hold that God, by his Spirit, does at the time of baptism, seal and apply to the infant that is there dedicated to him the promises of the covenant of which he is capable, viz. adoption, pardon of sin, and translation from the state of nature to that of grace." The first witness in support of this is,

#### THE CHURCH OF ROME.

The church of Rome declares that "sin, whether contracted by birth from our first parents, or committed of ourselves, by the admirable virtue of baptism is remitted and pardoned: by baptism we are signed with a character which can never be blotted out of our souls, it opens to every one of us the gate of heaven."—*Quoted from Gibbs on Baptism pp. 18, 19.*

#### II. THE CHURCH OF ENGLAND.

"In my baptism wherein I was made a member of Christ, a child of God, and an inheritor of the kingdom of heaven."—*Church Catechism.*

"How many sacraments hath Christ ordained in his church? Two only as generally necessary to salvation, baptism and the Lord's Supper."—*Ibid.*

The Rev. H. Melville says, "I entered the church when my parents brought me to the priest, and he baptized me in the name of the Father, the Son, and the Holy Ghost—and I have never been made more actually a member of the Christian church than I was then."—*Baptist Magazine*, A. D. 1836, p. 576.

"Baptismal regeneration," says the Rev. H. Budd, "is the lever which shall renew human society, if faith but apply its hand steadily and faithfully to the work. God has done his part, the reformers have done their part, let us do ours."—*Baptist Magazine*, A. D. 1827, p. 424.

"The privileges of Baptism, as explained by our church, are an investiture with the promises of the Christian covenant, such as union with Christ, adoption into

the family of God, and the inheritance of heaven."—*Bridge's Christian Ministry*, p. 578.

#### III THE PRESBYTERIANS.

In the Westminster Confession of Faith we are told that "children by baptism are solemnly received into the bosom of the church, distinguished from the world and them that are without, and united with believers, they are Christians and federally holy before baptism, and therefore they are baptized."—*Quoted by the Author of Jethro*, p. 220.

"The efficacy of baptism is putting the child's name into the gospel grant. The child's actual faith, repentance, and obedience are thereby made debts, then incurred, to be paid at a future time. And surely this is abundantly sufficient to invite and encourage parents to dedicate their children in baptism."—*M. Henry on Baptism.*

"Baptism may be administered to infants to assure the parents that their future faith shall be counted and rewarded as righteousness, or if they die in infancy, that they shall be raised to eternal life. In this view the baptism of infants is a reasonable rite and must afford the greatest consolation to all pious parents."—*Macknight on Rom. iii. 11.*

#### IV. THE INDEPENDENTS.

"Baptism is to be administered to infants, says Johnson, being the children of the faithful, because it is the sign of his washing away our sins, receiving us into Christ, and incorporating us into Christ for salvation by his death and resurrection; whereof the children of believers are partakers as well as they which be of years, and therefore can no more be deprived of baptism than of remission of sins, entrance into the church and ingrafting into Christ, and salvation by his means."—*Hanbury's Collections*, Vol. I. pp. 168, 112, 413.

"When children die in infancy, and are scripturally dedicated to God in baptism, there is much and consoling reason furnished to believe that they are accepted beyond the grave. *There is, I think, reason to hope well concerning other children, dying in infancy.\** But there is certainly peculiar reason for Christian parents to entertain strong consolation with respect to their offspring whom God has not only permitted, but required them to offer to him in his ordinance, pointing so extensively and so significantly to their purification."—*Dwight on Baptism.*

"The children of professing Christians are already in the church. They were born members. Their baptism did not make them such. Baptized young people! you have been in the bosom of the church ever

\* The Italics are mine.



since you drew your first breath. The seal of God's covenant has been upon you."—*Dr. Millér on Baptism, quoted with approbation by the author of Jethro, p. 228.*

"We could not by any personal submission to baptism now exceed in faith or devotion, the intense solicitude of a holy mother, or the solemn faith of a godly father, who with united hands and hearts baptized us into the one body of the church of their God and our God."—*Philip's life of Bunyan, p. 210.*

"Was I baptized in infancy? Then have I additional incentives to gratitude; for from that early period has pardon of sin, free salvation, eternal life, with every new covenant blessing, been sealed to me. I was then added to the church that I might be saved. I was then constituted a visible member of Christ that I might be conformed to him. I was then put in the way I should go, that when grown up I might not depart from it. From a distance I was brought near. From a stranger I was made a fellow-citizen with the saints and of the household of God"—*Anti-pædobaptism examined by Dr. Williams, formerly tutor of Rotheram College, Vol. II. pp. 299, 301.*

#### V. THE WESLEYANS.

"By water, as a means, the water of baptism, we are regenerated or born again: whence it is called by the apostle the washing of regeneration. In all ages, the out-

ward baptism is a means of the inward. Herein we receive a title to, and an earnest of, a kingdom which cannot be moved. In the ordinary way there is no other means of entering into the church, or into heaven. If infants are guilty of original sin then are they proper subjects of baptism, seeing in the ordinary way they cannot be saved unless it is washed away by baptism."—*Wesley's Works, Vol. VI pp 15, 16. New York Edition. Quoted from Judd on Baptism, p. 115.*

"To the infant child baptism is a visible reception into the covenant of grace and the church of Christ; a pledge of acceptance through Christ; the bestowment of a title to all the grace of the covenant as circumstances may require, and as it may be sought in future life by prayer, when the period of reason and moral choice may arrive. It conveys also the present blessing of Christ, which blessing cannot be nominal, but must be substantial and efficacious. It secures, too, the gift of the Holy Spirit in those secret influences by which the actual regeneration of those children who die in infancy is effected, and which are a seed of life in those who are spared."—*Richard Watson's Institutes, Vol. III pp. 428, 429.*

It may assist the reader in comparing the above quotations if we place the substance of them in parallel columns, adding thereto the testimony of the baptists on the subject of baptism. Thus:—

The Romanist declares that "by the admirable virtue of baptism sin is pardoned, the soul is joined to Christ, and signed with a character which can never be blotted out."

The Church-tism made him that "a member of may be administered to a child infused to him of God, and an heirs to assure inheritance of the kingdom of heaven."

The Presbyterian teaches that "baptism is administered to infants to assure them that their faith shall be counted and rewarded as righteousness; or if they die in infancy, that they shall be raised to eternal life."

The Independent rejoices that from "the early period of his infant baptism, pardon of sin, free salvation, and eternal life, with every new covenant blessing, have been sealed unto him."

The Wesleyan- that infant baptism "is a visible reception into the covenant of grace—a pledge of acceptance through Christ, and the bestowment of a title to all the grace of the covenant, as circumstances may require."

The Baptist says, "in the words of Andrew Fuller, 'the principal design of it appears to be a solemn and practical profession of the Christian religion. Such is the profession we have made. We have not only declared our repentance towards God, and faith towards our Lord Jesus Christ, but have said the same things by our baptism.'"

If the reader has carefully weighed the foregoing passages, perhaps he is now prepared to answer the question, who "makes a ritual ceremony of greater importance than moral virtues?" or views baptism as a "darling hypothesis" and a saving ordinance?" Is it the baptist or the pædobaptist? If words have any meaning there is but a difference in degree between the Romanist, the Churchman, the Presbyterian, the Independent, and the Wesleyan, upon the efficacy of infant baptism. They

may differ respecting the amount of virtue which results from the ceremony, and also about the precise nature of the blessings which flow from its observance, but the words used by papists and protestants, by churchmen and dissenters, by the Puseyite and evangelical clergy, are almost the same. Is this accidental? or is it the result of a common error? All of them plead for infant baptism on the ground of its connection with spiritual blessings, while some pædobaptist writers have spoken

of unbaptized children in terms of pity, and one of them said, the baptists "make Esau of all their children, and put them out of the covenant in which God in his infinite mercy hath already included them." When a child is at the point of death, why is there so much haste to have it baptized? If there are no spiritual benefits resulting from the rite, and no connection between baptism and salvation, it is, unnecessary; but if it conveys any blessings to the dying child, wherein does this differ from the principle of baptismal regeneration? And how can the advocates of this principle, even in its mildest form, expect to turn back the tide of Puseyism and popery which now threatens our native land? At any rate they must not accuse us of making too much of believers' baptism, so long as they maintain such opinions upon infant baptism as are expressed in a former part of this paper.

It will be an auspicious day for the church of Christ, when the light of divine truth shall disperse the cloud of darkness which has for so many centuries hid from the people of Europe the nature and design of Christian baptism, and when the ordinance of believers' baptism shall re-occupy in the house of God the place it had there in the days of the apostles. "Had the Christian church in all ages," said Mr. Fuller, "admitted none to baptism but those who professed to repent and believe the gospel, it is scarcely conceivable that any others would have been admitted to the Lord's supper,—and, if so, a stream of corruption which has actually deluged it

with antichristianism, would have been diverted at the spring-head. The church might, indeed, have been corrupted from other causes, but these would have been merely *accidental*. Hypocrites and formalists might have imposed themselves upon it as they did in some degree in the apostolic age; but they would have been intruders. Whatever of this kind might have existed, believers could not have been *constitutionally* yoked together with unbelievers. The carnal descendants of godly people could not have claimed a place in Christ's visible kingdom. The church could not have become national, embracing as its children all who are born in a Christianized country, without any profession of personal religion. Princes and nobles, if worthy, would have been received into communion as brethren; but not as rulers and patrons; and, if unworthy, refused, even though an exposure to persecution had been the consequence. But, if persons be admitted to baptism without any profession of personal religion, or upon the profession of others on their behalf, their admission to the Lord's supper will in most cases follow as a matter of course. . . . And if all who are now baptized be admitted to the supper, the line of separation will be broken; the church will be no longer a *garden enclosed*, but an open wilderness, where every beast of prey can range at pleasure."\*—*Baptist Magazine*.

\* Fuller's Works. Vol. IV., pp. 600, 601.

## Notices of Books.

### GRANTHABALI: OR A CATALOGUE OF BOOKS IN BENGALI.

BY THE REV. JAMES LONG.

THIS little pamphlet of twenty-five pages must have cost its active compiler no small amount of very troublesome investigation. It is, we believe, the first general catalogue of Bengali books; and, if the perishable paper upon which native books are commonly printed,—their wretched typography,—the obscurity of the numerous establishments from which they are sent forth,—the mode in which they are vended by hawkers,—and, above all, the utterly contemptible and filthy contents of a large proportion of them, be taken into consideration, it will be evident that to gather information respecting about one thousand volumes of all sizes, from the portly

quarto to the diminutive tract, must have required the exercise of a remarkable degree of patience.

The list proves that the Bengalis are a reading people; and a complete analysis of the works comprised in it would no doubt throw much light upon the characteristics of the nation, and on their intellectual and moral condition. Such an analysis could hardly be made from this catalogue in its present shape. It gives only a list of bare and generally much-abbreviated titles; without any information as to the bulk, date and place of publication, or character of the contents, of the books they represent. A system of classification has indeed been adopt-

ed by the compiler, and the class to which he refers a book is, in nearly every case, indicated by an initial letter: but the system does not appear to be felicitous or complete. Thus those works which coincide with the religious opinions of the great masses of the population, or which do not controvert them, are divided according to their subjects or style of composition into seven or eight classes, the distinction between some of which is too fine to be always observed; while those which have a decidedly religious character, as, for instance, Christian books, are all grouped together in one class, without distinction, be they histories or biographies, narratives or essays, allegorical or controversial, poetry or prose. Now it is clear that the religious character of a book has nothing whatever to do with the order of compositions to which it belongs, and the latter might easily have been indicated in very little additional space. The Musalmán works, which are also thrown together, are remarkable for the peculiar dialect in which they are written; Arabic and Persian words being plentifully admixed with the Bengálí. This dialect has of late attracted the attention of the Bible and Religious Tract Societies, and gospels and tracts have been prepared for circulation amongst those who make use of it.

It is difficult to state the exact number of the volumes the names of which are contained in this catalogue, since some are inserted more than once, and others, like the Rámáyan, are entered both as complete works and under the titles of the several parts of which they are made up.

A slight examination of the list of works is sufficient to discover very many omissions. We have before us now, no fewer than seventeen Bengálí

books which are not to be found in it; and the greater number of these are standard publications of the Calcutta Religious Tract and Book Society. We have been assured by Mr. Long that he will be grateful for any information which will enable him to render his work more nearly perfect. It is his intention to publish shortly a descriptive catalogue, and whatever further knowledge he may obtain will be embodied in it.

It is melancholy to observe the large number of disgracefully impure books whose titles are given in this catalogue, and fearful to think that any people, even heathens, can make it their business to write, and their recreation to read such polluted and detestable trash. Surely Christians in Bengal are without excuse, if they do not clearly see, and keenly feel, the evils which Hindu idolatry has engendered. They over-spread the land, and their horrors meet us at every turn.

As a pleasing contrast to these vile publications we turn to the Christian books mentioned in the list. They amount to about one hundred and seventy, and these are not nearly all which have been published. The vast numbers which have been printed in successive editions, would, if an accurate computation of them were presented, strike the mind of the reader with surprise. They have been as seed sown broadcast over a vast extent of country, and the process of their dissemination is still carried on with vigor. In many places fruit to eternal life, has sprung up, and in many more the seed is germinating and the tender blade is shooting forth. Would that more were found to take part in the noble work of scattering this precious seed, and that more fervent prayer were incessantly employed in calling down a heavenly blessing upon it.

## For the Young.

### "THE WORST OF IT."

"Do you want to buy any berries to-day?" said a poor little boy to me one afternoon. I looked at the little fellow, and he was very shabbily clothed; gray pantaloons, very much patched, an old cotton shirt, and miserable felt hat, made up the whole of his dress. His feet were

bare and travel-stained. In both hands he held up a tin pail full of ripe and dewy raspberries, which were prettily peeping out from amid the bright green leaves that lay lightly over them.

I told him I would like some; and taking the pail from him, I stepped into the house.

He did not follow, but remained behind whistling to my canaries, as they hung in their cage in the porch. He seemed engrossed with my pretty pets, and the berries seemed forgotten.

"Why do you not come in and see if I measure your berries right?" said I; "how do you know but what I may cheat you, and take more than the three quarts I have agreed upon?" The boy looked up archly at me and smiled. "I am not afraid," said he, "for you would get the worst of it, ma'am."

"Get the worst of it?" I said; "what do you mean?"

"Why, ma'am, I should only lose my berries, and you would be stealing; don't you think you would get the worst of it?"

What a lesson for us, dear children? This poor little boy, so tired and warm from picking berries all day in the sun, trudging miles with his heavy pail of fruit, felt if he had lost them all, he would not have been so badly off as the one who would cheat him! Little children, will you just think of this, when you are tempted in any way to defraud a playmate? Just think you get the worst of it, not the loser by the fraud. How often do we hear persons express great pity when any one has had property stolen from him. But he does not get the worst of it. Though a man lose all he has, and retains his integrity and honesty, he is rich compared with the man who has robbed him.

Yes, little children, if you disobey your parents—if you abuse your schoolmates—if you are guilty of lying or stealing, *you get the worst of it*; far more than those whom you may deceive, or injure, or disobey. The suffering may be theirs; but the sin is yours, God marks the sin; and though the sinner may awhile go unpunished, still there is a great day of accounts, when all these little sins will appear in fearful array against you. Just think of this little boy, when you are tempted to deceive. He seemed to have no fear of being cheated; he only felt it would be great injustice, and though he might be the loser, he would not exchange situations with one who might deceive him. I have often thought of this poor boy since, and when he comes with berries, I always buy them and pay him well, knowing that he must be an honest, faithful child. —*Well-Spring.*

## THE GARRET HOME.

A GENTLEMAN was one day visiting some destitute families in one of the poorest parts of London. After climbing a number of stairs, which conducted to the top of one of the houses, he observed a ladder leading to a door close upon the slates. He thought it most unlikely that any living being would

be found dwelling there; but in order to satisfy himself, he resolved on ascending the ladder. On reaching the door, he found it so low, that he was obliged to stoop before he could enter. "Is there any one here?" he inquired.

"Come in," answered a feeble voice.

He entered, and found a little boy the solitary tenant of this wretched home. There was no bed—no furniture of any kind. Some straw and shavings in one corner formed the poor fellow's seat by day, and his couch by night.

"Why are you here?" inquired the kind visitor. "Have you a father?"

"Yes sir."

"Have you a mother?"

"No sir; mother is in the grave."

"Where is your father? You must surely weary very much for his coming home in this dark solitary place?"

"No sir," replied the boy sorrowfully, "my father gets drunk. He used to send me out to steal, and whatever I stole he spent in drinking."

"Does he not make you do so still?"

"I went," replied the boy, "to the Ragged School, and I was there taught the words, 'Thou shalt not steal.' I was told about heaven and hell—that Jesus Christ came to save sinners—that God punishes the bad and loves the good; and I resolved, from that time I would steal no more. Now," continued the little sufferer, "my father himself steals, and then gets tipsy; and then he gets angry at me, and is cruel to me, and whips me, because I will no longer steal."

"Poor little boy!" said the gentleman, deeply interested in the sad history. "I am sorry, indeed, for you. You must feel very lonely here."

"No," said the other, with a smile on his face, "I am not alone. God is with me; Christ is with me. I am not alone!"

The gentleman took out his purse and gave him a small trifle, promising that he would come back again and see him on the morrow.

"Stop!" said the little fellow, as his kind visitor was preparing to go down the ladder, "I can sing." And so saying, he commenced, in simple strains, the beautiful hymn with which he loved to cheer his solitude:

"Gentle Jesus, meek and mild,  
Look upon a little child,  
Pity my simplicity,  
Suffer me to come to Thee."

"Fain would I to thee be brought,  
Gracious God! forbid it not,  
In the kingdom of thy grace,  
Give a little child a place!"

The gentleman was touched with the tale of distress, and the character of the desolate

child; and next day he told the case to a lady he knew would feel interested in him. The lady requested that he would kindly accompany her to the boy's dwelling, to which he readily consented. Taking along with her a bundle of clothes which might be useful to him, they made their way together up the dark stairs of the house, till they reached the ladder. On ascending the steps, and coming to the door, they knock-

ed and there was no reply. They knocked again; still no reply!—Again; but still no voice. At last, calling, "Come in." The gentleman opened the door. The bed, the straw, the shavings, were just as he had left them. The boy was there too, but he was DEAD! The boy lay on the bed of straw; but the spirit had fled away to the God who gave it!—*Ragged School Magazine.*

## Religious Intelligence.

### Home Record.

#### RECENT BAPTISMS.

*Kalikapore.*—Three persons,—two men and one woman,—were baptized at this place on the morning of November 18th by Mr. Johannes of Chitlagoung.

*Agra, Civil Lines.*—Two believers were immersed here by Mr. Smith of Chitaurá, on Sabbath morning the 24th of October.

*Pipli, Orissa.*—Mr. Miller writes: "Yesterday [October 31st] I had the privilege of baptizing an elderly man who renounced Hinduism several months ago, and has been for a considerable time a candidate for baptism. His case is a very encouraging one, and we ardently hope that through the grace of God, he will prove himself to be a sincere, devoted, and useful disciple of Jesus."

*Jellapore, Orissa.*—Mr. Phillips says:—"On the 25th of July I had the pleasure to baptize a young man of the East Indian community, who had recently been led to renounce infidel sentiments, and embrace the truth as it is in Jesus."

### Foreign Record.

#### GERMANY.

#### PROCLAMATION AGAINST THE BAPTISTS.

The following is a translation of a public document which has just arrived from Germany.

"We by the grace of God, George William, reigning Prince of Schaunburg-Lippe:

"We have received from our government and consistory, information that for some time the sect of the Baptists have been making inroads into our country and have, by public speeches and distribution of tracts, sought to gain adherents and

have even dispensed the holy sacrament; and as we cannot tolerate that this sect, so opposed to civil and ecclesiastical order, should further seduce our subjects, we herewith command, that (in consideration that all spiritual exhortations have proved fruitless), on the basis of the ecclesiastical law issued in 1614 as follows:—

"1. No authorities of this country are allowed to grant permission of residence to a foreign Baptist Missionary.

"2. Should, however, such Missionaries secretly, or without permission, remain in the country, they are to be imprisoned, in the first instance, during four weeks, and, in every repeated instance, during three months.

"3. The holding of religious meetings or convocations is to be punished, in natives of the country, by an imprisonment of one to two months, according to the degree of secrecy or publicity with which these have been carried on. Foreign Baptists conducting such meetings are to receive punishment according to Regulation 2.

"4. Whoever gives up an apartment for such meetings, is to be imprisoned for one fortnight, provided he has not conducted the meeting himself.

"5. The distribution or sale of Baptist writings is in every case to be punished by imprisonment for one fortnight. Foreigners besides to incur the punishment of Regulation 2. Pamphlets &c. may be confiscated and are to be forwarded to our government.

"6. The performance of ecclesiastical acts; viz.: dispensing the Lord's supper, ordination, marriage, &c., is to be punished by imprisonment for six months. Foreigners incurring the additional penalty of Regulation 2.

"Bückeburg, June 29th, 1852.

"In the name of his grace, our most gracious Prince and Lord of Schaunburg and Lippe, the presidents and government councillors. "WERNER.

"Von Lauer.

"Published July 3, 1852."

—*Baptist Magazine.*

THE  
CALCUTTA MISSIONARY HERALD.

WEST INDIES.—BAHAMA ISLANDS.

FROM THE REV. H. CAPERN.

*July 8th and 9th.*—Since I wrote in May, I have visited eight of our out-land churches, and, not having returned to Nassau when the June packet left, I was of course unable to make any communication then. I proceed to give you some account of my visit now.

I went first to Rum Kay, and saw the two churches there. I paid a visit to this same island in December last, and brought under the attention of the churches the question of a native pastorate. There was an unwillingness then very generally expressed to adopt the plan. They wished to be under the old *regime*,—the old leaders conducting the services, and attending to the usual business of the church, and the missionary occasionally visiting them to baptize and administer the Lord's supper. After some conversation with them, I found that their objection to the proposed plan rested almost entirely on the idea that a native pastor would be a heavy pecuniary burden to them. When I told them that there must be some change in the plans then existing, as their order was not scriptural, and, in consequence of this, their labors not so efficient as they ought to be, they proposed that the old leaders should be appointed pastors. I told them that whilst I esteemed and loved their leaders as good men, I could not concur in their views, or comply with their wishes, as their leaders, were, in point of education, so very deficient.

When I returned to the island in May, I learned that the churches had turned their attention to the subject of a pastor, and that they had made choice of a brother whom I had sent to them as a teacher about six years ago. This worthy man, Samuel Kerr, will have two churches under his care, one of which is on the south side of the island and the other on the north, about five miles distant from each other. The two churches consist of about 150 mem-

bers. Connected with these are two sabbath schools of 140 children. There was a larger number of members at one time, but some withdrew about fifteen months ago, and joined themselves to the other body of Baptists, known here as the Prince William Baptists. I left 17 inquirers in the churches there, some of whom have probably been baptized by this time.

When I left Rum Kay, I sailed for San Salvador, and landed a few miles distant from the place where, it is said, the great Columbus unfurled the flag of Spain 300 years ago. I found when I went ashore that J. Laroda, who is a most devoted and zealous young man and who has the oversight of five of the churches, had been spending a fortnight among the churches ten or twelve miles distant from this place. He was then not less than sixty miles from his family. This good brother may with propriety be called a native missionary as he can spend but comparatively little of his time at home, having five churches to visit, which are separated several miles from each other. There are three other churches on the island in connection with us, but who at present refuse to be under the care of this native brother, lest they should be required to contribute to his support. They prefer the old order of things, and would have an occasional visit from the missionary, and be under no other pastoral care. I trust, however, that I shall find more of the mind of Christ in them, when I may be permitted to visit them again.

The other churches, namely the five under pastoral or native missionary care, are in an improving state. Eleven have been added by baptism during the last six months, and eight more were to be baptized soon. The people were building a house for their pastor at one of the settlements where his wife and children reside, and seemed to have a desire to do what they can for his com-

fort. At this settlement he has a day school of nearly thirty children, which are all the children at the settlement, capable of attending school.

The native missionary looks to me for his support in part, as the churches do not as yet contribute much, and we must give them time to learn their duty, and must ourselves pay the penalty of past neglect, and of the prejudice to our present plan, which we have given birth to. Should all our churches on San Salvador be brought to unite, and to receive our brother Laroda as their native missionary and pastor, and practically to feel their duty towards him, he could be well nigh, if not altogether, independent of us.

From San Salvador I went to Governor's Harbour, Eleuthera, where our brother William McDonald is stationed. Here I found a good congregation, and a sabbath school numbering upwards of eighty children. The wife

of this brother has a day school of nearly thirty children.

At Nassau, things are on the whole encouraging. Last sabbath day I baptized thirteen candidates, nearly all of whom were young, and five had been in our sabbath school. Six on the same day were restored to the fellowship of the church. Our Sunday schools are good, and the public means of grace are well attended.

I am very desirous of visiting more of the islands, but as the hurricane months have set in, and sailing is become dangerous, and as, in the event of a hurricane occurring, I ought on all accounts to be at home, I shall not venture far from home until this season of dread shall have passed away. But though unable as yet to visit these islands, I rejoice to be able to inform you, that on some of them the work of God is prospering.—*English Missionary Herald*.

## CHITTAGONG.

FROM THE REV. J. JOHANNES.

*Kalikápoore, Nov. 10th, 1852*—We reached this district on the 5th, and had much pleasure in preaching the gospel of the kingdom in all the villages near which we anchored our boat. At a place called Kurayá, where there is a market held weekly, hundreds heard the glad tidings of salvation through a crucified Saviour. The attention, the delight, the great earnestness and eagerness with which they listened to the truth, gave us indescribable pleasure, eliciting warm gratitude to God who had afforded us this opportunity to sound his praises, where there is reason to believe a Saviour's name was never made known before. "What do these things mean?" said an intelligent Hindu: "If they were not intended for belief and reception, why the expense of circulating these books?—Why do the Sáhib and his people traverse these unfrequented places and impart knowledge to the ignorant?—Certainly these are truths: and they will prevail and prove triumphant, to the demolition of our gods and hopes." Others sought for tracts and Scriptures with irresistible arguments. When I felt unwilling to give away more Scriptures on account of my stock being already exhausted, I was overcome by the importunity of

the people, and yielded; pained however at the reflection, that this unwilling and forced liberality would soon be followed by a dearth, and other applicants return home disappointed; hence every time I gave away books, I examined the contents of the box, knowing well what these books, under the influence of the Spirit, are able to effect, and how much good had already been wrought through their instrumentality in this district, their preservation for years, and their ultimate beneficial result and effect. A fisherman also attracted considerable attention: "Your words," said he, "have disturbed my peace of mind. Children, wife, and all things appear a delusion now. Oh, let me hear more of these truths, and give me a book which contains these delightful truths; and when you return, en passant to pass these parts, remember me." At Mosipur, Rotnagar and other places on the Mori River, where the people appeared to be ignorant of the truth, we made it our particular study fully to preach salvation through a crucified Redeemer, and give away Scriptures; and I have reason to hope and believe that through the medium of our books, our blessed Redeemer's name will be known extensively in these parts. No

sooner is a book given, then you see another person appear, soliciting the same gift; and when asked whence he obtained information, the mass of the people will tell you, not from the lips of a missionary, but from their own friends and neighbors. There are inaccessible companies, circles, and retreats where the missionary, his preachings and distribution of books and Scriptures, are made the topic of general conversation. Here we see the ways, the mysterious ways and operations of the Spirit, and when and where he pleaseth, he worketh to will and to do of his good will and pleasure, and there the love of the Father is made known, in sending His only begotten Son into the world, "that whosoever believeth on him should not perish, but have everlasting life."

At another village, not far distant from this place, such was the eagerness of the people for books and Scriptures, that hundreds entered the water, the river being fordable, and eagerly sought for books, following a good distance unless satisfied. Fearing that the people would suffer from wet and cold, as the evening was far advanced, I was obliged to give them what I could. At one time I thought of taking a Testament into pieces—gospel by gospel, and epistle by epistle, and separate chapters, and in this manner sending the people away; but on assuring them

that on my next visit, I would bring plenty of books and satisfy them all, they left me. A man who could not read, and appeared ignorant, on my asking him what he would do with a book that he could not sell or use in his village? replied, that the words were so good that wherever he carried it, it would prove acceptable to all, and he wanted to have such a thing in his possession. At this place I was very much affected with the groans and tears of a poor woman who followed after her son, who had become our convert at Kalikápoore last year, and who was seen by her while in the boat with me. "You are a Christian now," said she, "you have your mother's best wishes, but she cannot follow you. She has friends and connections, and she must live and die among them." I spoke to this poor woman, the son also joining, and assured her, that Christianity was such a religion, that it would make her son more dutiful and loving to her, and always mindful to pray for her welfare.

I have now been three days on the spot where I have located our people, and from what I see and hear I have reason to conclude, that our labor will not be in vain in the Lord. The walk and conversation of the people here afford me the highest encouragement to hope that God will yet do great things for his people who seek him.

## DACCA.

### FROM THE REV. W. ROBINSON.

*October 1st, 1852.*—Rámjiban has been making a tour through BIKRÁMPUR. He was out about twenty days, and returned two days ago, with a very pleasing account of the manner in which he was received, as a preacher of the gospel. All the reports which our native preachers bring from every quarter, are of the same favorable kind. Everywhere the people hear well; everywhere they want books; and everywhere there are some who seem to think well of the gospel, and seem almost inclined to receive it; but alas! there is everywhere some impediment. Caste and relatives, and often other circumstances stop the way for the present. There is, however, a great change for the better. This we see here very plainly; and this change we believe is observed by missionaries

all over India. This should encourage our friends at home. They should consider Paul's exhortation, not to be weary in well doing: but many appear to be weary, and seem disposed to blame us, poor missionaries, that the work does not go on faster. Perhaps were our friends at home to pray for us more, things might go on better.

*November, 2d, 1852.*—The last month was a dull month with us, and less labor was accomplished than usual. The reason was, two of our native brethren were sick, and nearly laid aside. Chánd, when he became convalescent, towards the end of the month, went to a few markets on the Megná, and returned after eight days, in better health. He brings a pleasing account of the attention with which the people hear, and how much many of them appear to



approve the truth. This is indeed an every-day story; for, go where we will now, we find the people willing to hear, and everywhere, may be found some who speak well of the gospel. This state of things may well inspire a hope that better days are approaching; but we have still to mourn the want of conversions. It is certainly very desirable, that every address to the heathen should tell on them, so as to cause some to turn to the Lord; but things are not so; and desirable as such a state of things may be, what can we do more than pray and labor? I fear, that our friends at home are becoming very impatient for want of success; but were they here, could they do better? Perhaps it would be well for some of them to come and try.

Poor Jaynarayan was ill all the month, and even now, he is scarcely convalescent; but I hope, a few days hence, to send him on the river; he may do a little, and perhaps regain his strength. The weather is now beautiful; and it is hard to believe, that a trip on the river will not do a sick man good. Rámjiban is gone with Mr. Bion, and I suppose, we shall not see

them again before the middle of December. We have not yet heard from them; but, as Mr. Bion intended to spend the next Sabbath at Mymensing, I expect to hear from him next week.

Bishwanáth is at Dayápur. Things are not going on so well there as we could wish. It is difficult to bring these poor people to walk in every way consistently, and according to the rules of the gospel. A poor woman there died last month, rather suddenly; we hope she is gone safely.

The sickness which rages in the regiment here, has also affected our few friends belonging to the band. They have all four of them, been ill with fever; they are still in a weak state and one still has the fever. There is not a red jacket now to be seen among the poor sipáhis; all military duty is suspended. Not many, I believe, have died, but they are in a state of awful weakness. They tumble down as they walk about. The regiment, it is said, is going to Sylhet.

I am, through mercy, better than I was; and I am beginning to labor a little more than I could in the hot weather.

## BIRBHUM.

FROM THE REV. J. WILLIAMSON.

Nov. 13th, 1852.—In order to convert my late visit to Calcutta, as much as possible, into a Missionary tour, according to my usual custom, I took with me one of our native preachers, whom I found both an agreeable companion and an efficient helper. On our way both to and from Calcutta we had several good opportunities of making known the gospel at Purandarpur, Ishwarpur, Labpur, Loddah, Corillaw, Colgaw, Candra, Kumárpur, Neerol, Pasondu, and Sanarundu, in Birbhum and at Uddampur, Cutwa, Diwánganj, Pátali, Belpukur, Khenksiyali, Haripur, Kálná, and Bhatbazar on the sides of the Ganges. At Culna and Corillaw we preached twice, both in going and coming. The people, in general, assembled around us in considerable numbers, and listened attentively to our addresses, condemning idolatry and other sins and errors of Hinduism, showing the way of salvation through the Lord Jesus Christ, and exhorting them to believe on him as their only Saviour from sin and all its dire consequences. We met with some Védántists at Cut-

wa and other places, more or less acquainted with the Scriptures, with which they unreasonably found fault, bringing forward various frivolous objections; which though replied to in a satisfactory manner, failed to produce conviction. Like many others, they appear to think little of sin; and in consequence, see no necessity for a divine Saviour to atone for it, or to work out a perfect righteousness, as the ground of our justification by faith. Not understanding the incarnation of Christ and other mysteries of the gospel, they charge them with absurdities which have no existence except in their own brains. In general, however, our hearers appeared to be impressed by what was said, and sometimes expressed themselves as dissatisfied with their own systems, and approving of the gospel method of salvation. We left amongst them a considerable number of tracts and gospels, which they promised to read for their further edification. May the little seed thus sown be abundantly watered by the Holy Spirit.









